THE INFLUENCE OF FANATICISM AND RELIGIOSITY ON VERBAL AGGRESSIVE BEHAVIOR AMONG K-POP FANS

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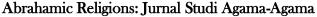*Email: miftahul0604202017@uinsu.ac.id

Abstract

This study aims to examine the influence of fanaticism and religiosity on verbal aggression among K-pop fans, particularly EXO-L fans in Medan City. A quantitative survey approach was used, involving 55 respondents as the research sample. Data were collected using questionnaires and analyzed with SPSS version 25 to assess the relationships between fanaticism (X1), religiosity (X2), and verbal aggression (Y). The results indicate that fanaticism has a significant correlation with verbal aggression, with a correlation coefficient of 0.508, while religiosity also shows a significant correlation with a coefficient of 0.550. Furthermore, a significant combined relationship was found between fanaticism and religiosity with verbal aggression, with a correlation coefficient of 0.685. This study concludes that fanaticism toward K-pop idols can drive aggressive behaviors, including verbal aggression, especially when idols or fan communities are perceived as being attacked. Religiosity, on the other hand, has a dual role: it can mitigate aggression through spiritual self-control or trigger aggression when religious values are perceived to be threatened by K-pop culture.

Keywords: *Fanaticism, Religiosity, Verbal Aggression, K-pop, EXO-L*

Abstrak

Penelitian ini bertujuan untuk mengkaji pengaruh fanatisme dan religiusitas terhadap perilaku agresi verbal di kalangan penggemar K-pop, khususnya penggemar EXO-L di Kota Medan. Pendekatan yang digunakan adalah survei kuantitatif dengan melibatkan 55 responden sebagai sampel penelitian. Data dikumpulkan melalui kuesioner dan dianalisis menggunakan SPSS versi 25 untuk menguji hubungan antara variabel fanatisme (X1), religiusitas (X2), dan agresi verbal (Y). Hasil penelitian menunjukkan bahwa fanatisme memiliki hubungan signifikan dengan perilaku agresi verbal dengan nilai korelasi sebesar 0,508, sedangkan religiusitas juga memiliki hubungan signifikan dengan nilai korelasi sebesar 0,550. Selain itu, terdapat hubungan signifikan antara fanatisme dan religiusitas dengan perilaku agresi verbal, dengan nilai korelasi gabungan sebesar 0,685. Penelitian ini menyimpulkan bahwa fanatisme terhadap idol K-pop dapat mendorong perilaku agresif, termasuk agresi verbal, terutama ketika idola atau komunitas merasa diserang. Sementara itu, religiusitas berperan ganda, baik sebagai pengendali agresi melalui nilai-nilai spiritual, maupun sebagai pemicu agresi ketika nilai-nilai agama dianggap terancam oleh budaya K-pop.

Kata Kunci: *Fanatisme, Religiusitas, Agresi Verbal, K-pop, EXO-L.*

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A. Introduction

K-Pop, an abbreviation for Korean Pop, is a global phenomenon and a key to the success of Korean popular culture in capturing the world's attention, including in Indonesia. K-Pop is characterized by idol groups such as boybands and girlbands that combine captivating vocals, choreography, and visuals. Its popularity, particularly among teenagers, has created fan communities known as fandoms, where members share their interests and enthusiasm for their idols through social media and various other activities (Indriani & Kusuma, 2022).
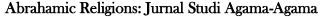
The book All About K-pop by Yulius (Rena, 2017) explains that K-pop is not a new music genre but has been developing since the 1920s during Japan's colonization of the Korean Peninsula. However, it gained prominence in the 1990s when the music industry began targeting teenagers as a market by forming idol groups. According to data from the Korean government (The Korea Foundation) on the "Korean Wave," as reported by The Korea Times, the number of Korean culture fans worldwide increased by 22%, reaching 89.19 million from the previous 73.12 million fans spread across 113 countries in 2017 (JawaPos.com-*Makin Populer, Tahun 2018 Ada 89 Juta Penggemar Korea Di Seluruh Dunia*, 2019).

K-Pop is a music genre that is currently highly popular worldwide. It has captivated many teenagers across Asia, making them loyal fans. The uniqueness of K-Pop lies in its catchy melodies, energetic choreography, and visually appealing performances. K-Pop artists focus not only on external appearances but also on vocal quality and synchronized singing and dancing. Additionally, their dedication and hard work, undergoing intensive training from a young age, add to K-Pop's charm in the hearts of fans (Hidayat et al., 2022, pp. 109–110).

In the context of K-Pop fandom, fanaticism often emerges as a deep affection for idols, which, in some cases, can escalate into extreme behaviors, including verbal aggression (Eliani et al., 2018). This phenomenon is evident in the rivalry between fandoms, where fans often compare their idols with others based on achievements, performance concepts, and physical appearance. Such aggressive attitudes are frequently expressed on social media, which serves as the primary platform for interaction and conflict among K-Pop fans in Indonesia.

Meanwhile, religiosity, defined as a commitment to religious values, also influences social behavior, including among K-Pop fans. Religiosity has two main dimensions: intrinsic religiosity, rooted in personal religious values, and extrinsic religiosity, influenced by social factors such as family or community (Purnamasyary et al., 2020). In some cases, religiosity can regulate aggressive behavior through the internalization of moral and spiritual values. However, on the other hand, conflicts between religious values and K-Pop culture can trigger verbal aggression as a response to perceived threats to religious beliefs (Indah Mahfiza Pratama, Abdul Rasyid, 2022).

Derrida's theory of fanaticism and religiosity offers a perspective for analyzing verbal aggression within the K-Pop fan community. This theory highlights how fans'

self-identification with their idols can create tension between individual identity and external values, often expressed through verbal interactions on social media. This study aims to analyze the influence of fanaticism and religiosity on verbal aggression among K-Pop fans, specifically EXO-L fans in Medan City. The study is crucial to identifying factors that moderate or exacerbate aggressive behavior within fan communities, providing solutions for fostering a more harmonious and positive environment among K-Pop fans.

B. Method

This research employs a quantitative approach with a descriptive type, aiming to reveal phenomena as they are based on factual data. The quantitative method allows observed phenomena to be measured numerically and analyzed using statistical techniques (Sugiyono, 2019). The study utilizes a cross-sectional design, where all variables are measured at a single point in time. The research was conducted in Medan City, specifically within the K-Pop fan community known as EXO-L. The location was selected due to the absence of similar studies in this community, its strategic setting, and the ease of data collection through Google Forms. The research took place from July 8 to July 29, 2024, with a total of 55 respondents.. The population of this study consists of members of the EXO-L community in Medan City, totaling 121 individuals who are part of a WhatsApp group. The sample was selected using voluntary response sampling, a non-probability sampling technique, with calculations based on the Taro Yamane formula at a 10% margin of error, resulting in a sample size of 55 respondents.

The variables in this study include fanaticism (X1), religiosity (X2), and verbal aggression (Y). The research instrument is an online questionnaire with a Likert scale of 1–5 to measure respondents' attitudes, perceptions, and opinions. Data collection was conducted via an online questionnaire using Google Forms, while data analysis was performed using SPSS software version 25. The stages of analysis include a validity test to measure the accuracy of the questionnaire (Imam Ghozali, 2009), a reliability test to examine the consistency of the instrument, a multicollinearity test to identify relationships among independent variables, and a Spearman correlation test to determine relationships between variables. Descriptive statistical analysis was conducted to describe data characteristics such as mean, median, maximum, minimum, and standard deviation. Hypothesis testing was performed using the Spearman Rank method with the assistance of SPSS version 25.

C. Result and Discussion

In this study, data collection was conducted online using Google Forms, which were distributed through WhatsApp groups. The data collection process took place from July 8 to July 29, 2024. From the questionnaire distribution, a total of 55 respondents participated.

Table. 1
Respondent Demographic Data

Variables		∑	%
Gender	Male	26	47.3
	Female	29	52.7
Age	17 – 20 year	39	70.9
	21 – 25 year	14	25.5
	26 – 30 year	2	3.6
Duration as a K-Pop Fan	< 1 year	3	5.5
	1 – 2 year	2	3.6
	3 – 5 year	28	50.9
	> 5 year	22	40.0
Social Media Platforms Used	Instagram	8	14.5
	Twitter / X	44	80.0
	Weverse	1	1.8
	Facebook	2	3.6

Based on the data presented in Table 1, the majority of respondents are female, accounting for 52.7% (29 respondents), while male respondents make up 47.3% (26 respondents). In terms of age categories, most respondents are aged 17–20 years, representing 70.9% (39 respondents), followed by those aged 21–25 years at 25.5% (14 respondents), and those aged 26–30 years at 3.6% (2 respondents). Respondents in the 17–20 age range appear to be more active in interacting via social media.

Additionally, the duration of respondents' involvement in the K-pop community indicates that 5.5% (3 respondents) have less than one year of experience, 3.6% (2 respondents) have 1–2 years of experience, 50.9% (28 respondents) have 3–5 years of experience, and 40.0% (22 respondents) have been involved for more than five years.

Most respondents utilize social media to interact with their idols. The platforms used include Instagram at 14.5% (8 respondents), Twitter (now known as X) as the most widely used platform at 80.0% (44 respondents), Weverse at 1.8% (1 respondent), and Facebook at 3.6% (2 respondents).

Table. 2
Validity Test

No.	r calculation		r table (N = 55 , α = 0.05)	Description
1.	0.635	>		Valid
2.	0.632	>		Valid
3.	0.692	>		Valid
4.	0.700	>		Valid
5.	0.649	>		Valid
6.	0.673	>		Valid

7.	0.729	>			Valid
8.	0.456	>			Valid
9.	0.398	>			Valid
10.	0.428	>			Valid
11.	0.280	>	0.266		Valid
12.	0.605	>			Valid
13.	0.717	>			Valid
14.	0.796	>			Valid
15.	0.762	>			Valid
16.	0.669	>			Valid
17.	0.805	>			Valid
18.	0.721	>			Valid
19.	0.819	>			Valid
20.	0.368	>			Valid
21.	0.360	>			Valid
22.	0.785	>			Valid
23.	0.327	>			Valid
24.	0.355	>			Valid
25.	0.580	>			Valid

Based on Table 2, the validity test results regarding fanaticism and religiosity in relation to verbal aggression behavior indicate that the test was conducted with 55 respondents and 25 statements. The r-table value used was 0.266 at a significance level of $\alpha = 0.05$. The analysis results showed that all 25 statements met the validity criteria, as the obtained validity coefficients were higher than the Spearman correlation (0.266). Therefore, all statements are considered appropriate and valid for measuring the relationship between fanaticism and religiosity in relation to verbal aggression behavior .

Table. 3
Reliability Statistics Test

	Cronbach's Alpha	N of Items
Fanaticism (X1)	.899	10
Religiosity (X2)	.896	9
Verbal Aggression (Y)	.634	5

Source: SPSS 25 Output

Based on Table 3, the results of the reliability test for fanaticism (X1), analyzed using SPSS 25, show that there are 10 statements with a Cronbach's Alpha value of 0.899. This value indicates that all of these statements are considered reliable, as the reliability value for fanaticism (0.899) is greater than the minimum threshold of 0.6. Furthermore, the results of the reliability test for religiosity (X2), also analyzed using

SPSS 25, show that there are 9 statements with a Cronbach's Alpha value of 0.896. This indicates that all statements are considered reliable, as the reliability value for religiosity (0.896) exceeds 0.6. Finally, the reliability test for verbal aggression (Y) using SPSS 25 shows that there are 5 statements with a Cronbach's Alpha value of 0.634. Thus, all statements in the verbal aggression variable are considered reliable, as the reliability value (0.634) exceeds the threshold value of 0.6.

Table. 4
Multicollinearity Test
Coefficients[a]

Model	Sig.	Collinearity Statistics	
		Tolerance	VIF
(Constant)	.764		
Fanaticism (X1)	.116	.530	1.886
Religiosity (X2)	.018	.530	1.886

a. Dependent Variable: Verbal Aggression (Y)

Based on the SPSS 25 output presented, the decision in the multicollinearity test is made by examining the Tolerance and VIF values. According to the "Coefficients" output table in the Collinearity Statistics section, the Tolerance value for the fanaticism (X1) and religiosity (X2) variables is 0.530, which is greater than the minimum threshold of 0.10. Additionally, the VIF value for the fanaticism (X1) and religiosity (X2) variables is 1.886, which is smaller than the maximum threshold of 10.00. Therefore, based on the decision criteria in the multicollinearity test, it can be concluded that the regression model does not exhibit signs of multicollinearity.

1. **Hypothesis Testing**

Spearman's Rank Correlation Coefficient test, also known as Spearman's rho, is a hypothesis testing method used to analyze the relationship between two variables. This test is applied to ordinal data or when one variable is ordinal, while the other variable may be nominal or ratio data.

Table. 5
Spearman Correlation

Independent Variable	Dependent Variable	Spearman's Rho	Significance
Fanaticism (X1)	Verbal Aggression (Y)	0.508	0.000
Religiosity (X2)		0.550	0.000
Independent Variable	Dependent Variable	Spearman's Rho	Significance
Fanaticism (X1)	Verbal Aggression (X2)	0.685	0.000

Source: SPSS 25 Output

Based on the table presented, the significance value (sig.) in the two-tailed test for fanaticism (X1) is 0.000, which is smaller than 0.05. This indicates a significant

relationship between fanaticism (X1) and verbal aggression (Y). Similarly, the sig. value (2-tailed) for religiosity (X2) is 0.000, which is also smaller than 0.05, indicating a significant relationship between religiosity (X2) and verbal aggression (Y). In the correlation test, the correlation coefficient for fanaticism (X1) is 0.508, indicating a moderate to strong positive correlation. Likewise, for religiosity (X2), the correlation coefficient is 0.550, indicating a strong positive relationship.

Additionally, the sig. value (2-tailed) between fanaticism (X1) and religiosity (X2) is also 0.000, which is smaller than 0.05, showing that both variables have a significant relationship. The Spearman's rho test result shows a value of 0.685, indicating a strong positive correlation between fanaticism (X1) and religiosity (X2). Overall, the analysis results show that fanaticism (X1) has a significant relationship with verbal aggression (Y) with a correlation coefficient of 0.508, religiosity (X2) also has a significant relationship with verbal aggression (Y) with a correlation value of 0.550, and there is a significant relationship between fanaticism (X1) and religiosity (X2) with a correlation coefficient of 0.685.

2. Discussion

This study aims to uncover the influence of fanaticism and religiosity on verbal aggression behavior among K-pop fans in Medan. The results show that both fanaticism and religiosity significantly affect verbal aggression behavior (Xia, 2024). Data analysis reveals that fanaticism (X1) has a significant relationship with verbal aggression (Y) with a correlation value of 0.508. Meanwhile, religiosity (X2) also shows a significant relationship with verbal aggression (Y) with a correlation value of 0.550. Additionally, there is a significant relationship between fanaticism (X1) and religiosity (X2) with a correlation value of 0.685.

This research differs from previous studies conducted by Elliani et al. (2018), which involved K-pop fans in general. In this study, the sample was focused on a specific K-pop fan community, Exo-L in Medan. Fanaticism towards K-pop idols has the potential to increase verbal aggression due to a deep affection for the group or idol they support (Octaviany & Setyo Utami, 2024). Strong emotional attachment and fan loyalty often develop into fanaticism. Moreover, fans with high religiosity may experience a conflict of values between their religious teachings and fandom behavior, potentially increasing the likelihood of verbal aggression.

Fanaticism towards K-pop idols often drives individuals to act aggressively, including in the form of verbal aggression, especially when they feel their idol or community is being attacked (Ni Luh Theresya Putri et al., 2023). On the other hand, religiosity can play a dual role: on one hand, it can reduce aggression through self-control (Amir, 2021), but on the other hand, if fans feel that their religious values are threatened by K-pop culture, this can trigger verbal aggression as a form of protection for their beliefs. The interaction between fanaticism and religiosity influences how K-pop fans manage conflicts and express verbal aggression.
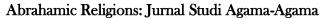
Fanaticism is not only visible in the online world but also reflected in the fans' real-life activities. Many fans are willing to spend large sums of money to attend concerts or fan meetings, even if it requires traveling abroad (Hidayati & Indriana, 2022). They also collect merchandise such as albums, photobooks, lightsticks, clothing, and accessories as symbols of loyalty. Additionally, they often gather to discuss their favorite idols, exchange information, collectibles, and experiences. In some cases, extremely fanatic fans create artwork such as drawings, paintings, or tribute videos that are shared during specific events. They also sometimes organize performances or flash mobs involving K-pop choreography (Anisa Agustanti, 2022). All of this demonstrates that fanaticism drives fans to show their support in real and enthusiastic ways.

Religiosity affects verbal aggression behavior in K-pop fans through two main dimensions: emotional control and value conflict between religion and K-pop culture (Laffan, 2021). Religious teachings can train fans to avoid rude or harmful behavior, thus reducing the likelihood of verbal aggression even in the face of conflict or differing opinions. On the other hand, religiosity that emphasizes tolerance for differences can encourage peaceful responses to criticism or opposing views. However, tensions between religious values and K-pop culture can trigger more aggressive defensive behavior. When fans feel that their religion or idol is being insulted, they are likely to use verbal aggression as a form of protection or defense.

From a sociological perspective, the influence of fanaticism and religiosity on verbal aggression behavior (Anshori et al., 2023) can be explained through social identity theory, group norms, socialization, social interaction, and conflict theory. Fanaticism strengthens aggressive behavior in defending social identity as fans, while religiosity can exacerbate conflicts when tensions arise between religious values and K-pop culture. Verbal aggression becomes a way to defend the group and the values they uphold, both within the fandom community and in interactions with other social groups seen as threats.

Socialization within the K-pop fan community can reinforce the tendency for fanaticism. If group norms support the use of verbal aggression to defend idols or communities, such behavior may be deemed legitimate and even required. In the context of symbolic interactionism theory (Wasisto & Pramiswara, 2022), human behavior is influenced by social interactions and the symbols used for communication. In the K-pop fan community, verbal aggression often occurs in interactions with outsiders or fans who disagree, particularly in debates about music quality, idol lifestyles, or views on K-pop culture as a whole.

Religiosity can also be understood as part of the social structure influencing individuals (Jalaludin Rakhmat, 2003). Besides influencing personal life, religiosity also affects social interactions. In some cases, religion may clash with popular culture such as K-pop, which some religious groups may view as incompatible with religious values. In these situations, religious K-pop fans may feel a conflict between their religious values and K-pop culture. When their religious values or principles are misunderstood

within the fan community, verbal aggression often arises as an attempt to protect religious values and defend their community (Bykov et al., 2018).

Referring to Derrida's thinking, fanaticism can be linked to religiosity in the sense that fanaticism arises when a person's identity entirely depends on the object of worship, whether it be religion, ideology, or cultural icons such as K-pop idols. Fans often make idols the center of their identity, so this relationship takes on a religious nature. In this process, a tension arises between the "us" (fans) and "them" (critics). Derrida also noted that identities formed by fanaticism are partial and open to difference. This tension can drive the use of language as a tool to reinforce differences and limit other understandings, often resulting in verbal aggression.

By applying Derrida's theory (Siregar, 2019), fanaticism and religiosity not only show dedication to idols but also manifest the tension between identity tied to idols and the difference that is disregarded. The language used in these interactions functions to preserve exclusivity and counter threats to the object of identity, which ultimately creates the potential for verbal aggression.

3. Analysis

Based on the data analysis results, it was found that fanaticism towards K-pop idols has a significant relationship with verbal aggression behavior among K-pop fans in Medan. The higher the level of fanaticism a fan has towards their K-pop idols, the greater the tendency to exhibit verbal aggression, especially when their community or idol is attacked. This phenomenon reflects how fans may feel threatened and try to defend their fandom identity through aggressive behavior, which can trigger verbal conflicts with others. This is in line with social identity theory, which suggests that individuals strengthen their group identity by defending the values they uphold.

Furthermore, religiosity also influences verbal aggression behavior, although in some cases, it can serve to reduce tension. This study shows a positive relationship between religiosity and verbal aggression, which may be caused by a conflict between the religious values held by fans and their fandom behavior. While religiosity can lead individuals to better control their emotions, the tension between maintaining two different identities (religious and fandom) can increase the potential for verbal aggression, especially in situations involving the defense of idols or communities.

Overall, the findings of this study indicate that K-pop fans in Medan tend to experience tension between their fanaticism for idols and the religious values they uphold. The interaction between these two factors plays a key role in shaping their social behavior, which in this case, is reflected in verbal aggression. This study provides insights into the importance of education and intervention to reduce aggressive behavior by educating fans on emotional management, tolerance for differences, and integrating religious values with more positive fandom behavior.

D. Conclusion

Fanaticism towards K-pop idols can be a factor driving verbal aggression among fans, especially when they feel their idol or community is being attacked. Religiosity plays a complex role, where on one hand, it can reduce aggression through values of

self-control and tolerance, but on the other hand, it can trigger verbal aggression when religious values are perceived to be threatened by K-pop culture. The interaction between fanaticism and religiosity shows that both significantly contribute to how fans manage conflicts, particularly in the form of aggressive verbal expressions.

The influence of religiosity on verbal aggression among K-pop idol fans varies depending on how individuals balance their religious values with their love for K-pop culture. Religiosity that emphasizes self-control tends to suppress verbal aggression, while a conflict between religious values and K-pop culture can trigger more aggressive defensive reactions. In the context of Derrida's theory, the verbal aggression of K-pop fans can be understood as a result of the tension between an identity tied to the idol and the perceived threat to that identity. The language used in these interactions often functions to maintain the exclusivity of identity and to combat threats to the idol or beliefs, which ultimately can provoke verbal aggression. This research provides a new understanding of the relationship between fanaticism, religiosity, and verbal aggression in the context of popular culture, which is relevant to studies in social psychology and culture.

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