

RELIGIOSITY AND CELEBRITY WORSHIP RELATIONSHIP: A STUDY OF 2PM BOYBAND FANS COMMUNITIES

¹ Novendawati Wahyu Sitasari, ² Margaret, ³ Safitri, ⁴ Annisa Lisdayanti

ABSTRACT

In the 2PM fan community known as All Indonesia Hottest United (AIHU) which has been established since 2012 there are approximately 52 active members. With the age of 2PM boy band who had stepped on 10 years in 2018 still found fans who are quite active. The purpose of this study is to look at the relationship between religiosity and celebrity worship among members of the AIHU community. This research is quantitative, using a non-experimental correlational method with sampling techniques saturated sampling techniques because the total population is only 52 subjects and the entire population is sampled. The scale of religiosity is based on Glock & Stark theory with a number of 22 valid items with a reliability coefficient (α) of 0.874. The celebrity worship scale uses the Celebrity Attitude Scale from Maltby et al (2006) with a total of 23 valid items with a reliability coefficient (α) of 0.899. The results showed $p = 0,000$ with a correlation coefficient of -0.626 , meaning that the hypothesis was accepted that there was a significant negative relationship between religiosity and celebrity worship on AIHU members. Based on the value of R^2 shows that religiosity contributed 39% in influencing celebrity worship, while 61% was influenced by other factors. Religiosity among members of the AIHU community tends to be high and celebrity worship to members of the AIHU community tends to be low. Statistical test results state, the most dominant dimension of celebrity worship in 2PM community members is the intense-personal dimension with a percentage of 42.3%.

Keywords: Religiosity, Celebrity Worship, Community of 2PM Fans

Preliminary

In an age that has developed, now people can access various kinds of information they want to know and are not limited to location. The public can see various news, events, music from various countries outside Indonesia. One of them is music from South Korea, K-pop, which stands for Korean Pop. K-pop itself is popular in Indonesia and the market that wants K-pop type music gives birth to several Indonesian boy bands inspired by South Korea (Dante & Handoko, 2017) . With the increase in the K-pop music market, some K-pop artists will hold concerts to countries in Asia and Indonesia is one of them.

One South Korean artist who also held a concert in Indonesia in 2015 was 2PM. Based on the results of an interview with G on September 26, 2018 which is a member of the 2PM fan community, it is known that 2PM is a six-member boy band and debuted in 2008 in South Korea. 2PM fan community in Indonesia began around 2012 when 2PM was on the rise in Indonesia. Currently some of the members, as many as four people are undergoing conscription so they are no longer active as a group. With the age of 2PM as a boy band who has worked for 10 years, it can be said to be quite

¹ Universitas Esa Unggul, Jakarta. novenda@esaunggul.ac.id

² Universitas Esa Unggul, Jakarta. margarett.margarett@esaunggul.ac.id

³ Universitas Esa Unggul, Jakarta. safitri@esaunggul.ac.id

⁴ Widyatama University.

senior. The last 2PM held a concert in Indonesia in 2015 and until now 2PM has not held a concert nor meet fans again. With an absence of nearly four years, 2PM fans in Indonesia are still quite active with a total of 52 members. In contrast to other boy bands, Bigbang has more fans and one of the members held a solo concert in 2017, but the Bigbang fan community on the @bigbang_indo Twitter account which has 57.3K followers does not look active as a community and does not hold gathering events for the anniversary of the formation of the Bigbang boy band.

According to an interview with one of the 2PM fan community organizers on September 26, 2018, the usual thing to do as a fan is to idolize him and find out about the biodata and activities of 2PM members through social media like Twitter. There are fans who only idolize him as entertainment but there are also fans who idolize and devote themselves as the most updated informant so that he will follow fans from South Korea and translate it into the latest news for fans in the community called All Indonesian Hottest United (AIHU). Other activities that are usually done are celebrating 2PM members' birthdays by making donations for children in need, watching together with 2PM's latest concert DVD, celebrating 2PM anniversary, collecting donations to support when 2PM releases a new album. When 2PM held concerts in Korea, Japan and other Asian countries, there were some fans who would watch the concert which lasted for 2-3 days in a row. There are some fans who continue to watch the concert for 2 days even though the concert is the same concert and was held for 2 days because of the high enthusiasm of fans in the country.

The behavior of 2PM fans can be said as celebrity worship. Celebrity worship is the behavior of an individual obsession to always be involved in every life celebrities are brought in the lives of everyday individuals (Maltby, Houran, & McCutcheon, 2003). Levels of celebrity worship, there are three, namely entertainment-social, intense-personal and borderline pathological. (Maltby, McCutcheon, Ashe, & Houran, 2001). At the level of entertainment-social or so-called low reflect social aspects and are characterized by behaviors such as watching and reading information about celebrities that are liked and discuss with friends about celebrities that are liked. At the level of intense-personal or so-called moderate level more measure the feelings of intensive and compulsive individuals towards celebrities and are characterized by behaviors such as perceiving celebrities as soul mates and often think of celebrities without realizing it. At the borderline pathological level or commonly referred to as being at a high level it reflects some extreme behavior that an individual might do to a celebrity and is characterized by behaviors such as willing to spend money to buy items that have been used by celebrities such as their clothes being auctioned at high prices.

The following are the interviews that researchers conducted with 2PM fans, namely G, 30 years are as follows:

"Like 2PM from 2010, because watching Nichkhun on the variety show 'We Got Married'. Like 2PM, it wasn't originally because of their music, but because of variety shows, they used to have their own variety 'Idol Army' and 'Wild Bunny' from there and finally became interested in finding out more about them, after hearing their songs and watching their performance, so like them more.. If this one is standard, watch a live concert, Buy CD / DVD / Merchandise. Create project support for comeback (group order CD, help buy streaming pass), Create project for anniversary 2 PM/ birthday member. For updates, because of the busyness now it's rarely updated on the fanbase, mostly fanbase accounts are only for the current project. Being a fan of 2PM for 8 years with all their scandals like outgoing members, dating, and driving drunk. Actually no longer surprised at the reaction of netizens, so the hottest thing is it really 'strong must' to face all the scorn and 'apatheticness' of 2PM (G, personal communication, 7 October 2018) "

From the results of the above interview it is suspected that G is a fan at the intense-personal level because G is very loyal to his idol and is willing to spend his time to become a fanbase admin. What G has done is not only idolized through social media but has wanted to meet his idol through a concert.

Furthermore according to the results of interviews with subject A, 17 years are as follows:

"I like 2PM because their songs are good and for their faces it's easy to remember. The thing that was done during being a fan of 2PM is buying their accessories and seeing their videos through social media. When 2PM members were drafted into the military I wasn't sad. Then when someone criticizes 2PM what I do is han ya discuss it with friends (A, personal communication, 23 September 2018). "

From the interview results above, A is an active fan only through social media and when 2PM members are on conscription, this does not make A sad. A is suspected to be a fan at the social-social level because the behavior that appears is only limited to watching about his idol through social media.

From the interviews there are members of the AIHU community who have celebrity worship at the level of intense-personal and entertainment-social . According to the Indonesian English online dictionary at Sederet.com the word worship means worship or worship in Indonesian. Worship can be done by prioritizing one figure and providing a role model in life.

In worship or worship one of the things that is usually done is worshiping the house of worship. Andi, who is the Cabinet Secretary of Dipo Alam and the President's Special Staff for Disaster and Social Assistance explained that the growth in the number of houses of worship since 1998 was quite large, where for the Catholic Church it grew 153%, the Protestant Church increased 131%, the Vihara increased 368%, the Hindu Temple increased 475.25%, and the mosque increased by 64% (These are the Facts of the Growth of Worship Houses in Indonesia , 2013) . By looking at the growth of houses of worship, it can be assumed by researchers that there is an increase in worship activities. By diligently worshiping to houses of worship, individuals cannot be said to be religious because religiosity includes things other than worship activities only.

Religiosity is often identified with diversity . The diversity or religiosity is manifested in various sides of human life. Religious activities not only occur when someone performs ritual behavior (worship) but also when performing other activities that are driven by supernatural powers, not only visible and visible activities but also invisible activities that occur in one's heart (Ancok & Suroso, 2011) . The dimensions of religiosity according to Glock & Stark (in Ancok & Suroso, 2011) include five dimensions, namely the dimension of belief in which a person has a firm belief in his religious views, the dimension of worship or religious practices includes worshiping behavior and things that show commitment to the religion it professes, the dimension of experience related to religious experience, the dimension of religious knowledge which refers to the expectation that a person has basic knowledge about the basics of belief, and the next dimension is the dimension of experience or consequences which refers to the identification of the consequences of religious beliefs, practices, experiences and knowledge someone from day to day .

When an individual has high religiosity, he will have knowledge about his religion, performing religious rituals such as praying, worshiping to a place of worship and living life in accordance with religious teachings. In his life, the most glorified figure is God the Creator so that no other figure is worshiped except God. So when an individual worships a celebrity he will know the limits of worship and understand the consequences of his actions and have a low celebrity worship . Conversely, when an individual has low religiosity, he runs life but does not practice the behavior taught by religious teachings and cannot control his emotions properly so that in doing something is not based on mature thought. When the individual starts to like a celebrity, he will be more focused on the celebrity and willing to do anything for the celebrity even when it is prohibited in religious teachings. The individual feels that a celebrated celebrity figure is more important than anything and he will try to do anything in order to meet celebrities who are considered as ideal figures and are suspected of having high celebrity worship .

This is in line with research that shows that when religiosity increases, the tendency for celebrity worship decreases (Maltby, Houran, & McCutcheon, 2002) . Based on the phenomena as well as previous studies, researchers wanted to find out the relationship of religiosity with celebrity worship among members of the AIHU community. The hypothesis of this study is that there is a negative relationship between religiosity and celebrity worship among members of the AIHU community.

Research methods

This study uses quantitative research methods that are non-experimental. This study also includes correlational research using Pearson's Product Moment, because it knows the relationship between two variables, namely religiosity and celebrity worship . The sampling technique uses saturated sampling technique where the entire population is sampled. The research sample consisted of 52 AIHU community members who were still actively participating in the AIHU gathering. This study uses a questionnaire for data collection. This research measuring instrument is in the form of two questionnaires using a Likert scale model.

Religiosity measuring devices adapt the measurement tools made by Fadillah, Mariyanti, & Safitri (2018) by referring to the theory of Glock & Stark. There are four values, namely SS (very appropriate), S (appropriate), TS (not suitable), and STS (very inappropriate) . The researcher made modifications to adapt to this study so that the total became

32 initial items. After the validity test, measuring tools left to 22 items, ie 14 items favorable and 8 items unfavorable. This measuring instrument has a reliability value of 0.874.

While the celebrity worship measuring tool uses Celebrity Attitude Scale (CAS) by Maltby et al. (2006). There are four values, namely SS (very appropriate), S (appropriate), TS (not suitable), and STS (very inappropriate). Researchers menamba hkan 9 items adapted (Maharani, Sitasari, & Safitri, 2018) After validity, ala t measure has 23 items, which are 22 items favor a b le and 1 item unfavorable. This measuring instrument has a reliability value of 0.899.

Results and Discussion

Overview of Research Subjects

Table 1

Description of Subject Age

Age	Frequency	%
16-21 years	8	15.4 %
22-40 years old	44	84.6 %
Total	52	100.0%

Based on table 1, it is known that the most research subjects are at the age of 22-40 years which is equal to 84.6%, while at the age of 16-21 years there are as many as 15.4%.

Table 2

Description of Gender Subject

Gender	Frequency	%
Male	0	0 %
Girl	52	100 %
Total	52	100%

Based on table 2 it is known that all of the subjects of this study are female with a percentage of 100%.

Table 3

Description of the Subject Nation

Tribes	Frequency	%
Java	30	57.7%
Sunda	2	3.8%
Betawi	5	9.6%
Madura	0	0 %
Batak	2	3.8 %
Others	13	25 %
Total	52	100%

Based on table 3, it is known that the subject of this study is dominated by members of the Javanese ethnic group at 57.7%. Whereas the least were Sundanese and Bataks, which were equal at 3.8%.

Table 4

Overview of Subject Religion

Religion	Frequency	%
Islam	44	84.6%
Christian	3	5.8%
Catholic	5	9.6%
Buddha	2	3.8 %
Hindu	0	0 %

Confucianism	0	0 %
Total	52	100%

Based on table 4 it is known that the subject of this study is the most Muslim, amounting to 84.6%. While the least is Buddhism which is 3.8%

Table 5
 Overview of Subject Education

Education	Frequency
Elementary school	0
Middle School	1
High school	7
D-3	0
S1	34
S-2	3
Others	7
Total	52

Based on table 5 it is known that the subject of this study is dominated by subjects who have the last education at the bachelor level, amounting to 65.4%. While the subject had the least education at the junior secondary level, which was 5.8%.

Table 6
 Job Description Subject

Profession	Frequency	%
Student	9	17.3 %
General employees	25	48.1 %
Civil Servants	4	7.7%
Entrepreneur	2	3.8 %
Housewife	1	1.9 %
Others	11	21.2 %
Total	52	100%

Based on table 6 it is known that the subject of this study is dominated by subjects who work as private employees, which amounted to 48.1%. While the subject with the least housewife occupation is 1.9%.

Normality Test Results

Table 7

Variable	Sig (p)	Significance level
Religiosity	0,909	> 0.05
Celebrity Worship	0,114	> 0.05
Normality test		

Based on the normality test using Kolmogorov-Smirnov One Sample on the religiosity variable showed significance of 0.909 where $p > 0.05$, which means the data is normally distributed. Then the celebrity

worship variable shows a significance of 0.114 where $p > 0.05$ which means that the data is normally distributed. The results can be seen in table 7.

Data analysis

Relationship of Religiosity and Celebrity Worship

Table 8
 Religiosity Test Results with Celebrity Worship

Religiosity Score and Celebrity Worship	
Pearson Correlation	-0,626
Sig. (2-tailed)	0,000
N	52

Based on table 8 results of the relationship test that has been done, the results obtained sig value (p) 0,000 or ($p < 0.05$) means that there is a significant relationship between celebrity worship and religiosity among members of the AIHU community.

In addition, a correlation coefficient of -0,626 was obtained which indicates a significant negative relationship between religiosity and celebrity worship with strong correlation among members of the AIHU community. If religiosity is low, then celebrity worship is high, and vice versa if religion is high, celebrity worship is low.

Religiosity and Celebrity Worship categorization

Table 9
 Religiosity Categorization 2 Levels

Categorization	amount	%
High	30	57.7%
Low	22	42.3%
Total	52	100%

Based on the results of the categorization in table 9, it is known that members of the AIHU community tend to have high religiosity that is equal to 57.7%.

Table 10
 Celebrity Worship Categorization 2 Tier

Categorization	amount	%
High	22	42.3 %
Low	30	57.7 %
Total	52	100%

Based on the results of the categorization in Table 10, it is known that members of the AIHU community tend to have low celebrity worship in the amount of 57.7%.

Discussion

Based on the results of data analysis using Pearson product moment correlation in table 8 obtained Sig. p 0,000 ($p > 0.05$) which means that there is a significant relationship between religiosity and celebrity worship among members of the AIHU community. The correlation coefficient (r) of -0.662 indicates the direction of a strong negative relationship between religiosity and celebrity worship among members of the AIHU community. Thus the hypothesis in this study is accepted, namely there is a negative relationship between religiosity and celebrity worship . This means that the higher the religiosity, the lower the celebrity worship of the AIHU community members, conversely the lower the religiosity, the

higher the celebrity worship of the AIHU community members. This is supported by the results of Maltby's (2002) study which states that the higher the religiosity, the lower the celebrity worship .

Religiosity according to Glock and Stark (in Jalaluddin, 2016) said that religiosity is the whole function of the individual's soul including beliefs, feelings, and behaviors that are directed consciously and seriously on the teachings of his religion by working on five religious dimensions which include compulsory worship procedures. and circumcision as well as religious experience and knowledge in individuals .

Based on the results of the categorization of two- tiered religiosity it is known that members of the AIHU community tend to have high religiosity of 57.7% . Members of the AIHU community who have high religiosity will have knowledge about their religion, have a strong belief, and be diligent in carrying out worship and live their religion as expressed based on the dimensions raised by Glock and Stark (in Ancok, 2011). By having strong beliefs, individuals in carrying out their daily lives will try according to their religious teachings, act by knowing the consequences that will occur and will feel restless and anxious when doing something that is not in accordance with the teachings of their Religion. He will feel embarrassed when doing something that is not good even though no one sees it because he is aware of and understands the consequences of his actions.

In contrast to members of the AIHU community who have low religiosity who have religion but do not always carry out worship regularly, they feel very appropriate to the statement "in my opinion, performing worship on time is of no use" (item religiosity number 11). He is also more concerned with completing work beforehand even though it is time to worship. The thing that comes first in life is real things in life such as work and activities with friends. When he could not carry out his worship regularly he did not feel God would reprimand him or would result in something that was not good because he did not fully believe in carrying out worship would make him closer to God. Subject number 6 who has low religiosity strongly agrees with the statement "learning the story of my idol's life is fun" (item celebrity worship number 15). For him to find out about his idol through the internet is more fun than doing worship on time.

Based on the results of the categorization of two- tiered celebrity worship, it was found that members of AIHU bag communion tended to have low celebrity worship . Members of the AIHU community who have low celebrity worship are characterized by celebrity worship behavior but are only in the entertainment stage and there is no bond or obsession with celebrities. In accordance with subject number 11 who feels strongly agree with the statement "I feel uncomfortable when I consider my idol as the most important person in my life " (item celebrity worship number 8). For him the idol is not the most important figure in his life and he does not prioritize the idol but there are still many other things that are more important.

Members of the AIHU community who have high celebrity worship are characterized by obsessed behavior and extreme behavior towards their idols even though it is prohibited from disturbing their idols. One of them is when his idol comes to the city where he lives, then he will be willing to follow wherever his idol goes just to be able to see it. Just seeing him makes him feel happy even though what he does is like a stalker who disturbs his privacy like waiting at the hotel where his idol is staying. This is in accordance with subject number 17 which is very consistent with the statement "I will try to meet my idol wherever he is" (item celebrity worship number 6).

When individuals have high celebrity worship , the main focus is their idol. Individuals work to get money so they can buy things related to their idols, go wherever their idols are even though they are separate cities or countries. He would rather spend his money to buy items related to his idol than to make a donation to a place of worship. As is the case with subject number 52 who has low religiosity and feels out of line with the statement "I make a donation to a place of worship on time" (item religiosity number 8) because he does not feel obliged to make a donation to a place of worship.

Conclusion

Based on the results of research that has been done, it can be concluded that the hypothesis is accepted. Obtained sig (p) value of 0,000 and correlation coefficient of -0,626 which means there is a significant negative relationship between religiosity and celebrity worship among members of the AIHU community. This shows that there is a relationship between religiosity and celebrity worship . When AIHU community members who have high religiosity have low celebrity worship , conversely when AIHU community members who have low religiosity have high celebrity worship . Based on the value of r^2 shows that religiosity contributed 39% in influencing celebrity worship , while 61% was influenced by other factors.

Members of the AIHU community tend to be more likely to have high religiosity (57.7%) and low celebrity worship (57.7%). The dominant dimension of celebrity worship behavior among members of the AIHU community is the intense-personal dimension (42.3%). Religiosity contributed 39% and the remaining 61% was contributed by other factors. In this study it has no relationship with supporting data such as age, gender, ethnicity, religion, education and employment.

Bibliography

Ancok, D., & Suroso, F. N. (2011). *Psikologi Islam*. Yogyakarta: Pustaka Pelajar.

Dante, V., & Handoko, K. (2017, September 15). *Memahami demam K-pop di Indonesia*. Retrieved from <https://www.rappler.com/>.

Fadillah, M. R. (2018). *Hubungan religiusitas dengan psychological well being penderita diabetes melitus tipe 2*. Esa Unggul University. (Skripsi). Diambil dari <http://digilib.esaunggul.ac.id/>.

Inilah Fakta Pertumbuhan Rumah Ibadah di Indonesia. (2013). Diambil dari <https://www.wartaekonomi.co.id/>.

Maharani, R. A. (2018). *Hubungan subjective well-being dengan celebrity worship pada anggota Bollywood mania club Indonesia di Jakarta*. Diambil dari <http://digilib.esaunggul.ac.id/>.

Maltby, J., Houran, J., & McCutcheon, L. E. (2002). Thou shalt worship no other gods — unless they are celebrities : the relationship between celebrity worship and religious orientation. *Personality and Individual Differences*, 32, 1157–1172.

Maltby, J., Houran, J., & McCutcheon, L. E. (2003). A clinical interpretation of attitudes and behaviors associated with celebrity worship. *Journal of Nervous and Mental Disease*, 191(1), 25–29. <https://doi.org/10.1097/00005053-200301000-00005>

Maltby, J., McCutcheon, L. E., Ashe, D. D., & Houran, J. (2001). The Self-Reported Psychological Well-Being of Celebrity Worshipers. *North American Journal of Psychology*, 3(3), 441–452. <https://doi.org/Article>