

K-POP FAN BEHAVIOR AMONG ISLAMIC ECONOMICS STUDENTS: A *MAQĀṢID SHARĪ‘AH* PERSPECTIVE

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Abstract

*Research on the behavior of K-pop fans among students of Islamic Economics from the perspective of maqāṣid syari‘ah is still limited. This study aims to analyze the balance between love for K-pop and the academic, economic, and religious responsibilities of female students. Using a qualitative approach with field research methodology, this study focuses on the behavior of K-pop fans among students of the Islamic Economics Study Program at IAIN Bone, Class of 2021. Data was collected through interviews with students who are active followers of K-pop culture. The findings indicate that students tend to be selective and rational in consuming K-pop products, considering economic constraints and prioritizing needs. Socioculturally, K-pop also encourages the development of skills such as the Korean language. From the perspective of maqāṣid syari‘ah, the behavior is analyzed through *Hifz al-dīn*, *Hifz an-nafs*, and *Hifz al-māl*.*

Keywords: Consumption Behavior, Islamic Economics Students, K-pop Fans, Maqāṣid shari‘ah

Abstrak

Penelitian mengenai perilaku penggemar K-pop di kalangan mahasiswa Ekonomi Syariah dalam perspektif maqāṣid syari‘ah masih terbatas. Penelitian ini bertujuan untuk menganalisis keseimbangan antara kecintaan terhadap K-pop dan tanggung jawab akademik, ekonomi, serta keagamaan mahasiswa. Menggunakan pendekatan kualitatif dengan metode lapangan, penelitian ini berfokus pada perilaku penggemar K-pop di kalangan mahasiswa Program Studi Ekonomi Syariah IAIN Bone Angkatan 2021. Data diperoleh melalui wawancara dengan subjek yang aktif mengikuti budaya K-pop. Hasil penelitian menunjukkan bahwa mahasiswa cenderung selektif dan rasional dalam mengonsumsi produk K-pop, mempertimbangkan keterbatasan ekonomi dan prioritas kebutuhan. Secara sosial budaya, K-pop juga mendorong pengembangan keterampilan bahasa Korea. Dalam perspektif maqāṣid syari‘ah, perilaku ini dianalisis melalui *Hifz al-dīn*, *Hifz an-nafs*, dan *Hifz al-māl*.

Kata Kunci: Perilaku Konsumsi, Mahasiswa Ekonomi Islam, Penggemar K-pop, Maqāṣid shari‘ah

INTRODUCTION

South Korea has significantly influenced the entertainment industry in Indonesia, with K-pop (Korean Pop) spreading through music and dramas, introducing lifestyles, food, and fashion. The proliferation of websites and social media dedicated to Korean culture has cultivated a large global fanbase. K-pop, often associated with boybands and girlbands like BTS, BLACKPINK, and EXO, features music accompanied by distinct dance choreographies, packaged into albums with merchandise. This global phenomenon, known as the Korean Wave or Hallyu, has found fertile ground in Indonesia, with surveys indicating significant popularity among the general public.¹ This popularity inevitably impacts consumption behavior, driving demand for albums, merchandise, and related products. Fans often purchase these items as a form of support and identification with their favorite artists, facilitated by technology and social media².

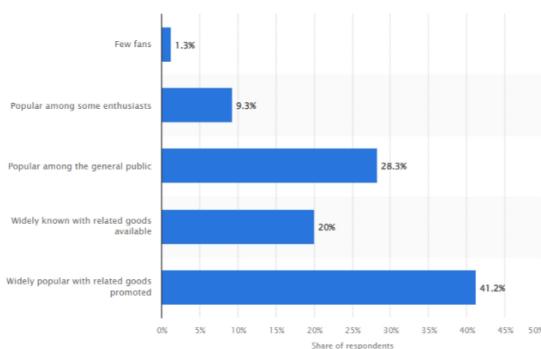


Figure 1. Popularity of South Korean pop music (K-pop) in Indonesia as of November 2023

From an Islamic perspective, consumption is guided by principles emphasizing benefit (*maslahah*) over mere utility, aligning with the objectives of Sharia (*Maqāṣid al-Shari‘ah*). Islam prohibits excessive spending and wastefulness (*isrāj*) and encourages consideration for the less fortunate through Zakat, Infaq, and Sadaqah. Consumption should ideally fulfill genuine needs rather than fleeting desires.³

¹ Arohma Putri Kaharidoni and Yulia Anggraini, “Analisis Perilaku Konsumsi Penggemar Kpop Di Kalangan Mahasiswa Jurusan Ekonomi Syariah Iain Ponorogo Angkatan 2018 (Perspektif Maqashid Syariah),” *Niqosiyah: Journal of Economics and Business Research* 2, no. 1 (2022): 139–56, <https://doi.org/10.21154/niqosiyah.v2i1.736>.

² Rastia Camang, “Kontrol Diri Penggemar K-Pop Di Kalangan Mahasiswa Fakultas Ushuluddin, Adab Dan Dakwah Iain Parepare” (Institut Agama Islam Negeri (Iain) Parepare, 2021).

³ Sri Fatimah Dalimunthe, Eka Sri Wahyuni, and Amimah Oktarina, “Analisis Perilaku Konsumsi Penggemar K-Pop Berdasarkan Teori Konsumsi Al-Ghazali,” *EKOMA: Jurnal Ekonomi, Manajemen, Akuntansi* 1, no. 2 (2022): 284–95, <https://doi.org/10.56799/ekoma.v1i2.478>.

This context is relevant for students in the Islamic Economics program at IAIN Bone. While pursuing their studies, many actively engage with K-pop culture, purchasing albums and merchandise. This presents an interesting intersection of global pop culture fandom and Islamic economic principles. These students are expected to adhere to Islamic consumption ethics, balancing their personal interests with religious teachings, such as avoiding extravagance and prioritizing needs.

Previous research has explored K-pop consumption among students and aspects like self-control. However, studies specifically analyzing the behavior of K-pop fans among Islamic Economics students at IAIN Bone (specifically the 2021 cohort) through the lens of *maqāṣid shari‘ah* are lacking. Another study analyzed K-pop consumption based on Al-Ghazali’s theory among Kpopers in Bengkulu.⁴ This research addresses this gap, offering a novel perspective by examining how these students align their fandom with the core principles of preserving religion (*Hijz al-dīn*), self/soul (*Hijz an-nafs*), intellect (*hifz al-‘aql*), lineage (*hifz an-nasl*), and wealth (*Hijz al-māl*). Therefore, this study aims to investigate the specific behaviors of K-pop fans within this student group and analyze these behaviors through the framework of *maqāṣid shari‘ah*. Understanding this dynamic provides a comprehensive insight into consumption behavior within the context of popular culture and Islamic teachings.

THEORETICAL FOUNDATIONS

This study is grounded in theories of consumer behavior, K-pop fandom dynamics, and the Islamic framework of *maqāṣid shari‘ah*.

Consumer Behavior

Behavior is understood as a response to environmental stimuli. Psychologically, it fulfills needs. Behavioral views posit that behavior, whether adaptive or maladaptive, is learned. Behavior can be overt (observable actions like buying) or covert (internal processes like deciding)⁵. Consumer behavior studies how individuals or groups select and use products/services to satisfy needs⁶. Key factors influencing consumption include economic

⁴ Sri Fatimah Dalimunthe, Eka Sri Wahyuni, and Amimah Oktarina.

⁵ Dahlia Novarianing Asri, *Modifikasi Perilaku Teori Dan Penerapannya* (Jawa timur: Unipma press, 2021).

⁶ Arohma Putri Kaharidoni and Yulia Anggraini, “Analisis Perilaku Konsumsi Penggemar Kpop Di Kalangan Mahasiswa Jurusan Ekonomi Syariah Iain Ponorogo Angkatan 2018 (Perspektif Maqashid Syariah),” *Journal of Economics and Business Research* 2, no. 1 (2022): 144.

aspects (income, price, wealth, interest rates, expectations), demographic factors (family size, age, gender), and non-economic factors (education, taste/lifestyle, customs).⁷

Islamic Consumption Behavior

Islamic economics emphasizes *maslahah* (welfare, benefit) as the goal of consumption, tied to *maqāṣid shari‘ah*. Needs (*hājat*) are distinguished from mere desires (*shahwah*). Consumption fulfilling needs is encouraged, while consumption driven by desire, leading to excess (*isrāj*) or waste (*mubadhir*), is discouraged. The Quran explicitly warns against wastefulness (QS. Al-Isra/17:27) and extravagance (QS. Al-A’raf/7:31) and promotes moderation (QS. Al-Furqan/25:67).⁸ Consuming goods is a form of gratitude, provided it aligns with Sharia.⁹ The goal is to balance material and spiritual aspects, achieving satisfaction within Islamic norms.¹⁰

K-pop Fandom

K-pop (Korean Pop) is a cultural product from South Korea, encompassing music, dance, drama, and variety shows.¹¹ Fans (Kpopers) often exhibit strong loyalty, engaging in activities like purchasing albums/merchandise, streaming music, participating in fan communities, and attending concerts. While providing entertainment, motivation, skill development opportunities (language, dance), and avenues for self-expression, intense fandom can also lead to negative impacts like excessive consumerism, neglect of local culture, and potentially harmful fanaticism.¹² For students, balancing fandom with academic responsibilities and financial limitations is crucial, as desires without maslahah are not considered true needs.¹³

⁷ Dian Ariani, “Analisis Faktor-Faktor Yang Mempengaruhi Konsumsi Di Kabupaten Nagan Raya,” *Jurnal Ekonomi Dan Kebijakan Publik Indonesia* 1, no. 1 (2019): 1–7.

⁸ Al-quran Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya* (Jakarta Timur: Lajnah Pentashihan mushaf Al-Qur'an, 2022).

⁹ Banowati Azelia Putri Yuliawan and Ganjar Eka Subakti, “Pengaruh Fenomena Korean Wave (K-Pop Dan K-Drama) Terhadap Perilaku Konsumtif Penggemarnya Perspektif Islam,” *Jurnal Penelitian Keislaman* 18, no. 01 (2022): 35–48.

¹⁰ Farah Dilla Wanda Damayanti and Clarashinta Canggih, “Pengaruh Penggunaan Pembayaran Shopeepay Later Terhadap Perilaku Konsumsi Islam Generasi Milenial Di Surabaya,” *Jurnal Ilmiah Ekonomi Islam* 7, no. 03 (2021): 1906, <https://doi.org/http://dx.doi.org/10.29040/jiei.v7i3.2872>.

¹¹ Camang, “Kontrol Diri Penggemar K-Pop Di Kalangan Mahasiswa Fakultas Ushuluddin, Adab Dan Dakwah Iain Parepare.”

¹² Safira Hidayah, “Dampak Budaya K-Pop Terhadap Perilaku Konsumtif Remaja Di Kota Banda Aceh” (Universitas Islam Negari Ar-Raniry Darussalam Banda Aceh, 2023).

¹³ Hanan Ahmad Alhamid, “Dampak K-Pop Terhadap Perilaku Remaja,” *Nusantara: Jurnal Pendidikan, Seni, Sains Dan Sosial Humanioral* 1, no. 2 (2023): 1–25.

Maqāṣid shari‘ah

This term refers to the higher objectives and underlying values of Islamic law. Imam al-Ghazali and Abdul Wahab Khallaf defined it as the realization of human welfare (*maslahah*) by protecting essential needs.¹⁴ The primary objectives (*al-darūriyyāt al-khamsah*) are the preservation of: Religion (*Hifz al-dīn*), Life/Soul (*Hifz an-nafs*), Intellect (*hifz al-‘aql*), Lineage (*hifz an-nasl*), and Wealth (*Hifz al-mal*). Consumption in Islam aims to fulfill needs aligned with these objectives. As-Syatibi classified needs into three levels: *Darūriyyāt* (essentials), *Hajjiyyāt* (complementary needs), and *Tahsiniyyāt* (embellishments). This framework provides the analytical lens to evaluate the K-pop consumption behavior of the students.¹⁵

METHOD

This study employed a qualitative approach utilizing field research (field research). The primary focus was to descriptively analyze the consumption behavior of K-pop fans among female students of the Islamic Economics Program at the State Islamic Institute (IAIN) Bone, specifically the 2021 cohort, through the perspective of *maqāṣid shari‘ah*. The research was conducted on the IAIN Bone campus over approximately three months, involving literature review, data collection, and report writing phases. The subjects of this research were female students from the 2021 cohort of the Islamic Economics Program at IAIN Bone who identified as K-pop fans and had experience allocating funds for K-pop related consumption. The object of the research was the analysis of their K-pop fan behavior from the *maqāṣid shari‘ah* perspective.

Data was collected using multiple techniques. Primary data was obtained through semi-structured interviews with selected students. Observation was used to understand the general campus environment and student interactions, while documentation (photos, secondary literature) served as supporting data. Data analysis followed a qualitative descriptive technique, involving stages adapted from Miles and Huberman: Data Reduction, Data Display, and Conclusion Drawing/Verification. The analysis aimed to provide a rich

¹⁴ Muhammad Ismullah, Aji Purba Trapsila, and Muhammad Ismullah, “Analisis Perilaku Konsumsi Islami Dan Pengaruh Terhadap Kualitas Hidup (Studi Kasus Desa Muer, Kabupaten Sumbawa, NTB)”, *Jurnal Ilmiah* 2, no. 1 (2012).

¹⁵ Kaharidoni and Anggraini, “Analisis Perilaku Konsumsi Penggemar Kpop Di Kalangan Mahasiswa Jurusan Ekonomi Syariah Iain Ponorogo Angkatan 2018 (Perspektif Maqashid Syariah).”

description and interpretation of the students' K-pop fan behavior within the framework of Islamic Economics and *maqaṣid shari‘ah*.

RESULTS AND DISCUSSION

RESULT

K-pop Fan Behavior Among IAIN Bone Islamic Economics Students

The interviews revealed nuanced behaviors among the students regarding their K-pop fandom, influenced by economic, demographic, and socio-cultural factors. While their enthusiasm for K-pop was undeniable, their consumption practices were shaped by careful consideration of financial limitations, religious obligations, and cultural norms.

Economic Aspects

Echoing consumer choice theory which emphasizes budget limits, the findings revealed that limited personal income, primarily stemming from reliance on parental allowances, served as a significant constraint on the students' capacity to purchase K-pop related goods.¹⁶ Most students relied on parental allowances, making them price-sensitive. As Nurdiana stated, "It affects [my decisions] greatly, especially since I don't have a fixed income and still depend on my parents' allowance. Consequently, budget allocation for K-pop items was generally modest, often capped below IDR 150,000 per purchase, and prioritized after essential needs.

The perceived high price of official K-pop merchandise significantly influenced purchasing decisions. Karyunita noted, "K-pop related items are considered quite expensive, therefore it affects my consideration and decision to buy them. Price increases typically led to postponing purchases, as these items were clearly categorized as wants rather than needs. A. Triska Damayanti confirmed, "[I would] postpone the purchase, because in my opinion, this falls into the category of wants, not needs." Despite the fandom, economic rationality and prioritization, informed partly by their Islamic Economics education, prevailed. Putri mentioned considering whether the product was truly needed given limited student funds.

¹⁶ J. Levin and P. Milgrom, "Consumer Theory," in *Foundations of the Theory of General Equilibrium* (WORLD SCIENTIFIC, 2022), 47–67, https://doi.org/10.1142/9789814651714_0004.

Income and price significantly affect purchasing decisions.¹⁷ This contrasts with studies suggesting celebrity worship strongly drives impulsive buying, indicating a more cautious approach among these students due to financial dependence.¹⁸

Demographic Aspects

Mirroring demographic theory's focus on population characteristics, consumption patterns related to K-pop among the students were notably influenced by demographic factors, particularly age and gender.¹⁹ Age influenced consumption patterns. Nurdiana observed that younger children might insist on purchases. Herfiana suggested younger fans might buy smaller items, while adults focus on concerts or albums. Karyunita added that older fans with income might consume more. However, A. Triska Damayanti noted that highly devoted fans with income are very loyal regardless of age. Putri observed gender patterns, with female fans often favoring boybands. Research confirms gender differences, with females often showing higher idolization and consumption²⁰, and younger fans (late teens/early twenties) being more involved.²¹

Non-Economic Aspects

Beyond economic calculus and demographic profiles, non-economic factors rooted in social dynamics and personal motivations significantly shaped the students' engagement with K-pop, reflecting principles of social interaction theories.²² Social influence from peers sharing the same interest could encourage purchasing ("having friends who like K-pop can encourage the interest to buy the same items to interact and share enjoyment." -Herfiana), although some students, like Nurdiana, noted limited influence from their immediate non-

¹⁷ Deni Adriani et al., "Analisis Harga, Pendapatan, Dan Permintaan Bahan Pokok Di Medan: Suatu Kajian Literatur," *PROMOSI (Jurnal Pendidikan Ekonomi)* 10, no. 1 (December 4, 2022), <https://doi.org/10.24127/pro.v10i1.5413>.

¹⁸ Nadia Fajar Islamiyati and Indah Susantun, "Pengaruh Celebrity Worship Dan Penggunaan Paylater Terhadap Perilaku Impulsive Buying Pada Penggemar K-Pop," *Jurnal Kebijakan Ekonomi Dan Keuangan*, August 12, 2024, 74–80, <https://doi.org/10.20885/JKEK.vol3.iss1.art10>.

¹⁹ Martin Kolk, "Demographic Theory and Population Ethics," in *The Oxford Handbook of Population Ethics* (Oxford University Press, 2022), 468–89, <https://doi.org/10.1093/oxfordhb/9780190907686.013.4>.

²⁰ Muhammad Iqbal Zulqarnain Bin Zulfiqar Ali - et al., "A Cross-Sectional Study on The Effects of K-Pop Idolisation Towards Academic Performance, Socioeconomics, and Perception in University Students in Klang Valley, Malaysia," *International Journal For Multidisciplinary Research* 6, no. 4 (July 24, 2024), <https://doi.org/10.36948/ijfmr.2024.v06i04.23375>.

²¹ Zheng Guangjie, Liu Jiayi, and He Meixuan, "Unraveling Young Chinese Addiction With the K-Pop Culture: Cultural Identity and Representation," 2023, 87–95, <https://doi.org/10.22492/issn.2435-9475.2023.8>.

²² Hélio Vieira Júnior et al., "Social Interaction In The Theories Of Erving Goffman And Pierre Bourdieu," *ARACÉ* 6, no. 2 (October 30, 2024), <https://doi.org/10.56238/arev6n2-185>.

fan social circles. Significantly, K-pop fandom served as a motivator for personal development. Several students reported being inspired to learn Korean (Karyunita, Herfiana, A. Triska Damayanti, Putri) or other languages. It also boosted motivation for studying (Nurdiana, Herfiana, A. Triska Damayanti, Putri). This aligns with social learning theory²³ and research showing K-pop's positive impact on language learning motivation and skill development.²⁴

Consumption Impacts and Management

Consistent with rational decision-making principles⁹³, the interviewed students demonstrated a notable awareness and conscious management of the potential impacts arising from their K-pop consumption, especially concerning financial prudence and balancing fandom with other life aspects.²⁵ While enjoying K-pop, students demonstrated awareness of potential negative impacts like excessive spending. Some admitted occasional regret after purchases ("Sometimes I feel regretful for spending the money... in the end, the K-pop item just becomes a display." - Nurdiana). Strategies for managing this included financial evaluation and self-restraint ("If spending on K-pop feels excessive, usually a financial evaluation is done..." - Herfiana). Some, like Karyunita, avoided excessive spending altogether. Importantly, fandom did not seem to diminish interest in local culture ("Consumption of K-pop does not reduce my appreciation for local culture" - Putri) nor significantly interfere with religious obligations ("So far, being a K-poper has never interfered with religion, especially worship." - A. Triska Damayanti). This capacity for self-control and financial management aligns with the importance of financial literacy²⁶ and findings linking higher self-control to lower consumptive behavior.²⁷

²³ Aso Abdullah and Dahir Ahmed, "Social Motives for Behavior in Terms of Social Learning Theory (Bandura)," *Journal of Garmian University* 9, no. 1 (March 1, 2022): 136–43, <https://doi.org/10.24271/jgu.2022.151579>.

²⁴ Xiong Liuhiizi and Mohd Hanafi Mohd Yasin, "Unlocking the Passion: Exploring Motivations Behind Learning Korean," *Journal of Digitainability, Realism & Mastery (DREAM)* 3, no. 05 (May 30, 2024): 128–47, <https://doi.org/10.56982/dream.v3i05.243>.

²⁵ Daniel M. Hausman, "Rationality, Preferences, and Utility Theory," in *The Inexact and Separate Science of Economics* (Cambridge University Press, 2023), 23–55, <https://doi.org/10.1017/9781009320283.003>.

²⁶ Rina Nurjanah et al., "Implikasi Kontrol Diri, Kecerdasan Spiritual Dan Literasi Keuangan Dalam Pengelolaan Keuangan," *Owner* 8, no. 2 (March 31, 2024): 1439–50, <https://doi.org/10.33395/owner.v8i2.2202>.

²⁷ Wulan Hertika Sari and Doddy Hendro Wibowo, "Enhancing Self-Control: Counseling Strategies to Mitigate Consumptive Behavior in K-Pop Fans," *Jurnal Bimbingan Dan Konseling Terapan* 8, no. 2 (July 1, 2024): 292, <https://doi.org/10.30598/jbkt.v8i2.2034>.

DISCUSSION

K-pop Fandom through the Lens of *Maqāṣid shari‘ah*

This section delves into the analysis of the previously presented findings regarding K-pop fan behavior among IAIN Bone's Islamic Economics students. The core of this discussion lies in interpreting these behaviors through the specific lens of *maqāṣid shari‘ah* (the higher objectives of Islamic law) namely the preservation of religion, self/soul, and wealth to assess their congruence with fundamental Islamic principles. The subsequent analysis explores how these students navigated their fandom in relation to each of these key objectives.

Preservation of Religion (*Hifz al-dīn*)

Applying the principle of preserving religion (*hifz al-dīn*), the analysis examines how students navigated potential conflicts between their K-pop interest and Islamic obligations, striving to ensure their faith remained central. The findings indicate active efforts in this regard.²⁸ Students actively managed their time to ensure K-pop activities did not interfere with religious duties like prayer (*salah*). Nurdiana mentioned avoiding K-pop content “when it’s close to prayer time or study time”. Herfiana allocated specific time for worship. There was a conscious effort to separate hobbies from religious obligations (Karyunita) and to avoid excessive fanaticism that could contradict Islamic values (Putri). While some, like A. Triska Damayanti, faced parental concerns, the students generally navigated this by prioritizing their faith. This reflects findings that higher religiosity correlates with lower excessive celebrity worship,²⁹ although the potential for fanaticism to cause negligence exists.³⁰ Overall, students demonstrated commitment to *Hifz al-dīn* by maintaining religious practice alongside their interest. This aligns with the Quranic emphasis on piety and guidance (QS. Al-Baqarah/2:2).

²⁸ Mohd Sufian Moktar et al., “The Maqasid Syariah in State Jurisprudence,” *International Journal of Academic Research in Business and Social Sciences* 14, no. 12 (December 24, 2024), <https://doi.org/10.6007/IJARBSS/v14-i12/24303>.

²⁹ Lutfiyatur Risqiya and Mochamad Widjanarko, “Hubungan Antara Self Esteem Dan Religiusitas Terhadap Celebrity Worship Pada Deman K-Pop Di Kalangan Remaja,” *Jurnal Ilmu Sosial Dan Ilmu Politik (JISIP)* 13, no. 3 (December 1, 2024): 534–42, <https://doi.org/10.33366/jisip.v13i3.3126>.

³⁰ Umnati, Nindira Mei Devita, and Ahlan Ahlan, “K-Pop Fanaticism and the Shift in Religious Education Values of the Zilenials Generation,” *Rauyan Fikri Journal of Islamic Studies* 2, no. 1 (July 30, 2024): 44–52, <https://doi.org/10.62283/rijis.v2i1.27>.

Preservation of Self/Soul (*Hifz an-nafs*)

The dimension of preserving the self/soul (*hifz an-nafs*) provides a framework for understanding the psychological and motivational impacts of K-pop fandom on the students' well-being, encompassing aspects of mental health and personal development.³¹ The findings largely point towards positive contributions in this area. K-pop fandom frequently served as a source of inspiration and motivation, particularly for learning and skill development, especially in language acquisition. The inherent enjoyment derived from the music and associated content also seemed to provide stress relief and contribute to emotional well-being. This resonates with research indicating that engagement within K-pop communities can boost language skills and confidence³² and other studies confirming K-pop's positive influence on student learning motivation.³³ Therefore, when managed appropriately and not allowed to become obsessive, the hobby appears to support aspects of *hifz an-nafs* by fostering positive emotional states and encouraging personal growth through skill acquisition and motivation.

Preservation of Wealth (*Hifz al-māl*)

In evaluating the students' consumption habits through the lens of preserving wealth (*hifz al-māl*), the focus shifts to their financial decision-making, resource management, and avoidance of extravagance in the context of K-pop related expenditures, aligning with the principle of responsible stewardship.³⁴ The findings indicate that students generally exhibited prudent financial behavior. Their Islamic Economics education likely reinforced this, aiding them in distinguishing essential needs (*hajah*) from mere wants (*shahwah*) and consciously avoiding wastefulness (*isrāj*).

³¹ Taufiqur Rahman, Holis Holis, and Adiyono Adiyono, "Menggali Nilai-Nilai Maqashid Syariah Pada Wisata Pantai Camplong Kabupaten Sampang," *Maslahah : Jurnal Manajemen Dan Ekonomi Syariah* 3, no. 1 (December 2, 2024): 46–60, <https://doi.org/10.59059/maslahah.v3i1.1766>.

³² Monica J. Valerio-Ramos and Elizabeth M. Hernández-López, "The Effect of K-Pop and the Interaction within the K-Pop Community on EFL Learners," *Revista Lengua y Cultura* 5, no. 9 (November 5, 2023): 40–47, <https://doi.org/10.29057/lc.v5i9.11432>.

³³ Octaviana Gabriella Sinaga, Rahma Hayati Harahap, and Silvia Annisa, "Analysis of the Influence of the Korean Pop Culture Phenomenon (K-Pop) on Student Learning Motivation," *Journal of Sumatera Sociological Indicators* 3, no. 2 (November 30, 2024): 298–307, <https://doi.org/10.32734/jssi.v3i2.18642>.

³⁴ Zain Munawar, Sukiati Sukiati, and Ramadhan Syahmedi Siregar, "The Concept of Maqashid Sharia In Preventing The Negative Impact of Gold Amalgamation Activities On The Community of Hutabargot Sub-District, Mandailing Natal District," *Journal of Law, Politic and Humanities* 4, no. 5 (July 10, 2024): 1393–1403, <https://doi.org/10.38035/jlph.v4i5.529>.

Herfiana explicitly linked her education to prioritizing basic needs and exercising wisdom in non-urgent spending. Participants consistently recognized K-pop merchandise as non-essential and demonstrated restraint by delaying gratification, particularly when facing high prices or limited funds. This conscious financial management, including distinguishing needs from wants,³⁵ and the displayed self-control align with findings on prudent financial behavior among Generation Z K-pop fans.³⁶ Their behavior strongly suggests that K-pop fandom does not automatically lead to excessive consumerism; rather, when guided by financial awareness and self-control, it can be managed responsibly, consistent with the Islamic principle of *hifz al-mal* and avoiding the wastefulness condemned in the Quran (QS. Al-Isra/17:27).

Overall, the K-pop fan behavior of these Islamic Economics students reflects a dynamic negotiation between engaging with global popular culture and adhering to Islamic values framed by *maqāṣid shari‘ah*. They employ strategies of selectivity, prioritization, time management, and financial prudence to maintain balance. Their education appears to play a role in fostering rational consumption habits. While challenges exist, the findings suggest that integrating *maqāṣid* principles allows for participation in contemporary cultural trends in a way that is both enjoyable and ethically grounded.

CONCLUSION

The behavior of K-pop fans among the 2021 cohort of female students in the Islamic Economics Program at IAIN Bone demonstrates a conscious effort to balance their interest in K-pop culture with their academic, economic, and religious responsibilities. Economically, they exhibit selective and rational consumption, heavily influenced by limited income, product prices, and the prioritization of essential needs over K-pop related wants. Socially and culturally, K-pop serves not merely as entertainment but also as a source of motivation for skill development, particularly language learning, and fosters social interaction within fan communities. Students generally maintain a balance between their fandom and academic duties.

³⁵ Balaji Bhovi et al., “A Study Showing The Importance Of Personal Financial Management Strategies For An Individual For Overall Financial Wellbeing,” *EPR A International Journal of Multidisciplinary Research (IJMR)*, May 13, 2024, 150–52, <https://doi.org/10.36713/epra16822>.

³⁶ Ratna Firdiyana and Dwi Novaria Misidawati, “Pengaruh Lifestyle, Modernitas Dan Kontrol Diri Terhadap Perilaku Konsumsi Generasi Z Kota Pekalongan Dalam Pembelian Merchandise K-Pop,” *Trending: Jurnal Manajemen Dan Ekonomi* 2, no. 3 (June 15, 2024): 322–43, <https://doi.org/10.30640/trending.v2i3.2751>.

From the *maqāṣid shari‘ah* perspective, their behavior aligns with key principles. *Hijz al-din* is maintained through prioritizing religious obligations and avoiding excessive fanaticism. *Hijz an-nafs* is supported as fandom positively impacts mental well-being and learning motivation. *Hijz al-mal* is evident in their prudent financial management, distinguishing needs from wants, and avoiding excessive spending. This study concludes that, for these students, engaging with K-pop culture can coexist with adherence to Islamic principles when guided by awareness and responsible management, showcasing the applicability of *maqāṣid shari‘ah* in navigating contemporary cultural phenomena.

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