

Adolescents, Korean Dramas, and Local Wisdom Values

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Abstract

Aceh province has *Qanun* (legislation similar to local laws) regulating the conduct of government to social life of Aceh people. Then, it is the task of *Wilayatul hisbah* or shari'a police to monitor the implementation of Islamic law in Aceh. Sharia-based rules cover the field of Aqedah, shar'iah, and morals that have lasted for a few years now also affect people's behavior when interacting and being in public space. The research aimed to find out how the teenagers who love Korean dramas read the messages conveyed through the media that was so popular some time ago, the Korean drama. In addition, this research also sought the information on how the local wisdoms shape the pattern of how adolescents read the media. The preliminary research has found that the local wisdom values that refer to religion become filter for the adolescents in receiving the information presented. Entanglement created by sharia rules that is ingrained in adolescents as well as control from the environment make the late adolescents not fully adopt the attitude and behaviour from Korean Dramas eventhough they love what are offered by the media.

Keywords: adolescents; Korean dramas; local wisdom values

1. Introduction

A wave of creative industries of South Korea (hereinafter referred to as "Korea") who had hypnotized people from so many countries including Indonesia a few years back can still be felt to this day. Teenagers in Indonesia, in general, and young people in Aceh in particular were also hit by the wave. In the city of Lhokseumawe, fans of Korean Popular culture had formed Lhokseumawe Kpop Lovers in 2010. Those who are fans of Korean drama are willing to spend hours and hours to watch Korean drama, find the latest information, and other activities that sometimes make teenagers become unproductive. In the study researchers did before, the love the teenage girls has to Korean dramas does not always give negative effects. For some adolescents that are well supervised by their family and environment, this would be the first step to learn Korean language and are motivated to be able to visit the country. However, when we look at it critically, at the end, this gives advantages to Korea and industries in the country.

Previous research has found that the love of the fans to Korean dramas is mainly because of interesting and intriguing storyline that can provoke the audience's emotion, shooting locations which feature tourist attractions, cool fashion, sophisticated technology used that have made the teens with high curiosity to not want to miss any single information. The comedy dramas are also considered very pleasant and natural. The stories presented are also humane and touching, lots of variations and sometimes featuring ancient culture of Korean people. Even stories that illustrate a variety of professions, of course, considered attractive by the the adolescents in terms of adding and broadening their knowledge although they have no prior working experience.

Previous study has also found that the local wisdom values that refer to religion become filter for adolescents in receiving the information presented. Entanglement created by sharia rules ingrained in teenagers as well as control from the environment has made the late adolescents not fully accept the attitude and behavior eventhough they like what are offered by the media. For examples are the habit of dating couple in Korea that allows

the unmarried couples to live together without a formal marriage bond and kissing that is regarded as normal in Korean culture. For young people in Aceh, these habits are considered against religious values, sharia law as well as family teaching values.

There are several reasons why Korean dramas and other popular Korean culture can be global as it is today. One of them is because of support from the government itself. Television series are considered the same as other manufactured products such as electronic equipment, mobile phones, household appliances, automobiles, and so forth. Korean dramas are considered as potential commodities that can be sold in international market. In addition to government support, of course, the appearance of the actors and actresses who are physically handsome, beautiful and fashionable become the main attraction. As also revealed in the study that the researchers did before, "the package" of the dramas that has been packed with good music, unique dance, good promotion and management, the management of the love of the fanatic fans, interesting fashion and also training as well as improving the skills of the candidate of the stars that are prepared by management, making this industry established what is called Korean "fever" several years ago in Indonesia, especially for teenagers.

This trend has continued until today although it is not too excited as in previous years. Korean dramas still aired on Indonesian television channels, although the time slot is not too common than before. Korean pop music which usually consists of a few people (like a vocal group) combined with dance moves, from the simple to complex one that also previously aired quite often, now somewhat fading. But even so, there is still a group of adolescents who are still infatuated with Korean drama. They still try to find a variety of information related to the drama and the actors and actresses through a variety of channels including the internet. The researchers also found, It was not only girls but also teenage boys love Korean dramas. Teenage boys are often identified by the community as adventurers, prefer the challenges and great outdoor activities, which then they will be considered weird and would be regarded as feminine when men like to follow Korean dramas

and become fans of Korean artists. For this reason, this research is interesting to be conducted.

1.1. Encoding-decoding model

Through encoding-decoding model, it can be found out that the meaning structure one and two are possible to be different. Encoding and decoding is also probably not aligned. The symmetric degree will depend on the degree of symmetry and asymmetry developed between decoder / receiver and encoder / producer.

Decoding is a process where the audience using their implicit knowledge about the text and cultural values in order to interpret the text media. Decoding subjectively related to the capacity to connect this pin with other pins. This model focuses on the relationship between media messages that are encoded by the producer and how these messages are interpreted or decoded by the audience. Based on this model, the audience will decode a text message by using the knowledge and cultural values that they have and relate them to the overall state of the environment. But what was encoded by the makers of the text is not always symmetry with what is decoded by the audience.

Because encoding will have the effect of building restrictions on the interpretation, according to Hall, there are three forms of reading between the text authors and readers and how the message is read in between (West 2007: 399):

- *Dominan-hegemonic position*
- *Negotiated position*
- *Opositional position*

1.2. Adolescents and popular culture

In general, adolescence is considered as the most difficult time in the stages of development of the individual (Lester, 2012: 108). It is because of the battle between the id which is seeking sexual pleasure and super ego that demands to abide by the rules and moral norms prevailing in society. The psychology experts also call adolescence as a period of storm and stress which describes the turmoil and stress. Limitation of adolescent age is between 12 to 21 years, with details at the age of 12 to 15 years called early adolescence, ages 15 to

18 years of the mid-teens and 18 to 21 years called late adolescence (monks, 1999: 288).

1.3. Media literacy and local wisdom

Sihabudin (2013: 4) states that media literacy is the ability to understand, analyze, and deconstruct media images. This capability is intended to allow the audience as media users including children and teenagers to be more aware (literate) about the way the media is constructed (created) and accessed. DeVito (2008: 4) still in Sihabudin (2013) defines media literacy as the ability to understand, analyze, access and produce mass communication messages.

Ahmad (2012: 45) states that the term local wisdom as a form to search values format that develop in a society. The idea of local wisdom can be understood as a form of "indigenous ideas" that are indigenous. According to him, this issue has even spread to various issues such as identity, religion, and political science. This issue came to the surface, but its philosophical studies are rarely appeared. That is, whether the value of local wisdom appear in public confidence, or as a form of resistance to globalization.

2. Method

In this study, researchers used a paradigm interpretivism (critical constructionism). This approach is derived from mapping of paradigm of research conducted by Dedy N. Hidayat (2006). He divided the research paradigm into three parts, namely: traditional positivism / postpositivism, constructionism / constructivism / interpretivism (critical constructionism), and Critical Theory

The subjects of this research were adolescents who understand and become lovers of Korean drama. The informants were those who consciously have sufficient ability to give feedback on Korean dramas, whether they watch the drama on television, compact disc or the Internet. To narrow the criteria of informants, researchers will use the snowball technique that is finding the next informant by referral from the former informant, with emphasis on:

1. They watch Korean dramas on a regular basis.
2. They are late adolescence (18-21 years).
3. They are high school or university students
4. They follow the development of Korean dramas.

Literature review was also carried out related to the research, from the printed resources and internet. The parties used as informants in this study were the ones who can provide information related to popular culture, local knowledge and the development of Korean dramas.

There were two types of data used in this study which are primary data and secondary data. Primary data was collected by using depth interviews with informants and through Focus Group Discussion (FGD). In-depth interview is a process of question and answer which is unstructured with the informant but flowing like a relaxed regular conversation. However, in-depth interviews also have an interview guide, which is to focus on what are going to be asked in an interview with the informants. That is why in-depth interviews also called guided interviews (Pawito, 2007: 132-133). In-depth interviews are conducted because of information that investigators want to know including how do teenage girls actually view the Korean dramas, and how the role of local wisdom as filter for adolescent girls to face the wave of Korean popular culture. Other interviews were done through Focus Group Discussions.

Type of interview used is semi-structured interview. Semi-structured or focused interviews are often used in qualitative research. Researcher requires control over the interview (which is provided by the guide), so the research topics can be investigated and research objectives are achieved. In the end, the researcher must decide what kind or the best interview techniques for researchers, what is the topic, and who are the participants that will be interviewed (Daymon, 2002: 266-267).

Secondary data collection was done by studying documents, which collects information on the Internet through websites, books, journals, magazines, and newspapers on popular culture, local wisdom, and media literacy. This data collection continued to grow along with the discovery of new data obtained from in-depth interviews with research subjects or informants.

Data analysis was done in three stages . The first phase of the data analysis was open coding, the second stage was axial coding and the last stage is the selective coding. At this stage, researchers identified the main theme of the study. Selectively, researchers looked for cases that illustrate the theme, and make a comparison, after the entire collection of the data is perfectly conducted.(Neuman, 2003: 442-445).

2. Result and discussion

The making of interesting Korean dramas by the encoder certainly has a goal that the decoder get the same impression produced by the makers of the text, in this case,creative industry of South Korean mass media. From the description of the informants, the producers of the Korean dramas managed to make the informants became dominant reader against the impression of a compelling drama with packaging that takes into account the diverse needs of the communicant.

Some informants liked the unexpected plot, scenes that encourage the coriosity , the appearance of the actors and actresses and attractive fashion, beautiful scenery, and the ability to present emotional roller coaster for the audience. The text maker managed to pack the curiosity of fans of this drama. Selection of the right and attractive actors and actresses have successfully spoiled the audience.

The interesting drama is one reason why many Korean drama lovers hard to look away from the screen. Informant girls who love Korean drama were not too difficult to find. But it was rather difficult for the researchers to get teenage boys who love Korean dramas. Lovers of the drama from this group might not be too much, as there is a stereotype that makes the boys are reluctant to admit that they enjoy Korean dramas because of the Korean dramas are considered a little "sissy". For the teenage boys who became informants in this study, this "sassy" stuff was actually considered as romantic.

The romantic story is also packed with cultural and historical interest. So that these informants did not feel that they love Korean dramas just because of they are romantic, but also

because of the moral story they have. The role of the actors and actresses in Korean drama is also one of their reasons for liking this drama, the acting of the actors and the actresses are excellent, soulful, exciting so that they assume that the actors and actresses are already provided in one package. In the case of actors and actresses that play diverse roles in Korean dramas, these adolescents also became dominant readers.

2.1. Understanding fashion

In addition to actors and actresses, fashion displayed were also attractive point for the informants.Even one of the informants did not respond to traditional culture that was described but only focused on fashion alone. On the fashion side, it turns out, the fashion in the show, not only preferred by female informants, but also by male informants. They are very fond of fashion offered by the encoder, and they became dominant reader. Fashion in Korean drama is regarded as absolutely necessary. In contrast to the music that is considered according to individual taste in young men.

Talking about fashion, especially Korean fashion, the female teenagers considered that this is the most exciting part. Of the various statements made, they were all very fond of fashion trends offered by creative industries of Korea, from clothing to makeup. But it is not easy to wear fashion and put make up like Koreans do here in Aceh. Besides looking strange, it does not comply with sharia rules that have been applied, and also the color that is usually used somewhat less matches the color of the skin of the Acehnese. However, when they are outside of Aceh, some of them do dress up like Koreans.

Although the fashion trend is interesting, but they still adjust themselves to the local culture, which means, in the application, they read in the negotiations. For example, for the color, they will adjust with their skin tones especially for dark-skinned. In addition, clothes that are not sexy to comply with application of sharia in Aceh. they also did mix and match to adjust with local taste and combined with the veil so that it can be accepted by the public, and the most easily things to adapt are the shoes and bags as well as makeup.

Despite complaining, they received the local wisdom.

In addition, they also tried to follow modern lifestyle offered by Korean dramas. The most prominent was to follow fashion trends of Korean style. This is not difficult for teenage boys although they live in Aceh, because they are not required to wear the hijab and they don't have to wear long trousers, not like the girls. . However, there are still negative comments from peers. One informant considered the Acehnese people are more modestly in dressing and is associated with the religion professed by the majority of the people of Aceh. And the friendliness of the people of Aceh to greet is also associated with religion.

2.2. Understanding lifestyle

The adolescents who became informants understood well how their behavior has been regulated in the community. In addition to external supervision, they also have been embedded as a child how to behave according to the norms which do not tarnish the good name of the family in society. They understood that kissing is not allowed in the religion until they get married. When it is done, it will tarnish the good name of the family. They also understood that such scenes in Korean dramas are just to add the romance to the story. However, when in actual conditions, kissing before marriage is considered just lust. In this case, they are at the opponent reader position. In terms of other religious rituals such as prayer and fasting, they admitted that they are still not consistent.

Although these adolescents to adapt or find a middle ground on the applicable rules and their desires, but they are also as teenagers still complain about the norms, rules that provide guidance in the community. But although the rules in Aceh are sometimes considered annoying, they admitted that they are accustomed to it, even when they are outside Aceh. They feel weird when behaving differently. For an informant, he actually was smart that Korean drama is only considered as a tool to learn how he should treat the partner later in a marriage life. This teenager was good at reading media. He was capable of filtering the information presented.

In understanding the religion, they generally understood that the instigation of religion serve as boundaries for their behavior since there will be social sanctions if they violate the rules of public life. It makes them as opponent readers in reading the text when they like the media presentation, then it is not certain whether or not they will follow the text.

The boys understood the lifestyle and culture through Korean dramas in various ways. Compared with the modern lifestyle has to offer, they paid more attention to the classic culture portrayed through. Looking at the comparison between the Korean people's habits displayed through a screen with people's habits where the informants live, they generally considered that the traditional culture of Korea and Indonesia is not much different. Only the details are different such as to greet someone, Acehnese will say a greeting word and held up both hands while the Korean people greet with a bow. Apart from the culture, language is also of concern to the informant. The dramas managed to make the informants wanted to learn more about Korean language and learn the language.

The informant considered lifestyle shown through Korean dramas is life full of glamor and luxurious. In the matter of lifestyle, they were in a position of opposition. Lifestyle depicted considered incompatible with the conditions in Aceh. According to the informant, a traditional Korean dress is decent and in accordance with eastern people custom. Just like a traditional Acehnese dress.

Regarding lifestyle offered through Korean drama, in essence, the FGD participants commented that kissing scenes recently shown in the drama are considered more vulgar than before. Unlike the Korean drama before 2009, at which time, the informant said that the kissing scene still had a touch of "Asia". But now it has big influence from Europe. Even the shootings are conducted in European countries. Like an eastern culture in general, adolescents who served as informants in this FGD felt that such scenes are still considered taboo to display in front of other family members, such as mother, father, brother and sister. And they agreed that the story that showed living together between unmarried men and women are not

allowed in the religion and will be detrimental to women.

According to the participants, kissing scenes in Korean dramas are now more prevalent than during the early days of the Korean dramas. Korean dramas currently get more influence by western culture. According to them, the European influence is increasingly making Korean dramas are becoming increasingly attractive. But even so, they do not want to follow the kind of lifestyle. In addition, it is not permitted by religion and it is still considered taboo in Eastern society, especially in Aceh. It is proven when there is a vulgar scene, and there are other family members who are passing, they will skip or speed up the scene so it does not make them feel awkward. They also did not have intention to imitate such kissing scene because it is not permissible in the religion for unmarried couples. Things that they wanted to adapt are the romantic scenes in the drama such as staring at the night sky in the open air with their partner. But it has still not possible to do in Aceh. Referring to the media reading model by the audience, in terms of things against religious teachings such as kissing illegitimate partner, the informants were in a position of opposition to the communicator. But for tolerable things, they were at negotiating position.

Regarding habits of Korean society that allows men and women to stay in one house and one room with the opposite sex without marriage, the participants also agreed that it is not to be adopted. And the tendency of loss will be felt by the woman, which means the results of FGD found that the participants were in a position of opposition.

When it comes to drinking soju, majority of participants considered that soju is forbidden because it contains alcohol. One participant argued that if the goal is to warm the body due to the cold conditions in Korea, then a glass or two glasses can warm the body. While others, although they have a chance to drink soju in a country that is far from the rules of Islamic law, they still do not want to try it. There were two views in this regard. For those who think that soju is forbidden, then they read in the opposition. They will not drink soju. But for those who consider it is okay to drink Soju to warm the body and not with the purpose of getting drunk, then he was in negotiation position.

2.3. Discussion

In the process of culture compromise, local wisdom, in addition to being a filter, it is also as a guide in solving problems when there is a clash of cultures. For adolescents who became informants, they quite understood local values based on religion that guide them in placing themselves in spaces of life. Sharia-based Regional Regulation (Qanun) in Aceh is not too questioned by informants. What made them uneasy is the inconsistency between the rules and the behavior of leaders who should give good examples to the people.

Although as adolescents, they would sometimes still unstable and want to follow what is offered by the media. However, the values that have been instilled in the family as well as the supervision from the external parties make them should be able to compromise with any situation. Seeing how good the investment of sharia values in the adolescent from their childhood time through family or through formal and non formal education, then the parties who have the capacity should be able to create programs that can shape the characters of young people in Aceh through the values of local wisdom. So unconsciously, the characters are developed well without coercion, not only when they are in Aceh, but also when they are outside of Aceh. Researchers provided recommendations for further research on teenagers who do not get good enough formal education. How is media reading by them?. Do they have enough filter? So when the authorities eventually set the rules, it will able to reach all classes and is able to find a pattern that is appropriate in conveying the message later.

3. Conclusion

The local wisdom values that refer to religion become filter for the young men and women who are well educated in receiving the information presented. When it is explicitly contrary to religious values, they will clearly be in a position of opposition to the text presented. However, if it is still permissible, then they will be in a negotiation position to see whether or not the conditions and the circumstances allow.

From the above various descriptions it can be seen that the attachment created by sharia rules primarily the policies that are embedded as well as gain control of the environment has made late adolescence even though they like what is offered by the media, but they do not fully accept the

attitudes and behavior. Dominant reader on the side of creativity and communicator persuasion, but rests on the side of the negotiation when such things somewhat incompatible with the lifestyle, and at the opposition side when it is against religious values.

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