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The Relationship between Celebrity Worship and the Self-Concept of K-Pop Fan College Students in Bandung

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A B S T R A C T

This study aims to explore the relationship between celebrity worship and self-concept among K-pop fan college students in Bandung by utilizing a mixed-methods approach, including case studies, quantitative surveys, and in-depth interviews. The findings reveal that the attachment of K-pop fans to their idols affects their self-perception, influencing aspects from physical appearance to personal values. Results indicate that while celebrity worship exists at a moderate level, the impact of idols on young adult students fosters positive motivation and self-confidence, without leading to obsessive behavior. This research highlights that admiration for popular culture can contribute to identity formation and enhance self-concept.

A R T I C L E   I N F O

1. INTRODUCTION

The development of modern times and globalization has transformed various aspects of life, including culture. Today, foreign cultures can easily penetrate different parts of the world due to globalization. One such foreign culture, highly popular among Indonesian society, especially youth, is South Korean culture. Known widely as K-pop, South Korean culture has become a significant cultural wave with a global spread (Yuliawan and Subakti, 2022). K-pop, a global cultural phenomenon, has become a particularly interesting subject in the field of guidance and counseling. One of the most intriguing aspects of the K-pop phenomenon is celebrity worship, where fans exhibit excessive behaviors towards their idols. Celebrity worship may involve extreme behaviors, such as collecting merchandise, following every move of the idol, or even altering lifestyle to imitate the idol.

The Korean wave (K-pop) has captivated teenagers and young adults, who are drawn to everything related to Korea, from fashion and music to dramas. In Indonesia, many individuals idolize Korean singers or actors, adopting them as role models. This growing interest indicates an increasing inclination among individuals to learn about and explore Korean culture. According to a survey by the Korean Tourism Organization in 2020, the majority of K-pop fans are between the ages of 10-20, which includes teens and young adults (Herlina, 2013). The influence of K-pop is also evident in the appearance, behavior, and language of Indonesian youth and young adults. In terms of fashion, many individuals adopt Korean-style clothing, such as school blazers, street style, plaid skirts, layering, bomber jackets, mini skirts, and pastel colors.

Beyond appearance, individual behavior also changes with intense idolization of a celebrity. Such changes manifest when individuals regard their idols as personal possessions. As a result, if a "hater" criticizes their idol, they will retaliate with insults. Additionally, they are willing to do anything to acquire items or information about their idol, even if it poses risks. Their speech patterns are influenced by K-pop, incorporating Korean expressions like "*annyeong*," "*omo*," "*hwaiting*," "*jinjja*," "*daebak*," and "*heol*," which are understood only by fellow K-pop fans. When individuals are avid K-pop fans, they are often motivated to learn Korean to achieve fluency. Eventually, as more people become acquainted with K-pop, they increasingly adopt it as a lifestyle model (Mandas et al., 2019).

Celebrity worship is an inclination to form a connection with an idol, which may lead to dysfunctional behavior (Ayu and Astiti, 2020). This tendency is a form of obsession with celebrities, arising from a one-sided relationship between the individual and the idol. Celebrity worship involves obsessive behaviors, where individuals constantly engage with their idol's life, resulting in a kind of dependency due to frequent listening, watching, and seeking information about the idol. This behavior ultimately affects the formation of self-concept, especially in early adulthood.

Early adulthood is a period when individuals are actively searching for self-identity, which is a critical aspect of this life phase. During this time, individuals evaluate themselves in various areas, join communities, and compare themselves to others. This period is often considered one where individuals tend to be idealistic, viewing themselves not as they are, but as they wish to be. According to Woolfolk (1995), identity is defined as the organization of desires, abilities, beliefs, and experiences into a coherent self-image. Young adults who successfully understand what works best for them, have a positive view of themselves, know what they want, can position themselves, and accept themselves as they are, will have a positive self-concept. Conversely, if they fail, they may lose direction, engage in delinquent

behavior, get involved in criminal activities, or become isolated, ultimately forming a negative self-concept. During this search, the self-concept of young adults is developed (Devi, 2022).

Self-concept is an individual's perception of themselves and how they think others view them. According to Epstein (in Shavelson and Roger, 1982), self-concept is an individual's opinion, image, or feeling about themselves, both physically and psychologically (Reski et al., 2017). Self-concept encompasses an individual's overall image of themselves, including information, evaluations, desires, and beliefs about themselves across various aspects of life, such as physical, psychological, emotional experiences, and interpersonal communication, which affect daily actions (Mandas et al., 2019). Self-concept is not innate; at birth, individuals have no knowledge or awareness of themselves. Self-concept develops through learning, perception, environment, and life experiences. Numerous factors influence an individual's self-concept, including parents, peers, and the surrounding environment. Therefore, self-evaluation in early adulthood stems not only from their own perception but also from interactions with others, which influence their self-concept.

2. METHODS

This study employs a quantitative approach to examine the relationship between celebrity worship and the self-concept of college students who are K-pop fans in Bandung. Through this quantitative approach, numerical data were analyzed based on statistical procedures to investigate the relationships between variables measured by the research instruments (Creswell, 2012). A correlational method was used in this study, as correlational methods are applied for statistical tests to describe and measure the degree of association or relationship between two or more variables using statistical correlation analysis (Creswell, 2016). The research design utilized was a cross-sectional survey with simple random sampling to determine the research sample. This survey design was chosen as it is a common quantitative research procedure involving questionnaire distribution to the study sample (Creswell, 2012). Data were collected through instruments distributed via Google Forms.

This study also incorporates case study and interview methods for additional insights. The case study method is employed to gather detailed information from a single or multiple cases, while the interview method allows for a deeper understanding of the cases by collecting data directly from participants through verbal interactions. This technique enables the researcher to explore participants' views, experiences, and feelings in depth. Interviews allow researchers to gather information that cannot be obtained through other methods, such as surveys or observations, as they enable follow-up questions and clarifications if needed. This approach is particularly valuable for gaining a rich, in-depth understanding of the phenomenon under study.

The study population consists of K-pop fan college students in Bandung. The sampling technique used is probability sampling with a simple random sampling method, ensuring each member of the population has an equal chance of selection. Sampling was conducted randomly without considering strata within the population (Creswell, 2012). The self-concept and celebrity worship instruments consist of 58 statements measured on a Likert scale with four response options: Strongly Agree, Agree, Somewhat Agree, and Strongly Disagree. The highest possible score is 4, and the lowest is 1. These instruments were developed by the researcher to measure self-concept in students in Bandung identified as experiencing celebrity worship.

3. FINDINGS AND DISCUSSION
3.1. Descriptive Statistical Test

Descriptive statistical measurements of this variable need to be carried out to see a general picture of the data, such as the lowest value (min), highest value (max), average (mean), and standard deviation of variable X (celebrity worship) and variable Y (self-concept). The results of descriptive statistical tests can be seen in the following table.

Table 1. Descriptive statistical test between celebrity worship and self-concept

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Self concept	81	52.00	116.00	92.4815	13.50195
Celebrity Worship	81	34.00	84.00	64.4198	9.59018
Valid N (listwise)	81				

3.1.1 Demographic Status
Table 2. Respondent's age

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18.00	8	9.9	9.9	9.9
	19.00	16	19.8	19.8	29.6
	20.00	22	27.2	27.2	56.8
	21.00	15	18.5	18.5	75.3
	22.00	11	13.6	13.6	88.9
	23.00	6	7.4	7.4	96.3
	24.00	1	1.2	1.2	97.5
	25.00	2	2.5	2.5	100.0
	Total	81	100.0	100.0	

Table 3. Respondent's gender

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	81	100.0	100.0	100.0

Based on the instrument that was created, the questionnaire consists of 58 statements measured using a 1-4 Likert scale. There are 34 statements for the celebrity worship variable (X) and 24 statements for the self-concept variable (Y). The questionnaire was completed by 81 female respondents, with a range of ages from the highest to the lowest, with an average age. The respondents are university students from the city of Bandung, with the majority coming from Universitas Pendidikan Indonesia, though there are also students from Politeknik Negeri Bandung, Institut Teknologi Nasional, Stikes Budi Luhur Cimahi, Universitas Mercu Buana, IAI Persis Bandung, and Universitas Padjajaran.

3.2 Descriptive Statistics Results for 2 Variables
3.2.1 Celebrity worship

Statistics

		Saya mencari konten NCT untuk hiburan atau mengisi waktu luang.	Saya merasa lebih bahagia setelah menghabiskan waktu untuk membaca atau menonton konten yang melibatkan NCT.	Kehadiran NCT dalam kehidupan sehari-hari adalah cara saya untuk menghilangkan stres.	Saya mengikuti akun sosial media resmi NCT untuk mendapatkan informasi tentang kegiatan mereka.	Mendapatkan informasi terbaru tentang NCT dari berbagai sumber (artikel, Dispatch, Weibo, Instagram, X, TikTok, Weverse, dan Lysn) adalah hal yang penting bagi saya.	Mencari tahu mengenai kisah hidup NCT adalah hal yang penting bagi saya.	Saya menggunakan berbagai platform media sosial (Weibo, Instagram, X, TikTok, Weverse, Line, atau WhatsApp) untuk berbagi konten terkait NCT.	Saya dan NCTzen's lainnya mendukung aktivitas NCT di media sosial.	Saya senang berbicara dan berdiskusi dengan orang lain yang mengagumi NCT.	Saya menghadiri aktivitas fandom untuk mengobrol dan membahas tentang NCT.	Saya selalu memutar ulang MV NCT setiap mereka comeback.
N	Valid	81	81	81	81	81	81	81	81	81	81	81
	Missing	0	0	0	0	0	0	0	0	0	0	0
Mean		3.67	3.59	3.56	3.78	3.01	2.52	3.33	3.57	3.65	2.37	3.23
Median		3.70^a	3.62^a	3.59^a	3.81^a	3.06^a	2.51^a	3.39^a	3.60^a	3.69^a	2.30^a	3.27^a
Mode		4	4	4	4	3	2	4	4	4	2	3
Std. Deviation		.570	.565	.612	.500	.766	.776	.707	.590	.595	1.042	.676
Variance		.325	.319	.375	.250	.587	.603	.500	.348	.354	1.086	.457
Range		2	2	2	2	3	3	2	2	3	3	2
Minimum		2	2	2	2	1	1	1	2	1	1	2
Maximum		4	4	4	4	4	4	4	4	4	4	4

Figure 1. Descriptive statistics result for celebrity worship

Statistics

		Saya sering mendengarkan lagu-lagu NCT.	Saya hapal lirik dari lagu-lagu NCT dan mengetahui maknanya.	Saya selalu memberikan pesan positif kepada NCT di media sosial.	Saya senang membeli album, light stick, baju, photo card, dan merchandise NCT lainnya.	Saya menghadiri konser musik NCT.	Saya meniru gaya penampilan NCT, mulai dari pakaian, gaya rambut, hingga aksesori.	Saya meniru gaya berbicara anggota NCT, termasuk logat, frase, dan intonasi, sebagai upaya untuk merasa lebih dekat dengan NCT.	Saya memperhatikan cara anggota NCT berjalan, tertawa, atau bereaksi dalam situasi tertentu, dan berusaha meniru hal-hal tersebut sebagai upaya untukmenginternalisasi kepribadian dan sikap yang dianggap inspiratif.	NCT selalu sempurna dalam semua sikapnya.	Jika sesuatu yang buruk terjadi pada NCT, tidak akan mempengaruhi saya.	Saya membela NCT meskipun mereka melakukan kesalahan.
N	Valid	81	81	81	81	81	81	81	81	81	81	81
	Missing	0	0	0	0	0	0	0	0	0	0	0
Mean		3.73	3.14	3.46	2.73	2.00	1.88	1.98	2.47	2.41	2.46	1.26
Median		3.75^a	3.19^a	3.52^a	2.78^a	1.74^a	1.79^a	1.89^a	2.46^a	2.42^a	2.45^a	1.25^a
Mode		4	3	4	3	1	1	2	2	3	2	1
Std. Deviation		.500	.787	.708	1.000	1.140	.857	.880	1.013	.919	.822	.468
Variance		.250	.619	.501	1.000	1.300	.735	.774	1.027	.844	.676	.219
Range		2	3	3	3	3	3	3	3	3	3	2
Minimum		2	1	1	1	1	1	1	1	1	1	1
Maximum		4	4	4	4	4	4	4	4	4	4	3

Figure 2. Descriptive statistics result for celebrity worship

Figure 3. Descriptive statistics result for celebrity worship

Based on the statistical analysis above, it can be concluded that the respondents' tendency on the celebrity worship variable is on scale 3, or agree. This is indicated by the average responses of the respondents, which are dominated by scale 3, with the average frequency for each statement amounting to 38 respondents.

3.2.1 Self-concept

Figure 4. Descriptive statistics result for self-concept
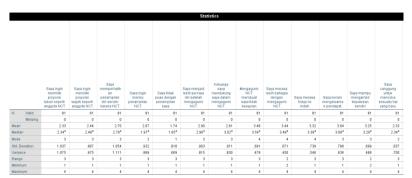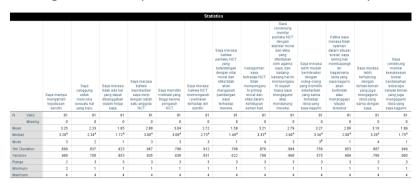

Figure 5. Descriptive statistics result for self-concept

Based on the statistical analysis above, it can be concluded that the respondents' tendency regarding the self-concept variable is on scale 3 or agree. This is indicated by the average responses of the respondents, which are dominated by scale 3, with an average frequency of 23 respondents for each statement.

3.3. Descriptive Statistics Results based on Dimensions/Aspects
3.3.1 Celebrity worship

Statistics

		Saya mencari konten NCT untuk hiburan atau mengisi waktu luang.	Saya merasa lebih bahagia setelah menghabiskan waktu untuk membaca atau menonton konten yang melibatkan NCT.	Kehadiran NCT dalam kehidupan sehari-hari adalah cara saya untuk menghilangkan stres.	Saya mengikuti akun sosial media resmi NCT untuk mendapatkan informasi tentang kegiatan mereka.	Mendapatkan informasi terbaru tentang NCT dari berbagai sumber (artikel, Dispatch, Weibo, Instagram, X, TikTok, Weverse, dan Lysn) adalah hal yang penting bagi saya.	Mencari tahu mengenai kisah hidup NCT adalah hal yang penting bagi saya.	Saya menggunakan berbagai platform media sosial (Weibo, Instagram, X, TikTok, Weverse, Line, atau WhatsApp) untuk berbagi konten terkait NCT.	Saya dan NCTzen's lainnya mendukung aktivitas NCT di media sosial.	Saya senang berbicara dan berdiskusi dengan orang lain yang mengagumi NCT.	Saya menghadiri aktivitas fandom untuk mengobrol dan membahas tentang NCT.	Saya selalu memutar ulang MV NCT setiap mereka comeback.	Saya sering mendengarkan lagu-lagu NCT.	Saya hapal lirik dari lagu-lagu NCT dan mengetahui maknanya.
N	Valid	81	81	81	81	81	81	81	81	81	81	81	81	81
	Missing	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean		3.67	3.59	3.56	3.78	3.01	2.52	3.33	3.57	3.65	2.37	3.23	3.73	3.14
Median		4.00	4.00	4.00	4.00	3.00	2.00	3.00	4.00	4.00	2.00	3.00	4.00	3.00
Mode		4	4	4	4	3	2	4	4	4	2	3	4	3
Std. Deviation		.570	.565	.612	.500	.766	.776	.707	.590	.595	1.042	.676	.500	.787
Variance		.325	.319	.375	.250	.587	.603	.500	.348	.354	1.086	.457	.250	.619
Range		2	2	2	2	3	3	3	2	3	3	2	2	3
Minimum		2	2	2	2	1	1	1	2	1	1	2	2	1
Maximum		4	4	4	4	4	4	4	4	4	4	4	4	4

Figure 6. Entertainment social value

The respondents have an average score of 3 on the entertainment social value dimension, indicating that they view their idols as a source of entertainment. They have a strong interest in obtaining information about their idols, use their idols as a means to interact with other fans, and are interested in consuming their idols' works repeatedly.

Statistics

		Saya selalu memberikan pesan positif kepada NCT di media sosial.	Saya senang membeli album, light stick, baju, photo card, dan merchandise NCT lainnya.	Saya menghadiri konser musik NCT.	Saya meniru gaya penampilan NCT, mulai dari pakaian, gaya rambut, hingga aksesori.	Saya meniru gaya berbicara anggota NCT, termasuk logat, frase, dan intonasi, sebagai upaya untuk merasa lebih dekat dengan NCT.	Saya memperhatikan cara anggota NCT berjalan, tertawa, atau bereaksi dalam situasi tertentu, dan berusaha meniru hal-hal tersebut sebagai upaya untukmenginternalisasi kepribadian dan sikap yang dianggap inspiratif.
N	Valid	81	81	81	81	81	81
	Missing	0	0	0	0	0	0
Mean		3.46	2.73	2.00	1.88	1.98	2.47
Median		4.00	3.00	2.00	2.00	2.00	2.00
Mode		4	3	1	1	2	2
Std. Deviation		.708	1.000	1.140	.857	.880	1.013
Variance		.501	1.000	1.300	.735	.774	1.027
Range		3	3	3	3	3	3
Minimum		1	1	1	1	1	1
Maximum		4	4	4	4	4	4

Figure 7. Intense personal

The respondents have a relatively high average, nearing a score of 3 on the intense personal dimension, indicating that they exhibit a strong emotional connection with their idol and tend to emulate their appearance or speaking style.

Statistics

		NCT selalu sempurna dalam semua sikapnya.	Jika sesuatu yang buruk terjadi pada NCT, tidak akan mempengaruhi saya.	Saya membela NCT meskipun mereka melakukan kesalahan.	Jika NCT mengalami kegagalan, kegagalan, saya merasa bahwa itu adalah kegagalan saya juga.	Kesuksesan NCT adalah kesuksesan saya juga.	Saya menghadiri acara-acara dimana NCT tampil.	Jika bertemu NCT secara langsung, ia pasti tahu bahwa saya adalah penggemar beratnya.	Saya merasa kesulitan membedakan antara realitas dan citra diri yang dibangun oleh NCT.	Saya memiliki hubungan sosial yang kurang baik.	Saya pernah berimajinasi bahwa NCT adalah kekasih saya.	Saya memiliki ikatan batin dengan NCT yang tidak dapat dijelaskan dengan kata-kata.	Saya berteriak saat mendengar MV NCT.	Saya berteriak saat melihat NCT secara langsung.
N	Valid	81	81	81	81	81	81	81	81	81	81	81	81	81
	Missing	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean		2.41	2.46	1.26	1.70	2.62	1.59	2.36	2.01	1.56	2.73	1.88	3.09	3.37
Median		2.00	2.00	1.00	2.00	3.00	1.00	2.00	2.00	1.00	3.00	2.00	3.00	4.00
Mode		3	2	1	1	3	1	3	2	1	3	1	4	4
Std. Deviation		.919	.822	.468	.782	.969	.738	.966	.887	.851	.975	.941	.938	.858
Variance		.844	.676	.219	.611	.939	.544	.933	.787	.725	.950	.885	.880	.736
Range		3	3	2	3	3	3	3	3	3	3	3	3	3
Minimum		1	1	1	1	1	1	1	1	1	1	1	1	1
Maximum		4	4	3	4	4	4	4	4	4	4	4	4	4

Figure 8. Borderline pathology

Statistics

		Saya membela NCT meskipun mereka melakukan kesalahan.	Jika NCT mengalami kegagalan, saya merasa bahwa itu adalah kegagalan saya juga.	Kesuksesan NCT adalah kesuksesan saya juga.	Saya menghadiri acara-acara dimana NCT tampil.	Jika bertemu NCT secara langsung, ia pasti tahu bahwa saya adalah penggemar beratnya.	Saya merasa kesulitan membedakan antara realitas dan citra diri yang dibangun oleh NCT.	Saya memiliki hubungan sosial yang kurang baik.	Saya pernah berimajinasi bahwa NCT adalah kekasih saya.	Saya memiliki ikatan batin dengan NCT yang tidak dapat dijelaskan dengan kata-kata.	Saya berteriak saat mendengar dan menyaksikan MV NCT.	Saya berteriak saat melihat NCT secara langsung.	Saya menangis terharu saat melihat NCT secara langsung.	Saya marah jika ada orang lain yang mencela NCT.
N	Valid	81	81	81	81	81	81	81	81	81	81	81	81	81
	Missing	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean		1.26	1.70	2.62	1.59	2.36	2.01	1.56	2.73	1.88	3.09	3.37	3.22	2.58
Median		1.00	2.00	3.00	1.00	2.00	2.00	1.00	3.00	2.00	3.00	4.00	3.00	3.00
Mode		1	1	3	1	3	2	1	3	1	4	4	4	3
Std. Deviation		.468	.782	.969	.738	.966	.887	.851	.975	.941	.938	.858	.908	.893
Variance		.219	.611	.939	.544	.933	.787	.725	.950	.885	.880	.736	.825	.797
Range		2	3	3	3	3	3	3	3	3	3	3	3	3
Minimum		1	1	1	1	1	1	1	1	1	1	1	1	1
Maximum		3	4	4	4	4	4	4	4	4	4	4	4	4

Figure 9. Borderline pathology

The respondents have a relatively low average score, specifically at a scale of 2 for the dimension of borderline pathology, which indicates that the respondents do not exhibit obsessive behavior towards their idols, are able to control their imagination, but still become hysterical when hearing or seeing the name of their favorite idol.

3.3.2 Self-concept

Table 4. Physical aspect

Statistics

		Saya ingin memiliki proporsi tubuh seperti anggota NCT.	Saya ingin memiliki proporsi wajah seperti anggota NCT.	Saya memperhatikan penampilan diri sendiri karena NCT.	Saya ingin meniru penampilan NCT.	Saya tidak puas dengan penampilan saya.	Saya menjadi lebih percaya diri setelah mengagumi NCT.
N	Valid	81	81	81	81	81	81
	Missing	0	0	0	0	0	0
Mean		2.33	2.44	2.70	2.07	1.74	2.90
Median		2.34[a]	2.48[a]	2.78[a]	1.97[a]	1.65[a]	2.96[a]
Mode		3	3	3	2	1	3
Std. Deviation		1.037	.987	1.054	.932	.818	.903
Variance		1.075	.975	1.111	.869	.669	.815
Range		3	3	3	3	3	3
Minimum		1	1	1	1	1	1
Maximum		4	4	4	4	4	4

The respondents have an average score, approaching a scale of 3 for the physical aspect, which indicates that the respondents have a positive self-perception. This is supported by components such as paying attention to one's appearance and feeling confident after admiring NCT, along with other components as explained above.

Table 5. Family aspect

Statistics

		Keluarga saya mendukung saya dalam mengagumi NCT.	Mengagumi NCT membuat saya tidak kesepian.
N	Valid	81	81
	Missing	0	0
Mean		2.91	3.48
Median		3.00	4.00
Mode		3	4
Std. Deviation		.911	.691
Variance		.830	.478
Range		3	3
Minimum		1	1
Maximum		4	4

The respondents have an average score of 3 on the family aspect scale, indicating that their families support them in admiring their favorite idols, and this form of admiration makes the respondents feel less lonely.

Table 6. Personal aspect

Statistics

		Saya merasa lebih bahagia dengan mengagumi NCT.	Saya merasa hidup ini indah.	Saya berani mengeluarkan pendapat.	Saya mampu mengambil keputusan sendiri.	Saya canggung untuk mencoba sesuatu hal yang baru.	Saya merasa tidak ada hal yang dapat dibanggakan dalam hidup saya.	Saya merasa bahwa kepribadian saya mirip dengan salah satu anggota NCT.	Saya memiliki motivasi yang tinggi karena pengaruh NCT.	Saya merasa bahwa NCT memengaruhi penilaian terhadap diri sendiri.
N	Valid	81	81	81	81	81	81	81	81	81
	Missing	0	0	0	0	0	0	0	0	0
Mean		3.44	3.32	3.04	3.25	2.33	1.85	2.88	3.04	2.72
Median		4.00	3.00	3.00	3.00	2.00	2.00	3.00	3.00	3.00
Mode		4	4	3	3	2	1	3	3	3
Std. Deviation		.671	.739	.798	.699	.837	.923	.967	.798	.912
Variance		.450	.546	.636	.488	.700	.853	.935	.636	.831
Range		2	3	3	2	3	3	3	3	3
Minimum		2	1	1	2	1	1	1	1	1
Maximum		4	4	4	4	4	4	4	4	4

The respondents have an average score of 3 on the personal aspect scale, which indicates that they are happier because they admire their idols, feel that their life is beautiful, are brave to express their opinions, are capable of making their own decisions, feel their personality is similar to that of their idol, are highly motivated by their idol's influence, and their self-assessment is influenced by their favorite idol. However, on the component 'nothing to be proud of,' the average score is low.

Table 7. Ethical aspect

Statistics

		Saya merasa bahwa perilaku NCT yang betentangan dengan nilai moral dan etika tidak akan mengubah pandangan saya terhadap mereka.	Kekaguman saya terhadap NCT tidak mempengaruhi prinsip moral dan etika dalam kehidupan sehari-hari.	Saya cenderung menilai perilaku NCT dengan standar moral dan etika yang ditentukan oleh agama saya, dan kadang-kadang hal ini mempengaruhi sejauh mana saya mengagumi atau mendukung mereka.
N	Valid	81	81	81
	Missing	0	0	0
Mean		1.58	3.21	2.79
Median		1.00	3.00	3.00
Mode		1	4	3
Std. Deviation		.788	.876	.984
Variance		.622	.768	.968
Range		3	3	3
Minimum		1	1	1
Maximum		4	4	4

The respondents have an average score of 3 on the moral and ethical aspects scale, indicating that their admiration for their idols does not influence their moral and ethical principles in daily life. Additionally, the respondents tend to assess their idols' behavior according to the moral and ethical standards set by religion.

Table 8. Social aspect

Statistics

		Saya merasa lebih mudah berinteraksi dengan orang-orang yang memiliki ketertarikan yang sama terhadap idola yang saya kagumi.	Ketika saya merasa tidak nyaman dalam situasi sosial, saya sering kali membayangkan bagaimana idola yang saya kagumi akan bertindak atau menanggapi situasi tersebut.	Saya merasa lebih terhubung dengan teman-teman yang juga mengagumi idola yang sama dengan saya.	Saya cenderung menilai kesuksesan sosial berdasarkan seberapa banyak teman yang juga mengagumi idola yang saya kagumi.
N	Valid	81	81	81	81
	Missing	0	0	0	0
Mean		3.27	2.06	3.16	1.89
Median		3.00	2.00	3.00	2.00
Mode		3ª	1	4	1
Std. Deviation		.758	.953	.887	.949
Variance		.575	.909	.786	.900
Range		3	3	3	3
Minimum		1	1	1	1
Maximum		4	4	4	4

In the social aspect, the respondents showed a high average (scale 3) on two components, namely ease of interacting with people who share similar interests and a stronger connection with people who share similar interests. However, in the components of social imagination and social success, the respondents showed a relatively low scale, which is 2.

In addition to data processing, the researcher conducted interviews with 3 K-pop fans, particularly fans of NCT, with the following results from the interviews.

Table 9. Interviews with respondents

No	Respondents	Interview Results
1.	FF	FF likes the boyband NCT because of their energetic music, interesting choreography, and great music videos. FF enjoys K-pop as entertainment, motivation, and inspiration. However, FF does not feel that K-pop has significantly affected their self-concept. FF remains true to themselves and does not feel the need to change their thinking or behavior just because they idolize them. FF has their own values and life goals. On the other hand, FF admits to being interested in K-pop fashion, but FF still wears what they like and what makes them comfortable. According to FF, being a K-pop fan is fun, but it is important to have an identity and not lose oneself in the influence of popular culture. FF has learned to love themselves more because their idols often emphasize this in the media, but FF still filters and chooses what their idols say in the media.
2.	SKP	According to SKP, seeing NCT perform confidently on stage makes them feel more confident, both in interacting with others and in pursuing personal goals. Admiring NCT inspires SKP to develop themselves in various aspects, such as learning Korean, dancing, and singing. Being a K-pop fan has made SKP actively engage in a community of like-minded people, which enhances their sense of belonging and social support. SKP also enjoys creating fan art and has turned this passion into a business opportunity.
3.	NM	NM feels that over time they have become dissatisfied with themselves. The idols always appear perfect, both in looks and personality, and NM feels they cannot meet that standard. NM often focuses on their physical appearance and becomes self-conscious. As a result, NM feels the need to follow strict diets and exercise to look like them. Additionally, NM feels their personality is not attractive enough because their idols always seem cheerful and energetic, while NM often feels anxious and introverted. NM prefers to be around other K-pop fans because they understand and accept their admiration for their idols. However, this has made NM feel isolated from other friends and family who do not understand their interest. NM recognizes that excessive admiration for idols is unhealthy. Therefore, NM tries to reduce the time spent following idol activities and focuses on self-development.

3.4 Discussion

One study by Darfiyanti and Putra (2012) states that the higher the level of idolization, the greater the involvement with the idol. This means that the more someone worships and

admires their idol, the more intimate the connection they imagine with the idol. This phenomenon was first introduced by Horton and Wohl (1956), who revealed that individuals who are very fond of their idols feel a bond with them and believe they know them as a friend or partner, which is known as parasocial interaction (Ryanda Aziza and Ria Dewi Eryani, 2022). One form of parasocial interaction is celebrity worship.

Celebrity worship arises from the habit of listening to, watching, reading, and following the life of an idol, which ultimately shapes personality, identity, and even obsession, as well as associations that lead to conformity (Kusuma, 2008). According to McCutcheon et al. (2002), there are three factors that influence celebrity worship: (1) age, where it peaks during adolescence and early adulthood; (2) social skills, where people with poor social skills use celebrity worship as compensation for the lack of real social relationships; and (3) gender, where men tend to idolize female celebrities, and women tend to idolize male celebrities (Cahyani and Purnamasari, 2019). Of course, idol worship has an impact on emotional and social functions, which also affect the concept of self in early adulthood.

The concept of self is formed from social interaction. When K-pop fans interact with environments influenced by Korean culture, they adopt habits, cultures, and behaviors that influence their concept of self. Calhoun and Acocella (1995) revealed that there are four factors in the formation of the concept of self: (1) Parents, as the first place of interaction that shapes the concept of self; (2) Peers, who influence the concept of self due to participation in groups at a certain age; (3) Society, which provides judgments that then form the concept of self; and (4) Learning, where the concept of self is formed from the results of learning.

Another important factor influencing an individual's concept of self is significant others, or those who are considered important by the individual. Research shows that the development of mass media and culture has made the concept of self increasingly complex. Maltby et al. (2005) found that media figures have the potential to become some of the most important figures among adolescents and young adults today.

Based on the scores obtained from the descriptive statistical analysis in the table above, it can be concluded that the majority of respondents, who are students and fall into the early adulthood category, are in the moderate category. This moderate category corresponds to the intense personal aspect, which refers to intense and compulsive feelings toward the idol, where fans have the need to know everything about their idol. Meanwhile, the borderline pathology aspect shows a relatively low scale. This indicates that celebrity worship among students in the city of Bandung is still within normal limits. This statement is supported by interviews conducted by the researcher with several respondents, who stated that most of them view K-pop as a source of motivation, take positive aspects from it, and ignore the negative aspects. They also said that being a K-pop fan does not make them lose direction but rather motivates them to pursue their dreams and love themselves more.

4. CONCLUSION AND RECOMMENDATION

The greater an individual's admiration for their idol, the more deeply they become involved with that idol, creating an intense parasocial relationship. Factors such as age, social skills, and gender influence the level of celebrity worship. An individual's self-concept is shaped by social interactions with parents, peers, society, and learning experiences, with media figures playing a significant role. The study findings indicate that the majority of early adult college students in Bandung exhibit a moderate level of celebrity worship, primarily in the intense-personal dimension, yet without signs of pathology. This suggests that celebrity worship

within this demographic remains within reasonable limits, with most respondents viewing it as a source of motivation and positive experience.

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6. AUTHORS' NOTE

This article was developed to provide insights into the impact of celebrity worship on self-concept among K-pop fans, specifically within the college student demographic in Bandung. The authors acknowledge the significance of understanding how modern media and cultural influences, such as the Korean Wave, shape young adults' identity and self-perception. This research is part of an ongoing effort to explore contemporary phenomena affecting youth culture, offering perspectives valuable to the fields of guidance, counseling, and psychology.

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