



THE PHENOMENON OF KOREAN POP FANATICISM FROM THE PERSPECTIVE OF THE QUR'AN: A THEMATIC TAFSIR STUDY

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ABSTRACT

This article aims to provide an understanding of the context of K-Pop fanaticism and its interpretation in the Qur'an. K-Pop is a music industry originating from South Korea that is highly popular and has a large fan base. K-Pop fans consistently show support and loyalty, and often excessively glorify their idols and communities by displaying extreme and obsessive behavior. For this reason, K-Pop fans are frequently labeled as fanatical by society. Therefore, this article discusses the context of K-Pop fanatical behavior from the perspective of the Qur'an, focusing on a thematic analysis of several Qur'anic verses related to fanaticism, using data analysis based on a Systematic Literature Review. The results of this study indicate that fanatical behavior toward K-Pop is prohibited and contradicts the teachings and cultural values of Islam, whereas merely expressing admiration is permissible. Thus, fans are expected to reduce excessive indulgence in foreign cultures and to exercise self-restraint so as not to follow cultural practices that are prohibited by religion, which could otherwise lead to the erosion of local culture and cause individuals to deviate onto an improper path.

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Introduction

Korean Pop (K-Pop) has become one of the most popular forms of entertainment among certain groups, and this South Korean pop music genre has achieved international popularity. The widespread rise of the K-Pop phenomenon cannot be separated from advances in technology, particularly the internet and social media, which provide access to vast amounts of information with great ease. Indonesia is one of the countries where the K-Pop phenomenon has grown rapidly and gained a large fanbase. Moreover, other forms of South Korean culture and entertainment such as films and television dramas (K-dramas) as well as fashion have also become widely embraced.

K-Pop fans in Indonesia are predominantly young people ranging from teenagers to adults, an age group highly interested in entertainment and open to global cultural

influences that are easily accessible through social media. These fans form their own communities according to the boy or girl groups they admire, commonly referred to in the K-Pop world as fandoms. Examples include ARMY, the fandom of the boy group BTS, BLINK for the girl group Blackpink, and many others. Although each fandom represents a different community, they often support one another as fellow K-Pop enthusiasts and express their admiration for their idols in various ways ranging from moderate levels to excessive involvement.

It is this excessive fan activity that can give rise to a phenomenon of fanaticism within certain communities. Fanaticism refers to an emotional state that drives individuals to justify any action in defense of their beliefs. It can also be defined as an extreme or excessive sense of enthusiasm, admiration, and loyalty. Therefore, overly devoted K-Pop fans may be regarded as fanatical, as they tend to exhibit excessive behavior, obsession, consumerism, and even dependency toward their idols (Anita Kristina, 2021).

K-Pop fans are often negatively perceived and generate public controversy due to their unwavering defense of their idols under any circumstances and their extravagant spending on albums, photo cards, and other merchandise costing millions of rupiah purchases that many consider unnecessary and wasteful. This phenomenon is frequently misunderstood by some who assume that strong affection for something automatically constitutes fanaticism. In the case of K-Pop culture, it is often associated with religious concerns, with critics arguing that such admiration surpasses love and devotion toward one's faith. Consequently, questions arise regarding whether loving and admiring K-Pop is permissible or unacceptable in Islam.

Departing from these questions, this article aims to examine and clarify the issue by formulating the following research problems: How does the phenomenon of K-Pop fanaticism manifest, and how is the behavior of K-Pop fanaticism contextualized from the perspective of the Qur'an?

Several previous studies have focused on examining K-Pop fanaticism from various perspectives, in which fanatical behavior is often associated with psychological factors and the underlying beliefs of fans. There are five research perspectives concerning K-Pop fanaticism. First, studies suggest that K-Pop fanaticism is related to emotional regulation, indicating that fanatical behaviors are used as a mechanism for managing and expressing emotions (Sufi Hindun Juwita, 2018). Second, other studies have found that fans of the Korean Wave tend to prefer socializing and remaining loyal primarily to friends or members within their own communities, as these spaces provide emotional support and a sense of belonging through shared admiration for their idols (Anisa Agustanti, 2022). Third, several studies conclude that not all female fans who admire their idols exhibit fanatical or excessive behavior; rather, the level of fanaticism depends on individual self-control and the ability to set personal boundaries to avoid overindulgence. Fourth, other

research identifies the causes of university students becoming K-Pop fans, attributing them to exposure to visual media, social media engagement, and peer influence (Adinda Azmi Laksmiwati, 2023). Fifth, findings from additional studies state that K-Pop fanaticism may lead to the erosion of Indonesian cultural values due to the influx of foreign cultural influences (Mulyanas Arif et al, 2023). From the above literature, most studies tend to discuss fanatical behavior among fans in general by considering various psychological and social aspects, whereas the present research specifically focuses on the issue of K-Pop fanaticism from the perspective of the Qur'an.

This article is grounded in the phenomenon of fanatical behavior displayed by K-Pop admirers who often imitate their idols across multiple dimensions, including clothing style, lifestyle, language, attitudes, and fashion. Such practices are considered incompatible with Islamic teachings, which provide ethical and behavioral guidelines as exemplified by the Prophet Muhammad (peace be upon him). Therefore, an in-depth understanding of fanaticism through Qur'anic principles can serve as a conceptual foundation for K-Pop fans in defining boundaries and ethical limitations in appreciating popular culture in a positive and balanced manner.

Method

The type of research employed in this study is qualitative research using the Systematic Literature Review (SLR) method, which refers to the process of examining, identifying, evaluating, and interpreting all existing studies such as journal articles and scholarly books with similar themes in a systematic manner by following predetermined stages. Based on this approach, data analysis is carried out by searching for and collecting relevant journal articles or research studies using the keywords K-Pop fanaticism and the Qur'an. The collected data are then reviewed and analyzed, and the synthesized findings from these studies serve as the primary material for discussion in this research. For the analysis of Qur'anic verses, this study employs a thematic interpretation method by gathering verses related to the theme and organizing them within a unified analytical framework.

Funding and Discussion

The Phenomenon of Fanaticism Among K-Pop Fans

Religious moderation is generally understood as a religious attitude that prioritizes balance, tolerance, and respect for differences. At MTsN 2 Kota Jambi, religious moderation is defined as a way of practicing religion with a balanced attitude, not extreme, and respecting diversity. This is not only related to the practice of worship, but also includes attitudes in daily life, especially in a pluralistic environment such as a madrasah. Religious moderation is considered an important foundation for creating harmony and mutual understanding in a diverse society.

K-Pop is a genre of South Korean music characterized by upbeat, fast-paced songs, lyrics that mix Korean and English, and are accompanied by modern music and dance. Furthermore, K-Pop is typically performed by idols with handsome, stylish, and stunning visuals (Risa Almaida, 2023). This is one of the factors that attracts many fans to follow their idols.

The early emergence of K-Pop music was influenced by elements of Japanese pop music in the 1930s. This helped elevate K-Pop's popularity on the global stage. K-Pop's arrival has been around for quite some time, and it has now become a popular trend in various countries (Korry El-Yana, 2021). The K-Pop phenomenon in Indonesia began in 2009-2010, and it was then that many Indonesians became familiar with several South Korean idols. Over time, the K-Pop phenomenon attracted a large fan base, leading to the emergence of boy and girl groups holding various events such as concerts, tours, and fan meetings in Indonesia to delight their fans (Putri Yulian and Ganjar Eka, 2022). This is proof that in Indonesia, K-Pop music is well received and welcomed by the public and has many fans regardless of the pros and cons.

Korean fans worldwide in 2019 saw a 22% increase from 73.12 million in 2017 to 89.19 million, according to data from The Korea Times. This large number of fans is inseparable from Indonesia itself, which has been infected by the Korean phenomenon, especially K-Pop music. Based on a review of the number of viewers on K-Pop video content on YouTube, Indonesia ranks second in terms of K-Pop content consumption after its producer country, South Korea. Taking the results of a survey conducted by IDN Times, K-Pop fans in Indonesia are in the teenage circle, namely the smallest at 9.3% at the age of 10-15 years, 38.1%, aged 15-20, 11.9% at the age of 25 years and above, and the largest at 40.7% at the age of 20-25 years, from this percentage there are as many as 92.1% in Indonesia K-Pop fans, the authority of which is women and men as many as 7.9% (Sandy Agus Gumelar, et al, 2021). These figures demonstrate that Korean culture continues to expand, including in Indonesia. This number is not absolute and is likely to continue to grow, as the popularity of this Korean cultural phenomenon continues to grow each year and continues to attract more fans.

K-Pop fans typically go to various lengths to express their love and support for their idols. However, how they express this depends on each individual, whether they choose simple or over-the-top methods. However, excessive fan behavior can lead to the assumption of K-Pop fanaticism.

Fanaticism itself is an attitude that expresses excessive interest in something (Fathul Hamdani et al, 2022). Fanaticism can also be interpreted as excessive belief in an object by showing excessive behavior, extreme feelings of enthusiasm, linking feelings of liking and love with excessive emotions over a long period of time (Rachmad Rinata and Sulih Indra, 2019). This definition aligns with several fan attitudes that have characteristics in

responding to their idols, ranging from fans who simply like them to excessive or fanatical fans.

In the K-Pop community, fanaticism can be seen in several fan attitudes, such as being anarchic and screaming hysterically when seeing their idols, following their idols everywhere to take photos, sending love letters and giving them luxurious gifts, and most commonly, being willing to stay at the airport for hours just to wait for their idols to arrive so they can greet and see them in person. Some even compete to get closer to their idols, even doing rude things like pulling, scratching, and even slapping their idols to get their idols' attention, and so on (Juwita, 2018). Thus, the term "fanaticism" has become increasingly associated with K-Pop fans due to their own actions. They essentially do this to please themselves through their passion, but their expression is somewhat excessive, resulting in various consequences.

This K-Pop fanaticism phenomenon certainly has an impact on both individuals and others. The positive impacts include: first, K-Pop can be used as a means of self-improvement and a deeper understanding of their inner self. Second, in the fashion world, K-Pop serves as inspiration for young people, who emulate the clothing styles of Korean idols. Third, K-Pop helps fans develop social relationships, build friendships, enhance creativity, and foster independence. Fourth, emotionally, K-Pop entertainment can reduce stress and foster enthusiasm, happiness, and motivation in fans who enjoy it. The negative impacts of K-Pop fanaticism include: first, excessive idol admiration can be a sign of mental illness. Second, it can lead to the emergence of a plagiarism tendency to imitate the idol's appearance. Third, it can lead to conformity, an attitude of being easily influenced by the group. Fourth, they lose themselves when it comes to their idols, thus wasting money and time. Fifth, their health declines due to insomnia and staying up late to watch their idols, as well as eye pain from staring at their phones for too long ((Anisa Agustanti, 2022).

Of the several visible impacts, almost all touch on the benefits to individual fans, and how the K-Pop phenomenon has influenced Indonesian culture is under-recognized. Indonesia itself is a country with a diverse culture and rich traditions. When compared to K-Pop music, Indonesia also has its own unique musical characteristics that are no less compelling. However, what is currently happening is that some people, especially young people, prefer foreign music and culture over local culture.

K-Pop fanaticism also influences how fans perceive cultural identity. For fans who love K-Pop, they will showcase and disseminate various forms of Korean culture as a way of expressing their love, such as using Korean for conversation, and gaining a deeper understanding of Korean history, including traditional clothing, traditional foods, historical sites, and more ((Mulyanas Arif et al, 2023). K-Pop fanaticism can have a positive impact on Indonesia, opening up insights into foreign cultures to create new, positive

perspectives, and through K-Pop song lyrics, it can be used as a resource for learning foreign languages. However, this form of K-Pop fanaticism also has a negative impact on local society and culture. Fans often dislike music created by Indonesians due to differences in taste and style (Deviana Safitri and Syifa Hanifa, 2023). This is what gives K-Pop fans a negative impression, as it is perceived as eroding local culture and even diminishing their love for traditional Indonesian culture.

Indonesian music and songs, however, possess diverse values and messages aligned with national, cultural, and religious values. K-Pop songs, on the other hand, are less reflective of national, cultural, and religious identity. This is an integral part of the development of Indonesian music. Compared to K-Pop, Indonesian music is more creative, encompassing a wide range of social phenomena and following current trends, such as songs about politics, social issues, motivation, and so on. Examples include pop songs related to patriotism, such as "Bengal" by Cokelat, "Garuda di Dadaku" by Netral, and Chrisye's "Negaraku" (My Country), among others. Indonesian pop songs about religion include "Karenamu" by Opick, "Taqwa" by Rhoma Irama, "Ya Maulana" by Sabyan, and others. Culturally-based pop songs include "Wonderland" by Alffy Rev and Novia Bachmid. This music should be preserved by children, but it's often overlooked by them, as they're more attracted to K-Pop, which features motivational lyrics accompanied by modern dance moves by handsome and beautiful idols.

The influx of foreign cultures into Indonesia is inevitable, a consequence of the advancement of globalization. However, the arrival of new cultures shouldn't be an excuse to forget or disregard local Indonesian culture, as culture is a national identity. Cultural identity is a characteristic inherent in a group's social life, encompassing customs, norms, food, and language. The public should recognize and preserve the distinctive characteristics of local culture, as it is a vital component of national identity (Muhammad Rasib Ar-Rifa'i, 1999).

However, cultural identity can change and evolve over time. These cultural dynamics are usually influenced by several factors, such as environmental, social, and economic circumstances, as well as the presence of external cultures (Agus Sri Danardana et al, 2022). As is the case today, K-Pop is a very popular foreign culture, which has also influenced the dynamics of Indonesian culture. Some fanatical K-Pop behaviors that are far from Indonesian culture include:

1. Copying and imitating the way Korean idols dress, which is not in keeping with Indonesian culture. Although not everyone in Indonesia dresses completely covered, it has long been a tradition to wear modest clothing, especially for Muslims, who should dress according to Islamic law.
2. Using Korean to interact in daily life. Due to the influence of Korean television, fans often speak Korean within their communities and are more interested in

learning Korean to understand what their idols are saying. While language is an important element of a country's culture and identity, they will do anything for their idols.

3. Consuming Korean food more often than their own. Fans often prefer Korean specialties like ramyeon, tteokbokki, kimbap, and others. They assume that having to taste their idols' food is a sign of their love.
4. Preferring to visit tourist attractions in Korea. Most K-Pop fans in Indonesia prefer vacationing in Korea to visit tourist attractions in their idols' homeland, neglecting domestic tourism, which has extraordinary charm.

This is a challenge for society to maintain local cultural identity so that it is not pushed aside by foreign cultures. Therefore, K-Pop fans or lovers of Korean culture should limit themselves a little so as not to delve too deeply into Korean culture to the point of neglecting their own culture. To maintain local culture, fans can reduce interactions in Korean, spread Korean-related news, reduce watching and listening to K-Pop music, and limit the habit of attending K-Pop concerts. Conversely, local fans are expected to get used to listening to traditional Indonesian music and begin to preserve the diverse cultures of their homeland. Liking and following foreign culture is not something wrong; use it as new insights and a source of inspiration, while at the same time maintaining and preserving local traditional culture.

K-Pop Fanaticism in the Verses of the Qur'an

Fanaticism in Islam is known as Ashabiyyah, derived from the words ta'ashshoba, ta'ashshuban, yata'ashshobu, meaning group spirit. According to Ibn Atsir, Ashabiyyah refers to someone who adheres to a group and becomes angry when defending it. Ashabiyyah is synonymous with excessive defensiveness, enthusiasm, and unreasonable love (Kadar Risman, 2021).

In the K-Pop phenomenon, fans usually buy various kinds of goods and knickknacks to support their hobby, such as buying music albums, DVDs, photocards, light sticks, and other merchandise. The above behavior can lead to a consumerist attitude in fans, consumerism is the behavior of buying something or goods that are not included in the needs and without considering rationally, only for desire. Consumption is included in the characteristics of K-Pop fanaticism that wants to get everything related to their idols (Hidayati and Yeniar, 2022). Islam views consumer behavior as wasteful, extravagant, and excessive. However, in Islam, wastefulness is discouraged, as stated in Allah's word in Q.S. Al-Isra: 27.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِلرَّبِّ كَفُورًا

In fact, the wastrels are Satan's brothers and Satan is very disobedient to his God (Tim Penyusun, 2019).

In the sentence *إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ يَٰطِيفِينَ*, Ibn Kathir explained that wasteful people are friends of Satan, that is, "they are brothers with Satan if they commit waste, stupid things, and disobey Him." Meanwhile, according to the interpretation of the book *Tafsir Fi Zhilalil Qur'an* Sayyid Quthb's work, that "a wasteful person is included among the brothers and friends of Satan because he gives alms in sin and falsehood". As for the opinion of Wahbah Az Zuhaili in *Al Munir*, it says that "wastefulness is forbidden, as said by Imam Syafi'i, if wastefulness is spending wealth that is not appropriate to its place and needs, but if it is for good then it is not wasteful." Then according to a brief interpretation of the Indonesian Ministry of Religion, it says "Allah hates the attitude of spending wealth wastefully, and doing wastefulness is because of the temptation of Satan, so Allah states that wastefulness is an attitude and friend of Satan, and one of Satan's characteristics is very ungrateful to God's blessings" (Levika Dian Anggraini, 2022).

Thus, the behavior of fans who often spend and waste their money on their idols is seen as something bad in the Qur'an and is even forbidden by some commentators. In addition to consumptive behavior, fans are also identified with attitudes that are obsessed with their idols, such as following and imitating the way of dressing and appearance of the idol that is not in accordance with Islamic law so that it tends to resemble a group, and this element of similarity is what is prohibited by religion. As stated in Q.S. Al-Baqarah: 120.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ ۖ وَلَٰكِنَّ اتَّبَعْتُ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِنْ وَّيٍّ وَلَا نَصِيرٍ

The Jews and Christians will never be willing to let you (Prophet Muhammad) follow their religion. Say, "Indeed Allah's guidance is the (true) guidance." Indeed, if you follow their desires after the knowledge (truth) has come to you, you will have no protector or helper from (the punishment of) Allah.

Surah Al-Baqarah verse 120 is a Madaniyah surah that was revealed to the Prophet after the migration from Mecca, namely when the Qibla was shifted to the Kaaba. According to Ats-Ts'labi, citing the narration of Ibn Abbas r.a., "This verse is related to the change in the Qibla of prayer. At that time the Jews were in Medina while the Christians were in the Najran area, their hope was that the Prophet would pray towards their Qibla, but Allah's revelation came down and set the direction of the Qibla at the Kaaba. The Jews and Christians did not like that and felt desperate to invite the Prophet to follow their religion." Because of that, Allah SWT said 'the Jews and Christians will not be pleased with you (Jalaluddin as-Suyuthi, 2008).

There are two opinions among commentators in interpreting Al-Baqarah verse 120. The first opinion states that because of the disappointment felt by the Jews and Christians towards the Prophet's attitude who did not want to make peace with them, they always

used various methods and a series of actions to deceive and incite Muslims to follow their religion (Hotimah & Hasbullah, 2024). One of the commentators who holds this opinion is Ibn Kathir. Meanwhile, the second opinion interprets the verse as merely an expression of the disappointment of the Jews and Christians because the Prophet rejected their desire to have Muslims pray facing the direction of their Qibla (Didi Junaedi, 2012). Another interpretation comes from Ibn Jarir Rahimahullah, who said:

“O Muhammad, the Jews and Christians will not be happy with you forever, so abandon the requests that make them pleased and happy, and follow the requests that make Allah happy in calling them to what Allah sent you with the truth, then indeed what you call them to is the only way to bring you and them together in unity and a straight religion. And there is no way for you to please them by following their religion, and Jews and Christians will not unite to be pleased with your religion unless you become part of the Jews and Christians” (Ibn Jarir at-Tabari, 2000).

Although this verse was revealed to the Prophet Muhammad (peace be upon him), it is essentially also addressed to his followers and followers. This is because the key point is the importance of its content and wording, not who the subject of the verse is or the reason for its revelation. Based on the various interpretations above, the meaning of this verse is that it forbids imitating the desires of the Jews and Christians, as well as imitating everything that originates from their religion (Lailatul Qodriyah, 2019).

Based on the various statements above, it is clear that anyone who seeks to imitate something outside of Islamic law, particularly the culture and appearance of non-Muslims, falls under the guise of Jews and Christians. K-Pop fans are no exception, as they imitate their idols in various aspects, even though their idols are not Muslims, and they are also part of this group. As narrated by the Prophet Muhammad (peace be upon him), the wording is as follows:

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ حَدَّثَنَا عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ أَبِي مُنَيْبٍ الْجُرَشِيِّ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

Has told us Uthman bin Abi Syaibah, he said: Has told us Abu an-Nadhr, he said: Has told us 'Abdurrahman bin Thabit, he said: Has told us Hassan bin Athiyah, from Abu Munib al-Jurasyi, from Ibn Umar, he said: Rasulullah ﷺ said: "Whoever resembles a people, then he is part of them" (HR. Abu Daud No. 3512).

Besides imitating their idols' styles, one form of fanaticism among K-Pop fans is excessive love for their idols. This attitude is often displayed by fans on their social media, where they will defend and justify whatever their idols do because of their love for them. This is seen as fanatical and excessive by the general public. However, excess is not recommended in Islam. As stated in the Quran, Al-Maidah: 77

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلَحُوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

Say (Prophet Muhammad), "O People of the Book, do not exaggerate in your religious (affairs) without right. Do not follow the desires of a people who truly went astray before you and have misled many (humans) and they themselves strayed from the straight path" (Tim Penyusun, 2019).

According to Ibn Kathir's interpretation in his commentary, regarding this verse he said:

"That you should not transgress the limits in following the truth, and do not flatter the one you are commanded to honor, and then you go beyond the limits in flattering him until you remove him from the position of prophethood to the position of a god. That is, as you did with the Messiah, though he was a prophet, but you took him as a god besides Allah SWT. You did not do this except merely to follow your teachers, namely, the misguided teachers who were your predecessors from among those who went astray in the past. And they have led many (people) astray, and they have gone astray from the straight path, that is, they have deviated from the straight and right path, towards the path of error and error (Muhammad Nasib ar-Rifa'i, 1999).

The verse above can serve as a guideline for K-Pop fans, advising them not to over-praise anything. As mentioned above, even excessive praise of a prophet of God is not permitted, let alone the practice of following and loving idols, which can sometimes go beyond the bounds. It would be better to love them moderately, as these idols are generally not Muslim, and we will eventually be with the people we love. As stated in the following hadith of the Prophet Muhammad (peace be upon him):

أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ الرَّجُلُ يُحِبُّ الْقَوْمَ لَا يَسْتَطِيعُ أَنْ يَعْمَلَ مِثْلَ عَمَلِهِمْ قَالَ أَنْتَ يَا أَبَا ذَرٍّ مَعَ مَنْ أَحَبَبْتَ قُلْتُ فَإِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ قَالَ أَنْتَ مَعَ مَنْ أَحَبَبْتَ

Has reported to us Sa'id bin Sulaiman from Sulaiman bin Al Mughirah from Humaid bin Hilal from Abdullah Ash Shamit from Abu Dzarr he said, I asked; O Messenger of Allah, there is someone who loves a people but he is unable to do good deeds like their deeds.? He answered, "You, Abu Dzarr, will be with the person you love." I asked; Indeed, I love Allah and His Messenger. He said, "You will be with the person you love" (HR. Sunan Darimi No. 2668).

In essence, idolizing and loving someone, whether a celebrity or someone else, is normal, and it is permitted in Islam. However, as Muslims, we should be wise in choosing idols and limit our love so that it does not outweigh our love for the religion of Allah and His Prophet. Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

O you who believe, do not raise your voices above the voice of the Prophet and do not speak to him as loudly as some of you do to others. It is feared that this will erase the (rewards) of all your good deeds, while you are not aware of it (Al-Ḥujurāt [49]:2).

This verse was revealed due to a debate between Umar (r.a.) and Abu Bakr regarding the Banu Tamim group who visited the Prophet Muhammad (peace be upon him) to elect their leader. However, Abu Bakr proposed appointing al-Qa'qa ibn Zurarah, while Umar appointed al-Aqra' ibn Habis as their leader. This sparked a debate between the two, leading to their voices rising above those of the Prophet Muhammad (peace be upon him). This is why this verse was revealed (Quraish Shihab, 2012). Regarding this verse, Ibn Jarir said in his commentary, namely:

“O people who justify Allah and His Messenger, do not raise your voices above the voice of Rasulullah SAW. You said bad and harsh words towards him in conversation. And do not call him as you call others by name, O Muhammad. However, with soft and kind words full of glorification, respect and glorification of him: O Prophet of Allah, O Messenger of Allah” (Ibn Jarir at-Thabari, 2000).

This verse then teaches believers the importance of speaking politely when interacting with anyone, especially when in the presence of the Prophet Muhammad. Allah warned believers not to raise their voices above the Prophet's and forbade them from speaking to him loudly or calling him by disrespectful terms, as this could hurt the Prophet's feelings (Siti Fahimah, 2014).

From the verse above, when linked to the K-Pop phenomenon, it can be concluded that you should not elevate anything in relation to the Prophet Muhammad, even just raising your voice is not permissible, let alone anything else. In this context, it means not being a fan of someone more than the Prophet Muhammad. And in Islam itself, idolizing someone is not prohibited as long as the idolized person can be a good role model and guide for oneself. Admiring and liking something is permitted in Islam, but it should not be excessive and contradict the teachings of Allah SWT and the Prophet Muhammad SAW.

Conclusions

The K-Pop phenomenon is a very popular culture and is loved by people in various countries. K-Pop is a pop music originating from South Korea, performed by boy groups and girl groups with attractive visuals, handsome and beautiful. K-Pop culture has many fans from various circles, these fans will always support and love their idols. Regarding the fanaticism of K-Pop fans, Islam views that idolizing and liking K-Pop idols is something that is permissible as long as it is only reasonable and does not exceed one's love for Allah and the Prophet Muhammad. However, if idolizing their idols excessively to the point of becoming fanatical fans who always justify their idols and follow and like everything related to their idols, even acknowledging the idol's religion, this can lead oneself to the

path of astray. Therefore, it is prohibited in Islam and is even judged as something haram..

Conflict of Interest

The manuscript author has absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript.

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