



## Review of Symbolic Interactionism Theory an Adolescent Self-Actualization through Korean Popular Culture

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### Abstract

Korean Popular or often abbreviated as K-Pop, the fever is not only felt only in Indonesia, but has gone global. The craze for K-Pop music and Korean drama movies is an inseparable part of Korean fever in various countries. Korean popular culture fever also affects fashion in Indonesia, this can be seen from young people in Indonesia who often imitate Korean fashion. The desire of young people to follow this style of Korean popular culture fashion gives rise to an achievement of their self-actualization. Many teenagers imitate the Korean style, ranging from hairstyles, clothing models, accessories, to lifestyle and how to interact with peers. This is because they really like Korean popular culture such as Korean movies, Korean boy bands, to top Korean stars. One of the reasons is the beauty of the style or style of the film players and boy bands, the beauty of the appearance and physique of the stars, and the dramatic and unique storyline of Korean films. The theory of symbolic interactionism has three concepts, namely mind, self, and society, where these three concepts are strongly influenced by the interpretation of others who make contact or interact with us. The emergence of popular Korean culture is used as a symbol of interaction followed by young Jakartans. The clothes we wear, the way we walk and talk, the work we do, are perceived by others as symbols we build to tell others about who we really are. Who we are is called self-concept (Jones, 2001:145). The concept of interactionism is a guideline to analyze the self-actualization of Jakarta's youth. They fulfill their self-actualization needs, that is, fulfill their desire to be what they want to be.

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**Article History:**  
Received: July 26, 2023  
Accepted: October 23, 2023  
Published: November 30, 2023

**Publisher:**  
LPPM Institut Bisnis  
dan Informatika  
Kwik Kian Gie

Selection and Peer-review  
under the responsibility of the  
Editor Team of Jurnal  
Komunikasi dan Bisnis.

### Keywords:

K-Pop, Popular Culture, Symbolic Interactionism

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## INTRODUCTION

Korean Popular or often abbreviated as K-Pop, the fever is not only felt only in Indonesia, but has gone global. The K-Pop chart has entered the American chart, Billboard, which has been a benchmark for the quality of the world music industry. The craze for K-Pop music is an inseparable part of Korean fever in many countries.

The globalization of Korean popular culture or better known as the Korean Wave (*Hallyu*) has succeeded in influencing the lives of the world community. People's clothing style, especially young people, now prefer Korean-style clothes, because Korean style is considered more attractive, cheerful, cool, and not boring. Koreans' style and way of dressing are the same as people in Asia, but they are much more adventurous in exploring and strongly inspire people to imitate their fashion styles. The casual style of everyday Korean teenagers usually wears clothes that are appropriate for the season.

According to an article (Aninditya, 2020), conveying the reasons why Indonesian teenagers really like Korean Popular. Some of the reasons why Indonesian teenagers are crazy about Korean Popular are first because K-Pop music has a different genre of music, not only that some companies that manage K-Pop artists also always change the concept of music every new album that will be released. So, the flow provides a new concept so that fans don't get bored.

Secondly, K-Pop music tends to be easy listening, so it is easy to remember and fun to sing. The lyrics of the song are also unlike the western music industry which tells a lot about sex and western life. While the lyrics of K-Pop music sound more polite. Third, when viewed from the way of dressing up, K-Pop artists are very harmonious with the clothes worn. Fourth, the dressing style of K-Pop artists always offers a unique style of dressing. Indonesian. While the style of dress brought from the country of Ginseng, although it tends to use layered clothes, it is much more feminine and innovative. Fifth, the choreography of K-Pop music is very user friendly, so it is easy for all fans to follow. Not a few boy bands or girl bands have their own characteristic choreography. We can see it from Super Junior's song "sorry-sorry" and others. Sixth, K-pop artists do not gain instant fame or self-taught. Sixth, K-pop artists do not gain instant fame or self-taught. They need a process to build their artisanship. Therefore, it is not common for Korean artists to have a myriad of talents and talents. The rest, they also want to always give a perfect performance in every show. So that not a few of them run oplases aka plastic surgery to display a perfect appearance and pleasing to the eye.

Korean popular culture fever also affects fashion in Indonesia, this can be seen from young people in Indonesia who often imitate Korean fashion. The desire of young people to follow this style of Korean popular culture fashion, gives rise to an achievement of their self-actualization. Many teenagers imitate the Korean style, ranging from hairstyles, clothing models, accessories, to lifestyle and how to interact with peers. This is confirmed by the statements of young people's

friends to researchers that they really like Korean popular culture such as Korean movies, Korean boy bands, to top Korean stars. One of the reasons is the beauty of the style or style of the film players and boy bands, the beauty of the appearance and physique of the stars, and the dramatic and unique storyline of Korean films.

Therefore, Korean popular culture is also used as a place for young people who can show one's self-actualization in the eyes of others. Man, not only responds or makes definitions about others, but also defines himself. Every human being becomes an object and a subject at once. It can happen because we picture ourselves as someone else in our minds. The clothes we wear, the way we walk and talk, the work we do, are perceived by others as symbols that we build to tell others about who we really are (Jones, 2021:145). When Korean popular culture produces style and dresses the way they do, then others will perceive it according to the symbol. Young people will imitate existing symbols as a form of their self-actualization.

According to Maslow (in Poduska, 2022:125), marking the need for self-actualization is characterized as the individual's desire to become a person in accordance with his desires and potentials, or the desire of the individual to perfect himself through the disclosure of all his potential. After what young people have imitated in Korean popular culture, they have indirectly fulfilled their own self-actualization needs. This is certainly formed through the process in the individual.

Thus, this makes researchers interested in examining the extent of self-actualization of Jakartan youth with the presence of Korean popular culture, which is reviewed based on the Theory of Symbolic Interactionism. This study discusses:

1. The concept of mind on the actualization of Jakartan youth in Korean popular culture.
2. Self-concept on the actualization of Jakartan youth in Korean popular culture.
3. The concept of society on the actualization of Jakarta's youth Korean popular culture.

## LITERATURE REVIEW

### Interpersonal Communication

Interpersonal communication or what is called interpersonal communication is communication between audiences face-to-face. Where in this communication occurs verbal and nonverbal communication both directly and indirectly. This form of communication is dyadic and involves two individuals. The characteristics of this communication are that the audience that communicates is in proximity, Mulyana (2020:80).

According to (Rakhmat, 2018:80), interpersonal communication systems consist of interpersonal perception, self-concept, interpersonal attractions, and interpersonal relationships. The following is the explanation:

### 1) Interpersonal Perception

Perception in interpersonal communication is interpreting stimuli that come from others in the form of verbal and nonverbal messages, where the results of a person's communication success can be judged by the success of interpreting the message given.

### 2) Self-Concept

Self-concept is our view and feeling about ourselves. A positive self-concept is characterized by five things. The first is confident in the ability to cope with problems, the second feels equal to others, the third receives praise without shame, the fourth realizes that everyone has feelings and desires that society does not fully approve of, the fifth is able to improve oneself by changing aspects of the personality that are not liked.

According to William D. Brooks (in Rakhmat, 2018: 98), self-concept as a perception of ourselves that is physical, psychological, and social that comes from our experiences and interactions with others. Physical self-perception includes appearance, shape or body cut. Psychological includes our character, the state of our heart and the things we like or hate, the last is self-perception that is social regarding our relationships or interactions with other individuals.

Brooks (in Sobur 2021:507), argues that: "All our perceptions of aspects of the self which include physical, social, and psychological aspects are based on our experiences and interactions with others."

Self-concept is an important part of personality development. As stated by Rogers (in Thalib, 2020:121) that the most important concept of personality is self. The self contains ideas, perceptions and values that include awareness of oneself. Self-concept is a self-representation that includes self-identity, namely personal characteristics, experiences, roles, and social status.

### 3) Interpersonal Attractions

Interpersonal attraction is to show our liking for others. Interpersonal communication influenced interpersonal attractions in the interpretation of the role and effectiveness of communication. The effectiveness of this communication is declared effective if the communication that occurs is pleasant communication and desired by both parties.

### 4) Interpersonal Relationships

Interpersonal relationships can be interpreted as relationships between a person and others. Good interpersonal relationships will foster a person's openness to express himself and the more careful to other people's perceptions and self-perception, so that the more effective communication that takes place among communication participants.

### Symbolic Interactionism Theory (George Herbert Mead)

Symbolic interactionism is a term first introduced by Herbert Blumer in the scope of sociology, in fact this idea has been put forward by George Herbert Mead (Blumer's teacher) which was later modified by Blumer for a specific purpose. The basic characteristic of this idea is a naturally occurring relationship between humans in society and the relationship of society with individuals. The interaction that occurs between individuals develops through the symbols they create. Social reality is a series of events that occur to several individuals in society. The interaction between individuals takes place consciously and is related to gestures, vocals, sounds, and body expressions, all of which have a purpose and are called "symbols" (Kuswarno, 2018: 22).

The symbolic interaction approach Blumer refers to refers to three main premises, namely (Kuswarno, 2018: 22).

- 1) People act on things based on the meanings that something has for them.
- 2) The meaning is obtained from the results of social interactions conducted by other people.
- 3) These meanings are refined while the process of social interaction is taking place.

According to Bernard (2017:154), Mead suggests that "In the theory of symbolic interactionism, the basic idea is a symbol, because this symbol is a noble concept that distinguishes humans from animals. This symbol arises because of the need of everyone to interact with others. And in the process of interacting there must be an action or deed that begins with a thought." George Herbert Mead (Mulyana 2018:11), also says: "Every human being develops his self-concept through interaction with others in society, and that is done through communication. So, we know ourselves through others, who become mirrors that reflect our reflections."

Weber defined social action as all human behavior when and to the extent that individuals give subjective meaning to that behavior. The action here can be open or hidden, it can be a positive intervention in a situation or a deliberate silence as a sign of agreement in the situation. According to Weber, actions are socially meaningful as far as they are based on their subjective meaning given by individuals or individuals, they consider the behavior of others and are therefore oriented in their appearance (Mulyana, 2020:61).

Symbolic interaction studies the nature of interactions that constitute dynamic social activities of human beings. For this perspective, individuals are active, reflective, creative, interpreting, displaying complex and unpredictable behaviors. It rejects the idea that the individual is a passive organism whose behavior is determined by forces or structures that exist outside of himself. Because individuals are constantly changing, society changes through interaction. So, it is interaction that is considered an important variable that determines human behavior, not the structure of society. Structure itself is created and changed by human

interaction, when individuals think and act stably on the same set of objects. In line with the above assumptions, in Schutz's phenomenology, understanding of actions, speech, and interaction is a prerequisite for anyone's social existence. In Schutz's view, the first category of knowledge is personal and unique to everyone in face-to-face interaction with others. The second category of knowledge is various peculiarities that have been formed and embraced by all members of the culture (Mulyana, 2020:61-62).

The theory of symbolic interactionism or Mead's theory of self-concept also applies to the formation of ethnic identity in the sense that self-concept is placed in the concept of ethnicity, so that the self is viewed specifically in culture and ethnicity. Mead's theory or Theory of Symbolic Interactionism with the intellectual roots of George Herbert Mead (1863-1921), is a perspective that is more concerned with small scales, how groups shape perceptions of action and meaning in society. This approach focuses attention on the analysis of human action and behavior in society, so that individuals become the center of attention.

Ralph LaRossa and Donald C. Reitzes in (in West and Turner, 2020:104), suggest that symbolic interaction has three major themes, namely: (1) the importance of meaning for human behavior; (2) the importance of the concept of self; (3) the relationship between the individual and society.

### **The Concept Of Symbolic Interactionism**

Mead's most famous work underscores three critical concepts needed in crafting a discussion of symbolic interactionism theory. These three concepts influence each other in terms of symbolic interactionism. From there, the human mind and social interactions (self with others) are used to interpret and mediate the society in which we live. Meaning comes from interaction and no other way. At the same time thoughts and selves arise in the social context of society. The mutual influence between society, individual experience and interaction becomes material for study in the tradition of symbolic interactionism (Elvinaro, 2017:136)

In his theory called symbolic interactionism, (West and Turner, 2020: 104), George Herbert Mead put forward some three concepts that underlie existing theories, namely:

#### **1) Mind**

George Herbert Mead viewed reason not as a single thing, but as a social process. Although there are humans who act with a reaction action scheme, most human actions involve a mental process, which means that between action and reaction there is a process that involves thoughts or mental activities.

The mind that Mead defined as the process of a person's conversation with himself, is not found within the individual, the mind is a social phenomenon. The mind arises and develops in

social processes and is an integral part of social processes. Social processes precede the mind, social processes are not products of the mind. So, the mind is also defined functionally rather than substantively. A special characteristic of the mind is the ability of the individual to bring out in himself not only a single response, but also the response of the community. That is what we call the mind.

To do something is to give a certain organized response, and when a person has that response within himself, he has what we call a thought. Thus, the mind can be distinguished from other logical concepts such as the concept of memory in Mead's work through its ability to respond thoroughly to communities and develop organized responses. Mead also sees the mind pragmatically. Namely, the mind involves a thought process that leads to problem solving (Ritzer & Goodman, 2018:280).

## 2) Self

Much of Mead's thinking in general, and about the mind, involved his ideas about self-concept. Self is the ability to accept oneself as an object. The self is the special ability to be both a subject and an object. The self requires social processes, namely communication between people. The self emerges and develops through activity and between social relationships. According to Mead, it is impossible to imagine a self that appears in the absence of social experience. But, as soon as the self develops, it is possible for him to continue to exist without social contact.

The self relates dialectically to the mind. That is, on the one hand Mead states that the body is not the self and will only become the self when the mind has developed. On the other hand, self and reflexivity are important for the development of the mind. It is impossible to separate mind and self because self is a mental process. But, although we imagine it as a mental process, the self is a social process.

According to Charles Horton Cooley, we do so by imagining ourselves as someone else, in our minds. Cooley called this symptom a looking glass self, as if we were putting a mirror in front of us. First, we imagine how we appear to others, we glimpse ourselves as in a mirror. For example, we feel that our face is ugly. Second, we imagine how others judge our appearance. We think they find us unattractive. Third, we experience feelings of pride or disappointment, people may feel sad or ashamed (Rakhmat, 2018:99).

Cooley's concept of self-mirror and Mead's self-concept were highly influential in the development of the theoretical self-concept of modern symbolic interactionism. Everyone could be a subject and an object for himself. As a subject, or acting self is called "I", while as an object or observing self has called "Me". There are four stages in action or what is referred to as "I", namely:

- a. Impulse is the earliest, earliest reaction which functions for itself. Impulses involve direct sensory stimulation where the response given by the actor is aimed at his own needs. An example is when someone has the desire to watch a movie in the cinema.
- b. Perception is the second stage, where considerations, images, and thoughts on how to fulfill impulses. In this stage, the actor responds or reacts to the stimulus related to the impulse. For example, when someone wants to watch a movie in the cinema, then he will search.
- c. Manipulation, in this stage the actor takes actions related to the object that has been perceived. For Mead, this stage creates a temporary pause in the process, so that a response cannot be immediately realized.
- d. Consumption is a last resort to respond to impulses. In this stage, with conscious consideration and thinking, actors can make decisions or actions that will be oriented to satisfy the impulses that were at the beginning.

The observing self or the so-called "Me", is this process of communication with oneself, interpretation being a matter of managing meaning. The individual selects, examines, postpones, regroups and changes the meaning seen from the situation in which he is placed and the direction of his actions. Me is more reflective and socially sensitive.

### 3) Society

Society in the context of George Herbert Mead's discussion of symbolic interactionism is not society in the macro sense with all existing structures, but society in a more micro scope, namely social organization where mind and self emerge.

According to Mead, particular others refer to individuals in society who are significant to us. We look at others specifically to gain a sense of social acceptance and a sense of self. Generalized others refer to the perspective of a social or cultural group. It is given to us by society and the attitude of others in general is the attitude of the whole community.

### **Popular Culture**

According to Raymond Williams, culture refers to a general process of intellectual, spiritual, and aesthetic development. This formulation refers to the development of European (Western) culture which highlights the creativity factors of thinkers, philosophers, artists, and other great figures. Culture can also mean a particular view of life of a particular society, period, or group. (in Storey, 2021:10) The first word discussed in Pop culture is popular.

Popular culture is often used to refer to culture that is fun or much liked by people. Popular culture is also considered a representation of low culture. Popular culture is a substandard culture, i.e., a residual category (residual) to accommodate cultural practices that do not meet the requirements of high culture. High culture is the creation of individual creativity,

quality, noble value, honor and owned by elites, intellectuals and critics who value high and low cultural works. This refers to the view that popular culture is commercial culture because of mass production and industrialization, while high culture is the product of more sophisticated individual intellect and creativity.

Popular culture in certain contexts is also defined (equated) as mass culture, that is, culture produced by the masses for mass consumption. Mass culture is popular culture produced by the mass production industry and marketed for profit from a consumer audience. Mass culture is standardized in a market system that is anonymous, practical, heterogeneous, and more devoted to the interests of satisfying low tastes.

### Self-Actualization

According to Maslow (in Poduska, 2022:126-127), namely that the desire to self-actualize is in each of us, that the motivation or drive for self-actualization is innate, that each of us has a desire in the soul, which we carry with birth, which is to be for that existence, to do for that action, to feel for that feeling, that is, to self-actualize. And a self-actualized person is one who has fulfilled those levels of desire.

In this view, what is good is all that comes close to self-actualization, and what is bad or abnormal is everything that thwarts or hinders or denies self-actualization as the very nature of humanity, and questions personal growth that emphasizes the process of personal growth and development to the best possible degree.

According to Goldstein (in Suryabrata, 2020:326), self-actualization is the main motive that drives individual behavior (organism). The existence of different drives such as the urge to eat, sexual, curious, wanting to have, is just a manifestation of one basic life goal, namely self-actualization. When a person is hungry, he will actualize himself by eating, when he wants to be smart, he actualizes by learning, and so on. The satisfaction of certain special needs is indeed a condition for the self-realization of the whole organism. So, self-actualization is a human creative tendency.

So, self-actualization is a need to express oneself, that is, it is the highest human need in Maslow's theory. This need will arise if the needs below have been satisfied properly. Actualization needs are characterized as the desire of the individual to become a person who is in accordance with his desires and potential, or the desire of the individual to perfect himself through the disclosure of all his potential.

Self-actualization is at the highest level of Abraham Maslow's hierarchy (in Poduska, 2022:177). The lowest level is about physical needs, the second level is the need for security, the third level is the need for love and belonging, the fourth level is the need for self-esteem, and the pomegranate level is self-actualization.

The need for self-actualization is the highest human need. This need will arise if the needs below have been satisfied properly. Maslow (in Poduska, 2022:125), characterized the need for self-actualization as the individual's desire to become a person who conforms to his desires and potentials, or the desire of the individual to perfect himself through the disclosure of all his potential.

The lifestyle of Jakarta's youth can also be interpreted as self-expression in the form of appearance. The appearance in question is usually expressed from attitudes and behaviors that sometimes-become habits and are characteristic of a person. The habit of Jakarta's youth to follow the trend and look according to the trend, indirectly changes the modern lifestyle.

So, it can be said that Jakarta's youth have a lifestyle of their own, namely a modern lifestyle. Lifestyle is a characteristic of a modern world, or commonly called modernity. The point is that anyone living in modern society will use the idea of lifestyle to describe his own actions as well as those of others. Lifestyle is the patterns of action that distinguish one person from another. Lifestyle helps understand what people do, why they do it, and whether what they do is meaningful to themselves and others. (Chaney, 2021:40)

## **RESEARCH METHODS**

The research method used is qualitative research method. In qualitative methods, researchers require researchers to analyze the topic of study through tools in the form of understanding such as the existence of a story, phenomenon, theme. These tools will help researchers to be able to understand how people interpret their experiences. Qualitative methods do not affect statistical analysis to support an interpretation but rather direct the researcher to make a rhetorical statement or reasonable argument to support his research. Bogdan and Taylor (Moleong, 2019:3) suggest that qualitative methodology is a research procedure that produces descriptive data in the form of written and spoken words of people and observed behavior.

This research is a qualitative descriptive type, according to Kriyantono (2020: 69), the type of qualitative description research aims to make a systematic, factual, and accurate description of the facts and characteristics of certain populations or objects. In addition, qualitative research with the type of description aims to reveal the problem situation more deeply, broadly and thoroughly.

This is in accordance with the purpose of this research, which is to see the mind, self, and community in young people in Jakarta as a form of their self-actualization process. By using this method, research can finally produce comprehensive and clear information about the problem situation under study and is expected to provide an adequate understanding of the existing problem.

In this study, researchers will use this type of trustworthiness assessment. That is, testing the truth and honesty of the subject in revealing reality or reality according to what is experienced, perceived or imagined. This assessment is supported using interviews and documentation as data collection techniques.

## RESULTS AND DISCUSSION

Based on the results of analysis and discussion, the image of Korean popular culture that entered the country of Indonesia as an alternative cultural offer from various media spotlights that are currently developing on the youth of Jakarta. Jakarta's youth can use symbols, indirectly proving that one is acting on the symbolic meaning that arises in each situation. The image of Korean popular culture is a symbol as a representation of the phenomenon of Korean fever towards young Jakartans. On the other hand, young people present themselves, in addition to liking the image of Korean popular culture, they present their appearance to show themselves to exist. This is called self-actualization or what can be called self-existence. Symbols form the essence of the theory of Symbolic Interactionism. The theory of Symbolic Interactionism uses three concepts, namely mind, self, and society. According to Ralph Larossa and Donald C. Reitzes (West and Turner, 2020: 96), symbolic interactionism is a frame of reference to understand how humans together with others, create symbolic worlds and how this world is otherwise a container for self-actualization. In this statement, we can argue that the image of Korean popular culture forms a dependence between the individual and society. This symbolic interactionism forms a bridge between theories that focus on individuals and theories that focus on social forces. As observed by Kenneth J. Smith and Linda Liska Belgrave (West and Turner, 2020: 97), that society is made real by the interaction of individuals who live and work to make their social world meaningful. So, the image of Korean popular culture as a symbol of the interaction of individuals who live to shape the mind, self, and society of Jakarta's young people.

### 1) Mind

A person moves to act on the meaning given to people, things, and events. With the Korean fever in Jakarta's youth, it is used as meaning. Korean fever is experienced by young Jakartans to communicate with others as well as with themselves, or their personal thoughts. Therefore, often young Jakartans affected by Korean fever, try to imitate the style, fashion, style, or language of Koreans, especially famous Korean stars. This imitation is not just like that but has been a thought to present the youth of Jakarta as a form of self-actualization in society, and with the mind, young people can imagine themselves well and imagine other people's judgments of themselves.

## 2) Self

After the image of Korean popular culture has become a meaning that shapes the minds of Jakarta's youth, then comes the self-concept of Jakarta's youth. Self-concept or a relatively stable set of perceptions that people believe about themselves. The characteristics of Jakarta's youth regarding their physical characteristics, roles, skills, values, and emotional states show their self-actualization. Young Jakartans build a mirror of themselves, which is to imagine themselves as someone else who is imitated, imagine other people's judgments of their appearance, and feel something about themselves after being judged by others. This concept of the self provides an important motive for self-actualization because human beings have self, they have mechanisms to interact with themselves. This mechanism is used to interact with itself. The image of Korean popular culture is used to fulfill the self-actualization of Jakarta's youth.

The prediction of where the Korean figure has been thought of before, causes young Jakartans to present themselves in such a way that what they expect from the imitation of the Korean figure happens as expected. For example, when they think of a Korean actor, then they imitate his style of clothing and hairstyle, they imagine other people's assessment of his appearance as a form of self-actualization, and hope that other people's assessment of him is the same as imagined. In addition, there is a positive self-concept in young Jakartans, as evidenced by the statements of the informants studied, that they feel happy and confident in their appearance. They imitate Korean figures based on their own desires and desires, not from the coercion of others. It turns out that from what was presented by him, they were satisfied and well received with others.

## 3) Society

Not only forming thoughts and self-concepts, then Jakarta youth form a network of social relationships created and responded by humans, called society. Self-actualization of Korean popular culture strongly establishes a link between the behavior of Jakarta's youth and society. So, society describes the connectedness of several behavioral devices that continue to be adjusted or imitated by young Jakartans. Society will judge or comment on our behavior and appearance.

Other people are individuals who are important to us. Such as family, friends, relatives, colleagues, and people closest to us. While other people in general are the perspective of a whole community of people. Most of Jakarta's young people who actualize themselves by looking a picture of Korean popular culture, will be judged by the people around them first, and they will think more about other people's opinions specifically than other people's opinions in general. Because for young people in Jakarta, the assessment of others can provide good input or improvement for themselves.

It can be said that, in today's youth associations, they often do things that are new and different from others. For example, like the Korean fever experienced by informants. They have a passion to change their dressing style and follow the dressing style of Korean artists. Because nowadays, it's easy to accept the image of Korean popular culture that comes through both the media and word of mouth. For example, television most often features Korean popular culture ranging from boy bands and girl bands, Korean drama series, and appearances by Korean artists. So many young people end up becoming Korean fever, and almost all of them flock to Korean-style clothes or Korean-style hairstyles as well. In addition to the style of dressing, what is striking is done is the style of communication, that is, the style of oral and written communication. This is evidenced by one of the informants who has a penchant for singing Korean songs.

In this regard, the image of Korean popular culture has become a symbolic interaction that forms three important concepts, which are present in young Jakartans who experience Korean fever. The concepts are mind, self, and society. The three concepts overlap or relate to some extent. Where in each concept, it has its own function that affects the youth of Jakarta. According to Maslow (Poduska, 2022: 125), marking the need for self-actualization as an individual's desire to become a person in accordance with his desires and potentials, or the desire of the individual to perfect himself through the disclosure of all his potential. Examples of this self-actualization are one informant who is talented in singing Korean and then recording his voice and disseminating it on social media, or another informant who looks Korean fashion because he imitates one of the Korean actors he likes, and so on.

Self-actualization is also not only in the form of creating creations or works based on special talents or abilities, but everyone can also actualize themselves, namely by making the best or working as well as possible in accordance with their respective fields. Everyone has different forms of self-actualization due to individual differences. The human being who can reach this level of self-actualization becomes a complete human being, deriving satisfaction from needs that others do not even realize there is such a need. So indirectly, Jakarta's youth have shown their own self-actualization. Their self-actualization is formed from what everyone expects to present as they want or imagine. The self-actualization of Jakarta's youth becomes fulfilled with the help of mind, self, and society in Korean popular culture. Thus, it can be concluded that Korean popular culture that develops among Jakarta's youth is only euphoria or as a form of adolescent self-actualization. Actualization is the main need of young people in their self-discovery. Young people's desire to become the person they want to have been fulfilled through their appearance.

## CONCLUSIONS

Based on the analysis and research results, it can be concluded that the image of Korean popular culture that entered Indonesia, became a symbol of interaction among Jakarta's youth.

Researchers conducted interviews with four young Jakartans, each of whom had their own picture of Korean popular culture related to the Theory of Symbolic Interactionism. In the end, the author came to the following conclusions:

- 1) The informant had a desire to be what he thought he was in Korean popular culture. Images of Korean popular culture that enter the country of Indonesia, are used as someone to act based on a certain meaning. Korean fever is experienced by young Jakartans to communicate with others as well as with themselves, or their personal thoughts. The minds of Jakarta's youth to imitate and feel like their image, make them able to show the actualization of young people in the community.
- 2) There is a positive self-concept towards the informant. Informants imagine how they are seen by others while presenting their self-actualization. When the informant feels confident and imagines that others like him, then the informant has a positive self-concept. Self-concept is formed as a person thinks about himself. The informant's ability to self-actualize and see himself as he is seen by others.

The image of Korean popular culture in Indonesia, is used as an interaction that takes place in a social structure called society. Society has an important part in its self-actualization that is influenced by their thoughts and selves. The public or people around will judge the appearance of the informants. For informants, there are other people, those closest to them. That is, family members, friends, colleagues, and relatives. It is proved that it is others in particular who always comment on the appearance in self-actualization of informants, not others in general.

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