

THE IMPACT OF KOREAN WAVE CULTURE ON THE DEVELOPMENT OF GENERATION Z FROM THE PERSPECTIVE OF ISLAMIC ETHICS

Ahmad Abdul Karim^{1*}, Irzum Farihah²

¹ Sunan Kudus State Islamic University, Indonesia; karim1505005@gmail.com

² Sunan Kudus State Islamic University, Indonesia; irzum@iainkudus.ac.id

Article History:	Received: 28 February 2025	Revised: 11 June 2025	Accepted: 16 June 2025
------------------	-------------------------------	--------------------------	---------------------------



© 2025 by Authors. Submitted for possible open-access publication under the terms and conditions of the Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/>). DOI:<https://doi.org/10.20871/kpjipm.v11i1.413>

Abstract: *This study analyses the influence of the Korean wave, or hallyu, on the potential erosion of local culture among Indonesia's Gen Z, as well as how they can harmonize local values with the principles of Islamic philosophy. The Korean wave phenomenon is growing rapidly along with advances in technology and social media, which strengthens Gen Z's interaction with foreign cultures. This phenomenon has not only affected many young generations in various countries, including Gen Z in Indonesia. This study uses a descriptive qualitative approach to examine the influence of the Korean wave on Gen Z cultural values within the framework of Islamic philosophy. The data in this study were obtained through several data collection techniques, including structured interviews and direct observations conducted in various Korean wave fan communities to observe behavioral patterns, social interactions, and how the influence of Korean culture is reflected in the daily lives of Gen Z, and data analysis was conducted using an interpretative approach. This study shows the positive impacts of the Korean wave or hallyu, such as increased interest in learning foreign languages, enhanced creativity, and greater appreciation for the arts. However, there is a risk of diminishing local cultural identity. Therefore, Gen Z must balance the acceptance of foreign cultures with the preservation of local traditions through a lifestyle grounded in Islamic values. According to Ibn Miskawayh, the development of moral character and self-control is essential in filtering external cultural influences. This approach enables young people to remain open to globalization while maintaining their cultural and spiritual identity.*

Keywords: *Cultural Values, Gen Z, Islamic Philosophy, Korean Wave.*

Abstrak: Penelitian ini menganalisis dampak *Korean wave* atau *hallyu* terhadap potensi pengikisan budaya lokal di kalangan Gen Z Indonesia serta bagaimana mereka dapat

* Corresponding Author

menyelaraskan nilai lokal dengan prinsip filsafat etika Islam. Fenomena *Korean wave* berkembang pesat seiring kemajuan teknologi dan media sosial, yang memperkuat interaksi Gen Z dengan budaya asing. Fenomena ini tidak hanya menimpa banyak generasi muda di berbagai negara, termasuk di dalamnya Gen Z di Indonesia. Dalam penelitian ini, peneliti menggunakan pendekatan kualitatif deskriptif untuk mengkaji pengaruh *Korean wave* terhadap nilai-nilai budaya Gen Z dalam kerangka filsafat Islam. Data dalam penelitian ini diperoleh melalui beberapa teknik pengumpulan data, antara lain wawancara terstruktur terhadap berbagai narasumber dan pengamatan langsung dilakukan di berbagai komunitas penggemar *Korean wave* untuk mengamati pola perilaku, interaksi sosial, dan bagaimana pengaruh budaya Korea tercermin dalam kehidupan sehari-hari Gen Z dan analisis data dilakukan dengan menggunakan pendekatan interpretatif. Penelitian ini menunjukkan dampak positif dari *Korean wave* atau *hallyu* seperti meningkatnya minat belajar bahasa asing, kreativitas, dan apresiasi seni. Namun, di sisi lain, terdapat risiko lunturnya identitas budaya lokal. Untuk itu, penting bagi Gen Z menyeimbangkan penerimaan budaya asing dengan pelestarian budaya lokal melalui gaya hidup yang berlandaskan nilai-nilai Islam. Menurut Ibn Miskawayh, pembentukan akhlak dan pengendalian diri merupakan kunci dalam menyaring pengaruh budaya luar. Pendekatan ini membantu generasi muda tetap terbuka terhadap globalisasi tanpa kehilangan jati diri.

Kata-kata Kunci: *Filsafat Etika Islam, Generasi Z, Korean Wave, Nilai Budaya.*

Introduction

Hallyu, or the Korean wave, is a global phenomenon that marks the spread of South Korean culture to various countries, including Indonesia. This phenomenon encompasses various aspects, such as music, fashion, and drama, which blend traditional Korean cultural elements with modern touches (Valenciana and Pudjibudojo 2022, 209). The Korean wave also has a significant impact on society, both economically and in terms of lifestyle. This phenomenon contributes to an increase in Korean product exports and the development of the tourism sector. In addition, the Korean wave encourages people to learn foreign languages and broadens their knowledge of global culture. However, behind these benefits, there is a risk of erosion of local culture as Korean culture becomes increasingly influential in everyday life (Sari et al. 2023, 6).

Generation Z (Gen Z) is known for its strong interest in Korean pop culture, with a high interest in content and idols frequently featured across various media. Many of them also want to own hallyu-related merchandise and join fan communities through social media platforms to share their interests and build connections. Korean wave fan communities are interactive and inclusive, allowing members to connect and delve deeper into Korean culture. Additionally, the ethics within the hallyu philosophy are tied to traditional values, such as Confucianism, which have also shaped this trend. This reflects the unique balance between Korean culture, which combines traditional elements with modern innovation, while maintaining the cultural values that have become the foundation of its development (Putra and Aliyanti 2024, 44).

Culture has an impact on lifestyle and ethics in society. Ethics encompasses the values that bind individuals, emphasizing moral obligations and rights that serve as guidelines for social life. Thus, ethics plays an important role in shaping human behavior to be in harmony with the social and cultural values that are embraced (Putra, Jailani, and Nasution 2021, 27878). Ethics in philosophy encompasses a complex and multidimensional discipline, with a focus on the analysis of moral values. Ethics plays a role in shaping lifestyles and helping individuals make wiser decisions. In practice, humans often realize that their behavior is not always rational and tends to follow instincts. However, deeper and more rational ethical principles encourage them to act more wisely, considering moral values in every decision they make (Zabryna and Farihah 2024, 86).

Society in Indonesia has also experienced lifestyle changes influenced by foreign cultures, one of which is the influx of the Korean wave. This change is due to technological advances and the digital era, which has made it easier to access information from abroad through various digital platforms, such as news and social media. Based on public response, the Korean wave has spread widely among Gen Z, who are increasingly interested in Korean culture. This has the potential to cause erosion of local culture, as many people, especially the younger generation, are more interested in Korean culture than Indonesian culture itself (Ruswandi, Izazi, and Septian 2022, 99).

Several studies have examined the impact of the Korean wave and K-pop on society. Jin and Lee found that K-pop can increase social engagement among fans, not only in music consumption but also in the formation of supportive social networks. Sari and Putri highlighted the positive and negative influences of the Korean wave on Indonesian culture, warning that the unfiltered influx of foreign culture could erode national culture. Meanwhile, Amirudin and Hadi Purnomo revealed that the high interest in K-pop merchandise often overlooks price considerations, which can unknowingly influence Gen Z consumption patterns. Kusmiati emphasized the importance for Gen Z to emulate the positive aspects of Korean culture, such as their success in preserving and spreading national culture. This serves as a reflection for Indonesia's young generation to continue preserving local cultural identity while remaining open to global influences in a wise manner (Jannah, Khoirunnisa, and Faristiana 2023, 15).

By utilizing platforms such as TikTok, YouTube, and X, they can access various content and express their love for K-pop artists. One real-life example is a friend who saved money for two years just to meet their idol in Jakarta, creating a strong emotional bond. However, social pressure from the fan community can also disrupt daily activities. The impact on mental health is also a concern. Many Gen Z individuals aspire to have

faces like their idols, despite the often-unrealistic beauty standards in the K-pop industry. This can trigger anxiety, low self-esteem, and even depression. Additionally, exposure to dark and violent content from dramas or anime may also affect their mental well-being (Christiani and Ikasari 2020, 98).

The Korean wave has two contrasting positive and negative impacts. On one hand, this phenomenon increases Gen Z's interest in learning foreign languages, fashion, and global culture, encouraging them to be more open to the world. However, on the other hand, there is a risk of Indonesian cultural values being displaced, leading to a decrease in appreciation for one's own culture. This issue requires guidance so that Gen Z can accept foreign cultures without abandoning their local cultural identity. Unlike previous studies that emphasized sociological and empirical aspects related to the behavior and identity of young people in the Korean wave, this study focuses on Islamic philosophy with an Islamic ethical approach according to Ibn Miskawayh. This approach aims to understand the impact of the Korean wave by referring to religious principles, helping Gen Z to straighten their thinking so that they continue to love local culture without rejecting foreign cultural influences. Further research is needed through direct interviews and in-depth exploration of cultural values and Islamic philosophy as the main perspective in understanding this phenomenon. This study emphasizes the importance of maintaining moral values through Islamic teachings.

This study uses a descriptive qualitative approach to examine the influence of the Korean wave on the cultural values of Gen Z within the framework of Islamic philosophy. This method was chosen because it allows researchers to gain a deep understanding of the phenomenon by exploring the meanings, patterns, and social interactions that occur in everyday life. Data in this study were obtained through several data collection techniques, including structured interviews with informants consisting of Gen Z teenagers and academics with expertise in Islamic philosophy and cultural sociology. The interviews aimed to explore their experiences, perspectives, and understanding of the impact of the Korean wave on local cultural values and Islam.

Additionally, direct observations were conducted in various Korean wave fan communities to observe behavioral patterns, social interactions, and how Korean cultural influences are reflected in the daily lives of Gen Z. These observations helped researchers obtain more objective empirical data regarding changes in lifestyle and cultural preferences. Data analysis was conducted using an interpretive approach, where the data obtained were categorized based on the main themes that emerged. Data interpretation refers to the perspective of Islamic philosophy to assess the extent to which the Korean wave influences the cultural and religious values of Gen Z. Thus, this study not only describes the

phenomena developing in society but also offers a critical analysis based on the principles of ethics and morality in Islam.

Korean Wave and Generation Z Lifestyle

The Korean wave phenomenon refers to the spread of South Korean culture, including music, drama, and fashion. Globally, Korean culture has had a significant impact, marked by the increasing popularity of K-pop and Korean dramas broadcast in various countries, including Indonesia. The development of Korean dramas and content has also influenced the lifestyles of teenagers and the values conveyed in these shows. Additionally, Korean cuisine, such as *tteokbokki*, *kimbap*, *odeng*, and *japchae*, has become increasingly popular among Gen Z in Indonesia and is now easily found in various regions (Habibi et al. 2024, 21).

Based on research on the impact of foreign cultures, such as the Korean wave, on society, there has been a decline in interest in local culture among Gen Z, who increasingly idolize foreign cultures. This phenomenon is evident in the changing lifestyles of teenagers, who prioritize trends, such as K-pop music, over more fundamental needs. This change shows that when Gen Z excessively admires foreign cultures, such as their love for K-pop, they will receive various responses, both positive and negative, from their surroundings. Although appreciating foreign cultures is normal, Gen Z is expected to be able to control themselves and maintain emotional balance, because not all foreign cultures can be applied in social life.

The Korean wave continues to grow in Indonesia, with increasing interest in various aspects of Korean culture, such as music, language, merchandise, dramas, cuisine, technology, fashion, and applications such as Weverse, which now has more than 2 million active users. Gen Z is also increasingly interested in Korean food, which is now easily found in various regions in Indonesia. On the other hand, emphasizing the importance of ethics in philosophy, and reminding us that although Indonesian society has long preserved cultural traditions and loved local products, this trend is now declining (Zulfa and Najicha 2022, 69).

Korean culture, particularly the K-pop phenomenon, can be categorized as a form of excessive interest, which contributes to a decline in interest in local culture. The enthusiasm of fans, especially Gen Z, can influence their mindset and character. This deep inclination toward Korean culture often diverts their attention from local culture, making them more interested in foreign cultures. This phenomenon reflects a cultural shift among the younger generation, where they prioritize foreign cultures, such as K-pop, over preserving and practicing their cultural traditions (Kanafi 2019, 116).

The characteristics of Gen Z in the context of Korean culture can be explained as follows. First, technology and social media have become an

integral part of their lives. With widespread and easy access to the internet, Gen Z can quickly access social media, making them more susceptible to new cultural trends. They are closely connected to mass media platforms and tend to follow emerging cultural trends. Second, the acceptance and adoption of Korean pop culture is very strong among Gen Z. Korean music, such as Blackpink, has become an important part of their cultural identity, encouraging involvement in fan communities, participating in streaming parties, and purchasing various related merchandise.

Third, a global and multicultural lifestyle is increasingly developing among Gen Z, influenced by the Korean wave phenomenon. This makes them more open to foreign cultures and encourages the adoption of multicultural values. Gen Z is more receptive to new lifestyle trends, including fashion and beauty products originating from Korean culture. Fourth, the influence of K-pop and visual content, such as dance covers, also enhances creativity and self-expression among Gen Z. Many of them modify K-pop dance moves with a personal touch and then share them on social media. This activity is not only a means of expressing their identity and personal preferences, but also demonstrates their creativity and involvement in global cultural trends (Mahardika, Maryani, and Rizal 2022, 128).

The Korean music, drama, and fashion industries have had a significant influence on Gen Z, who often imitate the clothing styles and appearances of K-pop idols and characters in K-Dramas. For example, they adopt oversized clothing trends, sneakers, and follow beauty standards that emphasize bright skin care. Additionally, Gen Z's lifestyle is increasingly influenced by Korean culture, such as learning the Korean language, participating in dance covers, and enjoying Korean cuisine like *ramyeon*. The fandom phenomenon has also grown rapidly, evident in the high consumption of K-pop merchandise and albums as a form of expressing love for Korean culture. This reflects how K-pop and Korean culture as a whole have become an integral part of the daily lives of many teenagers in Indonesia.

As stated by Syifa (2024), an active student at a private university, *"The influence of music and drama is more about motivation. For example, songs can lift your spirits, even when you're feeling down, and listening to music can give you a positive boost. In addition, K-pop idols are entertaining and motivating. Meanwhile, dramas teach us many things about life. Every drama I watch always has a lesson to be learned."*

Furthermore, Salsa (2024), another student at the same university, shared: *"Many people imitate the language style from dramas, including swear words, because it's considered cool. In terms of fashion, especially in urban areas, many people imitate Korean fashion styles in their entirety. Korean fashion is indeed appealing, but for those who understand Islamic values, they usually modify the style to align with Islamic principles."*

This research is intriguing because it connects the Korean wave phenomenon with Homi K. Bhabha's theory of mimicry and Islamic philosophy. The hybridization process allows Generation Z to adopt Korean cultural elements without completely losing their local identity. However, there is a challenge in ensuring that this mimicry does not lead to mere imitation that weakens traditional and spiritual values. From an Islamic philosophical perspective, it is important to balance openness to foreign cultures with the preservation of moral and religious values. Thus, this study can further explore how Generation Z can manage these cultural interactions to produce a richer identity that is in harmony with Islamic values and local wisdom (Martono 2014, 63).

Yasraf Amir Piliang's approach through the concept of hyperreality is very relevant to understanding how the Korean wave not only influences cultural consumption but also shapes a new reality for Generation Z. The cultural simulations produced by the media create an illusion of perfection, uniform aesthetic standards, and lifestyles that appear more ideal than everyday reality. From an Islamic philosophical perspective, this phenomenon can be seen as a challenge in maintaining a balance between global cultural consumption and awareness of spiritual values and local identity. If not approached critically, the hyperreality constructed through the Korean wave can replace the authentic meaning of life and encourage Generation Z to identify more with the reality constructed by the media than with the values rooted in their culture and religion (Piliang 2004, 58).

From a social perspective, K-pop and K-dramas have a significant influence on Gen Z's mindset and behavior. Through these contents, they absorb values such as perseverance, self-love, and romantic relationship patterns often depicted in dramas or K-pop lyrics. Exposure to Korean culture makes Gen Z more open and tolerant of foreign cultures, while also influencing how they view social relationships and self-concept. In addition to encouraging consumerist behavior, such as purchasing merchandise and consuming entertainment content, Korean culture also plays a role in shaping self-perception and enhancing creativity and inclusivity among Gen Z. With exposure to various cultural expressions, they tend to be more creative in expressing themselves, both through social media and in daily life. The inclusive values and diversity present in Korean culture also broaden their perspective on differences and encourage a more accepting attitude toward diversity (Auziq, Lestari, and Septianingrum 2023, 635).

The Value of Islamic Culture in the Korean Wave

In assessing the impact of the spread of the Korean wave or foreign culture, Islamic philosophy has several relevant key principles. The principle of epistemology emphasizes that the assessment of foreign

cultures must be based on revelation and reason, so that the relevance and truth of a culture can be evaluated objectively without conflicting with Islamic values. The principle of tawhid affirms the oneness of Allah and the importance of integrating religious values in understanding and responding to foreign cultures, so that every aspect of life, including culture, remains grounded in Islamic spiritual values. Meanwhile, the principle of axiology in Islam prioritizes values consistent with the teachings of the Qur'an in shaping morality and ethics. With this principle, individuals are required to be selective in accepting foreign cultures, considering their compatibility with Islamic teachings in shaping good and ethical behavior. By applying these three principles, foreign cultures such as the Korean wave can be evaluated wisely, enabling society, particularly Gen Z, to absorb positive aspects without losing their Islamic identity and values.

Some of the principles outlined here are relevant for application among teenagers. This is evident in efforts to accept the influx of new cultures into the country without neglecting local culture. These principles also play a role in preserving cultural values and Islamic identity, while wisely addressing the influence of foreign cultures by embracing their positive aspects without belittling or disparaging them (Simanjuntak, Hambali, and Primahardani 2022, 19–22).

A personality that reflects Islamic values is part of one's identity in Islam. Islam emphasizes the importance of maintaining one's identity amid the rapid pace of globalization. In the Q.S. Al-Baqarah [2]: 208, Allah reminds muslims to fully follow His teachings, which include maintaining their identity as muslims in all aspects of life. From an Islamic perspective, adaptation to foreign cultures is permitted as long as it does not contradict the principles of Sharia. Aspects such as science, technology, and innovation that bring benefits can be adopted to support the progress of the ummah. However, in terms of lifestyle, especially those related to hedonistic behavior or promiscuity, Islam sets clear boundaries and prohibits practices that contradict the moral values of the religion. Therefore, although Islam is open to beneficial foreign cultures, muslims are still obligated to maintain the purity of their identity under Islamic teachings (Angesti and Purnama 2024, 64).

The Korean wave has not only impacted the entertainment world but has also spread various positive values that can be adopted by many people, especially the younger generation. Some of the values that can be learned from this phenomenon include a strong work ethic, motivation, and creativity. Korean culture, expressed through K-pop, dramas, and films, presents inspiring stories about the struggle to achieve success. For example, the journey of a Korean artist who successfully reached the peak of their career after facing various challenges can serve as a source of motivation for young people, including in Indonesia.

Adopting the innovations and creative styles they learn from the Korean wave. The influence of Korean culture in K-pop, fashion, and the entertainment industry encourages the younger generation to explore their talents and create more original works. By combining local cultural elements with inspiration from the Korean wave, Gen Z can produce something unique while maintaining their own cultural identity. This demonstrates that, beyond mere entertainment, the Korean wave also plays a role in fostering creativity and innovation among the younger generation (Arif et al. 2023, 143).

This phenomenon arises due to several factors, such as the influx of foreign cultures that introduce luxury, striking fashion styles, and elegant items that often influence the lifestyles of their fans. These influences encourage excessive consumption patterns and an orientation toward pleasure and materialism, ultimately leading to consumerist behavior. Such consumerism is seen as a threat to social welfare, as it can weaken spiritual values and create an imbalance in society.

A hedonistic lifestyle, which focuses on the pursuit of worldly pleasures without regard for spiritual and moral aspects, contradicts the principle of simplicity in Islam, such as the concept of *zuhud* (simple living). Islam teaches the importance of moderation, where each individual is responsible for what they have and is encouraged not to be excessive in consumption or lifestyle. To address this, an approach that balances enjoying worldly life with maintaining spiritual values is needed. Additionally, the awareness to live simply, avoid excessive consumption, and be grateful for what one has must be continuously instilled. Furthermore, awareness of spiritual values must also be applied by every individual, as maintaining faith can serve as a control in facing hedonistic lifestyles and consumptive behavior (Dewi and Komsiah 2024, 190).

The influence of Korean culture cannot be ignored, because over time, this foreign culture has the potential to replace Indonesian culture among teenagers. The younger generation today tends to prefer Korean culture over their own, which has led to an increase in consumerism and obsession with this culture. This is evident in their habits of purchasing or collecting various items related to Korean culture or their idols. However, there are also positive effects from this phenomenon, such as broadening people's horizons to new cultures, increasing creativity, and boosting self-confidence in expressing oneself in various aspects of life. A student at one of the universities stated (Avaro 2024): *"As a result, the traditional values held by Gen Z are beginning to change and fade. In my opinion, this is due to the influence of Korean culture, which can be easily accessed through movies, dramas, food, and various other aspects."*

Indonesian and Korean cultures have similarities and differences in daily life. In terms of social relations, both emphasize the importance of family and community in life and maintain good communication ethics.

Religion and spirituality are also influential in the lives of people in both countries. Indonesia is known as a religious country with the majority of the population being muslim, while Korea, although more secular, is still influenced by strong Confucian values in ethics and social relations. Despite the differences in lifestyle, both countries strive to maintain their traditions amid globalization (Alam, Sandung, and Awaru 2023, 5).

The influence of Korean culture has changed teenagers' perspectives and preferences in various aspects, such as the use of Korean skincare and makeup products, style of dress, and increased consumption of Korean food. The ease of access to this culture allows Indonesian youth to explore and adapt it in their daily lives. One of the changes that can be observed is the increasing interest of young people in Korean music compared to local songs. In addition, this phenomenon also brings negative impacts, such as excessive consumptive patterns, increased individualism, and new habits that slowly erode Gen Z's cultural identity (Irdayanti, Juanna, and Kusuma 2024, 569).

Cultural assimilation can obscure local values in various ways. One of them is the erosion of tradition and identity, where Gen Z is increasingly interested in global culture and prefers foreign products, so that slowly local cultural practices begin to be neglected and risk disappearing. In addition, minority groups in certain communities are also vulnerable to a process of marginalization due to the dominance of foreign cultures, which can lead to the loss of their cultural identity. Therefore, it is important to maintain and preserve local culture while remaining open to foreign cultures without losing our identity.

The K-Pop phenomenon has had a significant impact on increasing the sense of patriotism among Generation Z. Exposure to Korean culture, on the one hand, can encourage their awareness of the richness of local culture. Through comparisons between Korean and Indonesian culture, Generation Z not only recognizes the uniqueness and noble values of the nation's cultural heritage but also understands the importance of preserving it as part of the national identity. This situation opens up opportunities for them to delve deeper, appreciate, and celebrate local traditions and values that previously received less attention. Thus, local culture can be increasingly recognized, both at the national and international levels, along with the increasing appreciation of global cultures such as K-Pop (Wiwoho, Mari'a, and Hanifah 2024, 215).

According to Larasati, cultural globalization marked by the hallyu phenomenon has shifted the attention of the younger generation from local cultural values to global culture, especially Korean culture. This is a challenge for Generation Z in maintaining interest in learning, appreciating, and preserving their own culture, which should be part of the nation's identity. From the perspective of Islamic philosophy, this condition raises the question of how to integrate Islamic cultural values

with global cultural influences without sacrificing local cultural identity. Maintaining this balance is not only important to preserve local culture, but also opens up opportunities for harmony between local traditions and global modernity, so that both can complement each other and enrich the lives of the younger generation (Larasati 2018, 115).

Hallyu, or the Korean wave, has become a global phenomenon that influences various aspects of life, especially among Generation Z. As a generation that grew up in the digital age, they are exposed to Korean popular culture through social media and *streaming platforms*, which not only shapes their entertainment preferences, but also influences their identity and values. From the perspective of Islamic philosophy, it is important to examine how values in Korean culture interact with Islamic teachings, as well as how Generation Z can filter and adapt these values without losing their Islamic identity. Therefore, this study highlights the impact of the Korean wave on the development of Generation Z, as well as exploring how they adapt and interpret the cultural values in the context of Islam (Putri, Amirudin, and Purnomo 2019, 129).

The Korean wave, or hallyu, has had a significant impact on Generation Z in Indonesia, especially in terms of cultural values and Islamic philosophical perspectives. This phenomenon not only affects teenagers' lifestyle and consumption patterns but also shapes their identity and way of thinking. The main challenge faced is how to filter the values from foreign cultures to remain in line with Islamic teachings. Generation Z, which is very familiar with the digital world, is exposed to various Korean cultural content through social media, which often emphasizes the values of materialism and hedonism. Therefore, it is important to examine how local culture and Islamic teachings can interact with foreign cultural influences, so that Generation Z is able to build a solid and balanced identity without losing the noble values that are part of their identity (Cindrakasih 2021, 25).

Korean Wave from the Perspective of Islamic Ethical Philosophy

Generation Z needs to be educated and have critical awareness in filtering the influence of foreign cultures. They must be able to appreciate and preserve local culture while remaining open to outside cultural influences. Acculturation between local and foreign cultures can produce a unique cultural identity without eliminating or adding elements that damage the original culture. Education and learning about awareness of local culture preservation can help minimize the negative impact of the influx of foreign cultures.

The use of technology in educating Generation Z is also important in promoting local culture so that they continue to recognize and not forget their cultural heritage. Collective awareness in the face of foreign cultural influences needs to be instilled so as not to erode local culture. This can

be done by being selective about outside culture, in line with the values of Pancasila and individual awareness. With proper education and critical awareness, Generation Z will be encouraged to learn and preserve local culture.

The strategy to integrate positive values from foreign cultures without sacrificing local values requires a wise approach to create a balance. In this process, the right policy is needed in determining strategies that are in accordance with the character of Indonesian culture. Not all values from foreign cultures have relevance to local cultures, so selectivity is key. It is important to choose values that can enrich Indonesian culture, such as work ethic, discipline, and utilization of technology, without losing the existing cultural identity.

Appropriate utilization of mass media can be an effective means of integrating foreign culture with local culture, for example, by combining traditional dance elements with a touch of Korean wave. It is also important to involve the community in the process of foreign cultural adaptation so that they feel they have control, thereby reducing resistance to change. Every new culture that enters needs to be adjusted to the local culture so that it does not cause conflict with the traditions and norms that apply in the community. This integration process is not an easy or instant thing, but requires periodic evaluation to assess the impact of foreign cultural adoption and maintain a balance with local culture (Mubah 2011, 5).

Parents, educators, and society have a crucial role in educating, guiding, and directing the generation growing up in the digital era. Parents act as role models in the wise use of technology and are responsible for controlling children's activities when accessing mass media and the internet. Meanwhile, educators have the task of integrating technology appropriately in learning to improve students' cognitive skills and digital literacy without neglecting the importance of social interaction and communication. In addition, society also plays a role in creating a positive social environment and supporting children's growth through good habits and community involvement in social projects that can broaden their horizons.

As stated by Rizky (2024), an active student at one of the universities, *"Nowadays, Gen Z tends to have a more fragile mentality. They are easily offended when they receive words that are a little harsh and difficult to accept. This is due to the parenting of today's parents, who are not as strict as parents in the past, so their mentality is not as strong as previous generations. Therefore, the role of parents and society is very important in educating and guiding them to be more accepting of opinions or words that may not always be in line with their expectations."*

The Korean wave has had a significant impact on the development of Gen Z, especially regarding the Islamic perspective on cultural values. In terms of creativity and self-exploration, many Gen Z are inspired by

Korean culture and its artists, encouraging them to continue to develop themselves and express their creativity in positive and relevant ways. This is reflected in habits such as increasing literacy by reading more books, working hard, never giving up, thinking positively, and innovating values that are in line with Islamic teachings.

The Korean wave or hallyu refers to the phenomenon of globalization of South Korean culture, including drama, music (K-Pop), film, fashion, and culinary that extends throughout the world, including muslim countries. This phenomenon is not only influential in the entertainment aspect but also in lifestyle, social values, and even cultural identity. In the context of Islamic philosophy, particularly ethical philosophy, the Korean wave can be critically examined to assess the extent to which elements in the culture align with or contradict Islamic ethical principles (Ahmad et al. 2024, 110–21).

The Korean wave or hallyu phenomenon that has swept across various countries, including Indonesia, has become an integral part of the dynamics of cultural globalization. From the perspective of Islamic philosophy, especially within the framework of ethical philosophy, the Korean wave needs to be understood not just as an entertainment phenomenon but as a cultural event that carries deep moral and spiritual implications. Islamic ethical philosophy teaches that all aspects of human life, including cultural consumption, should be directed towards virtuous values, noble morals, and the achievement of *maqāṣid al-sharī'ah*, which are the main objectives of Islamic law that safeguard religion, soul, mind, offspring, and property.

Islamic ethical philosophy is rooted in the Qur'an, Sunnah, and rationality developed by muslim philosophers such as al-Farabi, Ibn Miskawaih, and al-Ghazali. Ethics in Islam is integral, not only regulating human relations with others (*ḥablun min al-nās*), but also human relations with God (*ḥablun min Allāh*). The basic principles of Islamic ethics include values such as honesty (*ṣidq*), modesty (*ḥayā'*), chastity (*ṭahārah*), justice (*'adl*), modesty (*i'tidāl*), and avoiding vain things (*laghw*). According to al-Ghazali in *Iḥyā' 'Ulūm al-Dīn*, good character (*khuluq ḥasan*) is the result of cleansing the soul (*tazkiyatun nafs*) and is a mirror of one's faith. Islamic ethical philosophers argue that moral beauty is more important than physical beauty or mere entertainment (Kanafi, 2019, 116).

Much of the Korean wave content emphasizes values such as hard work, friendship, and loyalty, which are generally not in conflict with Islamic ethical principles. Korean dramas often feature themes of life struggles, honesty in work, and sacrifice for family. These values are in line with the principles of *al-ṣidq* (honesty) and *birr al-wālidayn* (filial piety) in Islam. However, it cannot be denied that many aspects of the Korean wave also exhibit norms that contradict Islamic ethics. For example, in some K-pop music videos, the clothes worn are sometimes too revealing, and the style

of interaction between the opposite sex is not under the concept of *ḥayā'* (modesty) in Islam (Aizid, 2020, 149).

In Islamic ethics, all forms of self-expression must remain within the corridor of maintaining personal honor (*'iffah*) and avoiding fitnah (temptation). Therefore, from the perspective of Islamic ethical philosophy, muslims need to be selective about the consumption of this culture, ensuring that entertainment consumption does not erode moral values. Islamic ethical philosophy views moral identity as part of a trust that must be safeguarded. The Korean wave phenomenon has the potential to lead young muslims to *taqlīd* (uncritical following) of foreign cultures. This could weaken awareness of Islamic values such as *i'tidāl* (balance) and *wara'* (prudence in action) (Drajat, 2015, 8).

According to Ibn Miskawayh, character building should be based on a conscious effort to choose the good and reject the bad. If the Korean wave encourages consumptive, materialistic behavior or normalizes a hedonistic lifestyle, then from the point of view of Islamic ethics, this needs to be criticized and directed. This selective attitude is by the concept of *amr ma'rūf nahy munkar* (inviting to goodness and preventing evil) (Ibrahim, 2015, 81).

Islamic philosophy does not reject beauty or entertainment. Al-Fārābī even wrote in *al-Mūsīqā al-Kabīr* about the importance of music to improve the mood of the soul. However, in Islam, beauty must serve to strengthen spirituality, not weaken morals. If elements of the Korean wave contain elements that turn the heart away from dhikr, invite negligence (*ghaflah*), or encourage permissive behavior, then from the point of view of Islamic ethics, such entertainment becomes reprehensible (*makrūh* or even *ḥarām*) (Gholib, 2009, 112).

Art or entertainment activities should strengthen positive values, strengthen social solidarity, and not damage human relationships with Allah. Thus, consumption of the Korean wave should consider the basic question of Islamic ethics: "Is this bringing me closer or further away from Allah?" In Islamic ethical philosophy, humans have a personal responsibility to guard their hearts and behavior. In the context of the Korean wave, that responsibility includes: Content filtering: Choosing shows or entertainment that are in accordance with sharia. Value adjustment: Filtering out positive universal values such as hard work, friendship, and sacrifice, while rejecting conflicting values. Cultural criticism: Not swallowing popular culture raw, but examining it with critical reasoning based on the principles of sharia (Bisri, 2021, 11). As stated in Q.S. Al-Isrā' [17]: 36, "And do not follow anything of which you do not know. Indeed, hearing, sight, and heart will all be held accountable."

In al-Fārābī's view, culture should serve to lead humans to ultimate happiness, not just sensual pleasure. In his work *Madīnah al-Fāḍilah*, al-Fārābī emphasized the important role of culture in shaping a noble and

rational-minded society. If popular culture, such as the Korean wave, only reinforces lust, hedonism, or dependence on the material world, then in al-Fārābī's eyes, this culture leads society towards a form of defective city (*Madīnah al-Fāsiqah*), not the main city. Art and entertainment, in al-Fārābī's ethics, should be a means to educate the soul, perfect the mind, and refine human feelings, instead of arousing uncontrolled lust (Drajat 2006, 27).

In line with that, al-Ghazālī in his work *Iḥyā' 'Ulūm al-Dīn* explains that the human heart is the center of all moral actions. Entertainment and culture that increase *lahw* (negligence) will cause the heart to become hard, making it difficult to accept advice and truth. Al-Ghazālī taught the principle of *tazkiyatun nafs* or purification of the soul as a moral imperative in Islam. In the context of the Korean wave, if the consumption of Korean cultural content, such as dramas, music, or lifestyle trends, ignores the principle of purification of the heart and instead increases negligence towards Allah, then this phenomenon has the potential to erode the morality of individual muslims. Content that displays a free lifestyle, non-compliance with norms of decency, glorification of unlimited relationships, and materialistic consumption is a real challenge in maintaining the purity of the soul and morals (Fathurrahman, 2020, 265).

Islamic ethical philosophy teaches that humans are responsible for sorting and choosing what they culturally consume. The concept of *amr ma'rūf nahi munkar* in Islam requires every muslim to actively choose entertainment and culture that brings goodness and leave those that bring harm. Therefore, towards the Korean wave phenomenon, muslims should not necessarily reject all aspects of Korean culture, but should have a critical and selective attitude. Cultures that bring positive values such as hard work, discipline, respect for family, or respect can be taken and internalized, as long as they remain within the corridors of Islamic values. Meanwhile, cultures that contradict Islamic creed, sharia, and morals must be avoided, as Allah says in Q.S. Al-Ḥujurāt [49]: 13 states that the glory of man in the sight of Allah is measured by his piety, not by fame, physical beauty, or social status (Bagir, 2005, 191).

Portraying the reality of globalization today, the Korean wave has also become a very effective soft power tool in shaping the mindset, tastes, and even values of the global community. This is where a big challenge arises for muslims, especially the younger generation, whose identity is in the process of being formed. Cultural globalization has the potential to erode Islamic identity if it is not accompanied by a strong foundation of faith and morals. The standardization of physical beauty through K-pop, for example, encourages many muslim teenagers to adopt foreign beauty standards that often contradict respect for Allah's creation. Lifestyle consumerism is also exacerbated by the promotion of luxury goods and

fashion trends that are not always in accordance with the principle of simplicity in Islam.

Facing these challenges, Islamic ethics offers a solution by strengthening moral and spiritual identity through critical cultural education. Cultural education in Islam must teach the younger generation to recognize which cultures can enrich morals and intellect, and which ones can do the opposite. By strengthening the principle of tawhid in all aspects of life, muslims can protect themselves from deviating values due to the influence of global culture.

Muslims in this era of cultural globalization have a responsibility to create interesting and quality cultural alternatives. This can be done by developing creative content based on universal Islamic values such as justice, compassion, honesty, and kindness. Through the production of music, movies, dramas, or other works of art that maintain Islamic values, muslims are not only consumers of global culture but also producers of competitive culture. In this context, da'wah through culture becomes a very important strategy. Grounding Islamic values into attractive art forms and popular culture can be an effective way to fortify the ummah from moral degradation due to foreign cultural influences.

The Korean wave, from the perspective of Islamic ethical philosophy, is a phenomenon that demands an active and conscious attitude from muslims. It is not enough just to criticize or avoid, but it also requires an effort to understand, sort out, adopt good values, and reject bad ones based on morals and spiritual awareness. With this wise approach, muslims can continue to exist in the global arena, continue to interact with world culture, but not lose their Islamic identity. As taught by great muslim philosophers such as al-Farābī and al-Ghazālī, the life orientation of a true muslim is towards ultimate happiness in the world and the hereafter, not merely the pursuit of ephemeral worldly pleasures (Ryadi, 2013, 38).

Korean wave as a global cultural phenomenon offers various positive values that can be learned, such as work ethic, spirit of achievement, and solidarity. However, from the perspective of Islamic ethical philosophy, it should be noted that not all elements of the Korean wave are in line with Islamic ethical principles. Therefore, a critical, selective, and Islamic value-based attitude is key in dealing with it. Muslims are required to make Islamic ethics a filter in interacting with global culture, to maintain moral nobility and firmness of faith amid cultural globalization.

Conclusion

Korean wave or Korean culture covers various aspects, such as tradition, art, food, and lifestyle, which are growing rapidly in Indonesia. Its popularity is driven by the entertainment industry, including dramas, K-pop, and television series. Gen Z Indonesians show openness to this

culture, which is reflected in the presence of various fan communities on social media. In general, Indonesians have responded enthusiastically to the influx of Korean culture, especially in the areas of music, *fashion*, and drama. However, on the other hand, there are concerns that the dominance of this foreign culture could displace local culture. This phenomenon indicates the potential for the slow erosion of indigenous cultural values, especially among Gen Z, if not balanced with efforts to preserve one's own culture.

Despite concerns about the influence of Korean culture, many Indonesians, especially Gen Z, accept and appreciate its development. On the one hand, this phenomenon enriches cultural insights and encourages creativity, but on the other hand, it can cause a shift in values away from national traditions and identity. This challenge requires Gen Z to find a balance between openness to global popular culture and commitment to the preservation of its own culture.

From the perspective of Ibn Miskawayh's moral ethics, this balance can be achieved through the formation of noble morals and self-control. A critical understanding of foreign culture must be accompanied by the strengthening of virtuous values, such as wisdom, modesty, and justice, to maintain personal and social integrity. Thus, Islamic values are not only a filter but also a foundation in shaping a lifestyle that is in harmony between openness and the moral nobility of local culture.

REFERENCES

- Ahmad, Muhammad Yunus, Irwan Irwan, Ruhamah Ruhamah, Nurul Izatul Jannah, Ida Hasanah, and Radja Fadlul Arabi. 2024. "Fenomena Korean Wave pada Kehidupan Mahasiswa di Kota Banda Aceh." *Jurnal Adabiya* 26 (1): 110–21. <https://doi.org/10.22373/adabiya.v26i1.21626>.
- Alam, Wirna Milda, Cindy Lestari Sandung, and A. Octamaya Tenri Awaru. 2023. "The Influence of the Korean Wave on the Dynamics of Multiculturalism Among Indonesia's Young Generation." *Journal of Indonesian Culture and Beliefs (JICB)* 2 (1): 1–12. <https://doi.org/10.55927/jicb.v2i1.4431>.
- Alvaro. 2024. Interview by Ahmad Abdul Karim.
- Angesti, Annisa Rahmadhani, and Chandra Purnama. 2024. "Diplomasi Budaya Korea Selatan Melalui Grup Idola K-Pop Terhadap Publik Indonesia Pada Tahun 2020-2022." *Padjadjaran Journal of International Relations* 6 (1): 60. <https://doi.org/10.24198/padjir.v6i1.49284>.
- Arif, April Mulyanas, Abdul Sakban, Deviana Mayasari, Saddam, Sri Rejeki, and Haerun Nisa. 2023. "Fanatisme Dan Lunturnya Nilai Kebudayaan Gen Z: Dampak Trend K-Pop." *Seminar Nasional Paedagoria* 3:140–49.
- Aizid, Rizem. 2020. *Para Pelopor Kebangkitan Islam*. Yogyakarta: Diva Press.
- Auziq, Witantra Rifqi, Nania Ayu Lestari, and Chindy Septianingrum. 2023. "Pengaruh Budaya K-Pop Pada Remaja di Surabaya." *Prosiding Seminar Nasional Ilmu Ilmu Sosial (SNIIS)* 2 (November):631–42.
- Bagir, Haidar. 2005. *Buku Saku Filsafat Islam*. Bandung: Penerbit Mizan.
- Bisri, Khasan. 2021. *Konsep Pendidikan Akhlak Menurut Ibnu Miskawaih dan Implikasinya dalam Pendidikan Islam*. Jakarta: Nusamedia.
- Christiani, Lintang Citra, and Prinisia Nurul Ikasari. 2020. "Generasi Z dan Pemeliharaan Relasi Antar Generasi dalam Perspektif Budaya Jawa." *Jurnal Komunikasi dan Kajian Media*, 4 (2): 84–105. <https://jurnal.untidar.ac.id/index.php/komunikasi/article/download/3326/1604>.
- Cindrakasih, RR Roosita. 2021. "Dinamika Globalisasi Budaya Korea di Indonesia dan Pola Konsumsi Remaja 'Korean Wave' di Media Sosial Instagram." *Jurnal Public Relations-JPR* 2 (1): 17–28.

- Dewi, Hanna Shara, and Siti Komsiah. 2024. "Pengaruh Media Sosial dan Budaya Populer Fanatisme Korean Wave Terhadap Perilaku Konsumtif Generasi Z." *IKRA-ITH Ekonomika Journal* 8 (2): 187–95.
- Drajat, Amroeni. 2006. *Filsafat Islam: Buat yang Pengen Tahu*. Jakarta: PT Gelora Aksara Pratama.
- . 2015. *Filsafat Islam Dimensi Teoretis dan Praktis*. Medan: Perdana Publishing.
- Fathurrahman. 2020. *Filsafat Islam*. Bandung: Manggu Makmur Tanjung Lestari.
- Gholib, Achmad. 2009. *Filsafat Islam*. Pamulang: Faza Media.
- Habibi, Aftino Daffa, Amelya Nurlitta Kencana, Anggita Khoirunnissa, Ashilah Nahdah Junaedi, Delverosa Diko Crysana Azahra, and Suryo Ediyono. 2024. "Pengaruh Korean Wave terhadap Identitas Nasional di Kalangan Remaja Indonesia." *Jurnal Tomalebbi* 1 (1): 17–24.
- Ibrahim. 2015. *Buku Daras Filsafat Islam Klasik*. Makassar: UIN Alauddin.
- Irdyanti, Wa Ode, Andi Juanna, and Citra Aditya Kusuma. 2024. "Modernitas Atau Tradisi? Analisis Dampak Korean Wave dan Brand Ambassador Terhadap Preferensi Belanja Fashion Gen Z." *Jambura: Jurnal Ilmiah Manajemen dan Bisnis* 7 (2): 564–71. <https://doi.org/10.37479/jimb.v7i2.27424>.
- Jannah, Shitara Raudhotul, Zulfa Khoirunnisa, and Andhita Risiko Faristiana. 2023. "Pengaruh Korean Wave Dalam Fashion Style Remaja Indonesia." *Jurnal Ilmiah Pendidikan Kebudayaan dan Agama* 1 (3): 11–20. <https://doi.org/10.59024/jipa.v1i3.219>.
- Kanafi, Imam. 2019. *Filsafat Islam Pendekatan Tema dan Konteks*. Pekalongan: PT Nasya Expanding Management.
- Larasati, Dinda. 2018. "Globalization on Culture and Identity: Pengaruh dan Eksistensi Hallyu (Korean-Wave) Versus Westernisasi di Indonesia." *Jurnal Hubungan Internasional* 11 (1): 109–20. <https://doi.org/10.20473/jhi.v11i1.8749>.
- Mahardika, E Maryani, and E Rizal. 2022. "Budaya Korean Wave Sebagai Komoditas Industri Media Indonesia." *Jurnal Ilmiah Ilmu Komunikasi Communique* 5 (1): 121–33.
- Martono, Nanang. 2014. *Sosiologi Perubahan Sosial Perspektif Klasik, Modern, Posmodern, dan Poskolonial*. Jakarta: PT Rajagrafindo Persada.

- Mubah, A Safril. 2011. "Strategi Meningkatkan Daya Tahan Budaya Lokal dalam Menghadapi Arus Globalisasi." *Masyarakat, Kebudayaan dan Politik* 24 (4): 302–8.
- Piliang, Yasraf Amir. 2004. *Dunia Yang Dilipat: Tamasya Melampaui Batas-Batas Kebudayaan*. Yogyakarta: Jalasutra.
- Putra, Adam Yazly, and Fitri Eka Aliyanti. 2024. "Korean Wave, Kesadaran Halal dan Literasi Halal Pada Konsumen Makanan Korea: Studi Kasus Generasi Z di Yogyakarta." *ABHATS: Jurnal Islam Ulil Albab* 5 (1): 36–48. <https://doi.org/10.20885/abhats.vol5.iss1.art3>.
- Putra, Suntama, M Syahrani Jailani, and Faisal Hakim Nasution. 2021. "Penerapan Prinsip Dasar Etika Penelitian Ilmiah." *Jurnal Pendidikan Tambusai* 7 (3): 27876–81.
- Putri, Karina Amaliantami, Amirudin Amirudin, and Mulyo Hadi Purnomo. 2019. "Korean Wave dalam Fanatisme dan Konstruksi Gaya Hidup Generasi Z." *Nusa: Jurnal Ilmu Bahasa dan Sastra* 14 (1): 125. <https://doi.org/10.14710/nusa.14.1.125-135>.
- Rizky. 2024. Interview by Ahmad Abdul Karim.
- Ryadi, Agustinus. 2013. *Kesadaran Akan Immortalitas Jiwa Sebagai Dasar Etika (Pengantar Filsafat di Dalam Islam)*. Sidoarjo: Zifatama Publishing.
- Ruswandi, Lucky Septian, Hasya Ajriya Izazi, and Niko Septian. 2022. "Pengaruh Fenomena Korean Wave (k-Pop Dan k-Drama) Terhadap Perilaku Konsumtif Penggemarnya di Universitas Pendidikan Indonesia Perspektif Islam." *Jurnal Pendidikan Islam dan Budaya* 2 (2): 94–107.
- Salsa. 2024. Interview by Ahmad Abdul Karim.
- Sari, Devia Triska, Muhammad Mona Adha, Devi Sutrisno Putri, and Rohman. 2023. "Pengaruh Nilai Modern Contemporary Korean Wave Terhadap Kebudayaan." *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 3 (1): 1–9.
- Simanjuntak, Friska Aprilia, Hambali Hambali, and Indra Primahardani. 2022. "Studi Tentang Dampak Korean Wave Dalam Gaya Hidup Mahasiswa Universitas Riau." *Journal of Science and Education Research* 1 (2): 19–22. <https://doi.org/10.62759/jser.v1i2.18>.
- Syifa. 2024. Interview by Ahmad Abdul Karim.
- Valenciana, Catherine, and Jetie Kusmiati Kusna Pudjibudojo. 2022. "Korean Wave; Fenomena Budaya Pop Korea Pada Remaja Milenial di

Indonesia." *Jurnal Diversita* 8 (2): 205–14. <https://doi.org/10.31289/diversita.v8i2.6989>.

Wiwoho, Husnun Nabila Putri, Dina Haniam Mari'a, and Najwa Hanifah. 2024. "Fenomena K-Pop di Indonesia Serta Implikasinya Terhadap Penguatan Rasa Cinta Tanah Air Gen-Z." *Madani: Jurnal Ilmiah Multidisiplin* 2 (5): 212–20.

Zabryna, Farrah Ananta Erva, and Irzum Farihah. 2024. "The Relevance of Stoicism Philosophy to the Social and Religious Life of Generation Z." *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 10 (1): 79–94. <https://doi.org/10.20871/kpjipm.v10i1.320>

Zulfa, Aulia, and Fatma Ulfatun Najicha. 2022. "Urgensi Penguatan Identitas Nasional dalam Menghadapi Society 5.0 di Era Globalisasi." *Jurnal Kalacakra: Ilmu Sosial dan Pendidikan* 3 (2): 65–71. <https://doi.org/10.31002/kalacakra.v3i2.6267>.

This Page is Intentionally Left Blank