



Cultural Convergence: The Impact of the Korean Wave on Indonesian Sociocultural Landscapes

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Abstract

The Korean Wave (Hallyu) has emerged as a powerful global cultural phenomenon, yet its localized sociocultural implications in non-Western societies remain underexplored. This study investigated how Korean cultural products were received and adapted within Indonesian society through the lens of remote acculturation. Employing a qualitative descriptive design, secondary data were collected via the Publish or Perish (PoP) application and were visualized using VOSviewer for thematic mapping. The findings identified four major sociocultural outcomes: Korean language trends, halal-certified Korean cuisine, K-hijab (a fusion of Korean fashion and Islamic modesty), and the K-beauty phenomenon. These outcomes revealed a dominant pattern of sociocultural competence in mainstream culture, highlighting how Indonesian consumers, particularly Muslim youth, selectively adapted foreign cultural elements to fit religious and cultural norms. The study contributes to theoretical understandings of mediated cultural flows by emphasizing the outcome-oriented nature of remote acculturation and its role in shaping identity, lifestyle, and consumer behavior in multicultural contexts. It also offers practical implications for cross-cultural communication, soft power strategies, and culturally sensitive product adaptation in global markets.

A. Introduction

For decades, acculturation research has assumed that cultural adaptation emerges from direct and sustained contact between individuals from different cultural backgrounds, often facilitated by migration and geographic mobility (Berry, 1997; Bhugra et al., 2021). Yet this assumption is increasingly challenged in the digital era. Today, people adopt foreign languages, lifestyles, values, and cultural practices without ever crossing national borders or interacting directly with members of the culture they embrace (Hamdi & Harahap, 2022; Ma & Xia, 2021). Through social media, streaming platforms, and other digital technologies, cultural influences travel more rapidly than people themselves, enabling individuals to become culturally connected to distant societies while remaining physically rooted in their local communities (Appadurai, 1996; Arnett, 2002; Ferguson & Bornstein, 2012). This paradox raises fundamental questions about whether direct interpersonal contact remains a necessary condition for acculturation in an increasingly digitalized world.

This paradigm shift has given rise to the concept of “remote acculturation” (RA), which refers to the internalization of foreign cultural practices and values through indirect, often media-based exposure (Eales et al., 2020; Ferguson & Bornstein, 2012; Soubra et al., 2024). Unlike traditional acculturation, RA decouples the process of cultural influence from physical migration and instead highlights how global flows of cultural products—especially through television, internet, and social media—reshape identity and behavior. Despite these differences, RA retains structural similarities with conventional models of acculturation. According to Celenk and Van de Vijver (2011), the acculturation process in both models can be dissected into three interrelated components: conditions, orientations, and outcomes. Conditions refer to the presence or absence of infrastructural and technological access that facilitates exposure; orientations describe the tendency to adopt or resist new cultural patterns; and outcomes encompass the psychological and sociocultural consequences of acculturation.

The sociocultural outcomes of RA generally fall into two domains: competence in the mainstream (adopted) culture and competence in the ethnic (original) culture. Competence in the mainstream culture involves behavioral adaptation, language use, and lifestyle adoption aligned with the foreign culture, while competence in the ethnic culture signifies the preservation and continued engagement with one’s cultural heritage (Celenk & Van de Vijver, 2011; Purba et al., 2024). Moreover, psychological

well-being—another crucial outcome—includes mental health indicators such as distress, mood balance, belongingness, and life satisfaction. RA does not necessarily demand assimilation or cultural displacement; instead, it allows for hybrid identities in which individuals can simultaneously embrace global and local cultural elements (Ferguson et al., 2016).

A prominent case of RA is evident in the Korean Wave or *Hallyu*, a phenomenon characterized by the global proliferation of South Korean popular culture, including music, television, beauty standards, and fashion. As a non-Western soft power success, the Korean Wave exemplifies how cultural influence can extend beyond geographic boundaries and penetrate global markets (Hur & Kim, 2020; Maulidita & Darmanto, 2024; Yoon et al., 2020). This expansion has played a strategic role in South Korea's cultural diplomacy (Huh & Wu, 2017; Park & Lee, 2022; Zhou & Zhou, 2022), with significant reach not only into the Global North but also into countries like Indonesia (Jeong et al., 2017; Sembiring & Prabandari, 2021).

Rather than tracing *Hallyu* from its earliest stages, this study focuses on the *Hallyu* 3.0 and 4.0 phases, which are most relevant to Indonesia's contemporary sociocultural dynamics. *Hallyu* 3.0 marked the digital proliferation of Korean culture, emphasizing style (*meot*) and taste (*mat*), while *Hallyu* 4.0 expanded into a holistic lifestyle—often termed “K-lifestyle”—in which Korean beauty, fashion, and entertainment blend seamlessly into everyday living. In Indonesia, this influence has become so pervasive that the term *demam Korean Wave* (“Korean Wave fever”) has emerged in popular discourse to describe the national enthusiasm for Korean cultural products.

However, this surge of cultural influence has not been without its drawbacks. While many studies emphasize the positive soft power aspects of the Korean Wave, critical voices have raised concerns about its social costs. These include the normalization of consumptive behavior, hedonistic tendencies, superficial aesthetic values, misuse of leisure time, and even the erosion of local cultural identity (Dahroni, 2024; Sembiring & Daulay, 2023). As such, the phenomenon requires a more nuanced examination that goes beyond surface-level celebration or critique.

Despite growing academic attention on the mechanisms of Korean culture diffusion and the process of remote acculturation (RA) itself (Maulidita et al., 2024; Sun & Jun, 2022), a significant research gap remains regarding the actual outcomes of RA. Existing studies have predominantly focused on media dissemination, cultural consumption, and fan communities, leaving the sociocultural consequences of sustained

exposure to foreign cultural influences comparatively underexplored. In particular, limited attention has been devoted to understanding how remote acculturation shapes cultural identity, behavioral orientations, and social values among individuals who experience foreign cultures primarily through mediated interactions rather than direct contact. This omission is especially important in Indonesia, where rich local traditions coexist with increasing engagement in global cultural flows driven by the Korean Wave.

Addressing this gap is important because remote acculturation is ultimately reflected not merely in exposure to foreign cultural products but in the sociocultural transformations that emerge from such exposure. Understanding these outcomes provides deeper insight into how digitally mediated cultural interactions influence identity formation, value orientations, and everyday cultural practices in contemporary societies. As a Muslim-majority nation with strong cultural traditions and growing enthusiasm for Korean popular culture, Indonesia offers a particularly relevant context for examining the ongoing negotiation between local cultural identities and globalized lifestyle aspirations.

This study contributes to literature by shifting analytical attention from the mechanisms of cultural diffusion to the sociocultural outcomes of remote acculturation. Rather than examining how Korean cultural products are disseminated or consumed, the study focuses on how Korean Wave exposure is manifested through language use, food consumption, fashion practices, and beauty-related trends within the Indonesian context. In doing so, it extends remote acculturation scholarship by providing outcome-oriented evidence from a non-migrant and multicultural society.

Accordingly, this study aims to explore the sociocultural outcomes of remote acculturation resulting from Korean Wave exposure in Indonesia. Specifically, it seeks to examine how engagement with Korean popular culture is reflected in cultural identity formation, behavioral adaptation, and social values, thereby contributing to a more comprehensive theoretical understanding of acculturation in the digital age.

B. Method

This study employed a qualitative descriptive design to examine the sociocultural outcomes of Remote Acculturation (RA) associated with the Korean Wave in Indonesia. A qualitative approach was considered appropriate because the study sought to explore and interpret sociocultural patterns reported in existing literature rather than to test causal relationships or produce statistical generalizations

(Kabir, 2016). The unit of analysis consisted of academic publications discussing the influence of Korean popular culture on Indonesian society.

Data were collected through a structured literature search using Google Scholar and Semantic Scholar. The search utilized keywords including “Korean Wave,” “Hallyu,” “Remote Acculturation,” “Indonesia,” “Korean culture,” “K-pop,” “K-beauty,” “Korean food,” “Korean language,” and “K-fashion.” To ensure contemporary relevance, only publications published between 2021 and 2025 were considered. This period was selected to capture the rapid expansion of digital engagement with Korean cultural products during the post-pandemic era.

A purposive sampling strategy was employed to identify sources relevant to the research objective. Publications were included if they addressed the cultural or social influence of the Korean Wave in Indonesia, were available in full text, and were published in English or Indonesian. Sources such as opinion articles, news reports, blogs, and publications unrelated to the Indonesian context were excluded. This process ensured that the selected literature directly contributed to understanding the sociocultural outcomes of remote acculturation.

To support the literature review, bibliometric mapping was conducted using VOSviewer. Metadata from the selected publications were analyzed to identify dominant themes, keyword co-occurrences, and conceptual relationships within the literature. This process helped reveal recurring patterns and key sociocultural manifestations of Korean Wave influence in Indonesia.

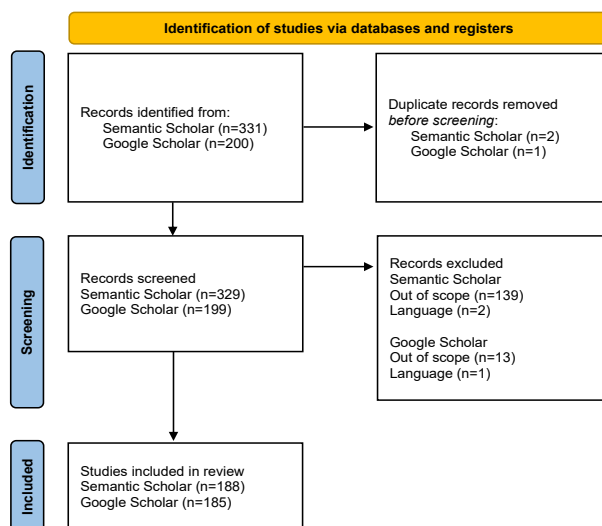


Figure 1. Literature data analysis process

Thematic analysis was subsequently conducted using the Remote Acculturation framework developed by Celenk and Van de Vijver (2011) and Ferguson et al. (2016). The analysis involved reviewing the selected literature, identifying recurring themes, coding relevant sociocultural patterns, and categorizing findings into sociocultural competence in mainstream culture and sociocultural competence in ethnic culture. Particular attention was given to language use, food consumption, beauty practices, fashion adaptation, and identity-related expressions associated with Korean cultural influence.

To enhance the trustworthiness of the findings, data triangulation was undertaken by comparing themes across multiple sources and databases. Only recurring patterns supported by several studies were interpreted as significant findings. This study did not involve human participants or primary data collection; therefore, ethical approval was not required. Nevertheless, all sources were used and cited in accordance with principles of academic integrity and transparency.

C. Results and Discussion

This section presents the findings and discusses the sociocultural outcomes of Remote Acculturation (RA) associated with the Korean Wave in Indonesia. The results are derived from bibliometric mapping and thematic analysis of the selected literature, focusing on how Korean cultural influences are manifested within Indonesian society. The findings indicate that the sociocultural outcomes of RA are predominantly reflected in forms of sociocultural competence, particularly through language use, food consumption, beauty practices, and fashion adaptation. These patterns illustrate how Korean cultural products have become embedded in various aspects of everyday life and provide the basis for understanding the broader sociocultural implications of the Korean Wave in the Indonesian context.

1. Results

a. Theme clustering

The results are outlined based on the VOSviewer analysis. The data from Semantic Scholar and Google Scholar are displayed respectively.

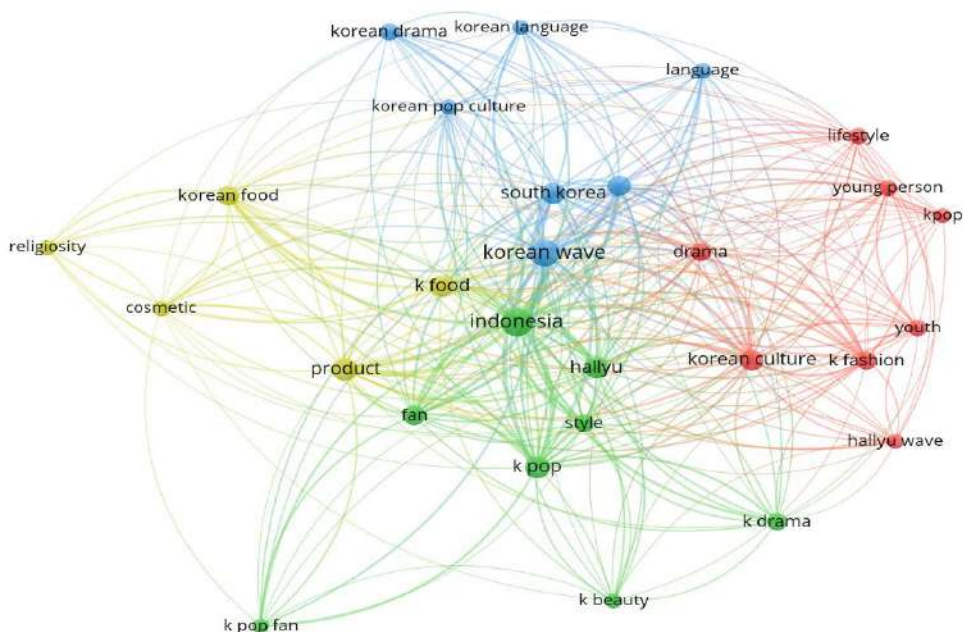


Figure 2. Semantic scholar data network analysis

Figure 2 visually maps out the multifaceted influence of the Korean Wave (Hallyu) on Indonesian society by illustrating how various keywords and concepts are interconnected. At the core of the network lie central nodes such as “Korean wave,” “Indonesia,” and “K-pop,” highlighting the foundational role these elements play in the overall discourse. Surrounding these central themes are several distinct thematic clusters, each color-coded to indicate a different domain of influence. The blue cluster comprises concepts such as “South Korea,” “Korean drama,” “Korean pop culture,” and “Korean language,” pointing to the educational and cultural dimensions of Hallyu. The red cluster focuses heavily on youth-related themes like “lifestyle,” “young person,” “youth,” “K-fashion,” and “K-pop,” emphasizing the Korean Wave’s strong appeal among younger demographics in Indonesia.

In addition, the green and yellow clusters explore the consumer, societal, and even spiritual dimensions of Hallyu. Concepts like “K-beauty,” “fan,” “style,” and “K-drama” in the green cluster emphasize the role of fandoms and consumer products in sustaining interest and economic impact. The yellow cluster, which includes “religiosity,” “Korean food,” “cosmetic,” and “product,” introduces a unique angle—how Korean cultural products align with or adapt to local values, including religious norms.

Table 1. Keyword and frequency

Keyword	Frequency	Keyword	Frequency
Indonesia	114	Korean language	6
K beauty	6	Language	7
K pop	35	Korean food	21
K drama	10	Korean drama	11
Korean culture	22	K food	21
K fashion	12	Cosmetic	7
Korean wave	78	Lifestyle	9
South Korea	27	Hallyu	30

Table 1 presents a list of keywords related to the Korean Wave (Hallyu) and their frequencies of occurrence in the context of Indonesia. The most frequently mentioned keyword is “Indonesia” (114 times), followed by “Korean wave” (78), “k pop” (35), and “hallyu” (30), highlighting the central role these terms play in discussions around Korean cultural influence. Other notable terms include “south Korea” (27), “Korean culture” (22), and elements of Korean lifestyle such as “Korean food,” “k food,” “k fashion,” and “k drama,” each showing moderate frequency. Meanwhile, keywords like “language,” “cosmetic,” “Korean language,” and “k beauty” appear less frequently, suggesting secondary but still relevant dimensions of cultural engagement.

Figure 3 presents a map illustrating the thematic structure of literature and discourse surrounding the Korean Wave (Hallyu) in Indonesia. The most central node is “Korean wave,” serving as the anchor from which multiple interconnected clusters emerge, each reflecting different dimensions of sociocultural influence. The strong links between “Korean wave,” “Hallyu,” “K-pop,” and “Korean pop” emphasize the foundational role of Korean popular music and general cultural exports in disseminating Korean culture across Indonesia. These keywords are part of the red cluster, which appears to represent entertainment-driven cultural consumption.

Moving toward the green cluster, the focus shifts to food, product consumption, and halal-related considerations. Terms such as “Korean food,” “halal,” “halal awareness,” and “Korean cuisine” suggest a localized adaptation of Korean cultural products to align with Indonesian religious and cultural values. The presence of “Korean product” and “food” further highlights how the Korean Wave extends beyond media and entertainment into everyday consumer behavior.



discussions surrounding Korean cultural influence. Keywords like “K-pop” (11), “Korean food” (21), “Korean language” (14), and “K-beauty” (15) highlight popular cultural products and practices that are key vehicles of Hallyu in Indonesia. Additionally, terms such as “halal” (6), “lifestyle” (9), and “Korean skincare” (3) reflect how Korean cultural elements are adapted to local norms, particularly religious and consumer sensibilities. While some keywords like “Korean fashion” (2) and “Korean cosmetic” (3) occur less frequently, they still contribute to the broader narrative of how Korean culture permeates various facets of daily life.

Both visualizations in Figures 2 and 3 consistently position “Korean Wave” and “Hallyu” as central themes, surrounded by interrelated keywords such as “K-pop,” “K-Beauty,” “Korean food,” “Korean language,” and “Korean culture,” highlighting the multidimensional nature of the discourse—spanning entertainment, lifestyle, consumerism, language, and cultural identity. A notable insight is the appearance of religiously nuanced terms like “halal” and “religiosity”, indicating localized cultural adaptation referring to K-Hijab and halal Korean food in the Indonesian context. This suggests that the Korean Wave is not only globally influential but also locally negotiated, where cultural products are adapted to align with the values and norms of Indonesian society.

b. Mapping sociocultural products of RA in Indonesia

Each of the four sociocultural products identified in the literature is supported by strong keyword density and thematic relevance in the VOSviewer mapping. As a result, this leads to the following sociocultural products: (a) Korean language trend, (b) Korean food with “halal” label, (c) K-hijab, and (d) K-beauty trend.

The first sociocultural product is Korean language trend. Thematic references to “Korean language,” and “Hangeul,” are prominent. This reflects the rise of Korean language use in Indonesia in which Korean phrases are popular among Indonesian. When it comes to cultural convergence, the aspect of language cannot be excluded. Korean literature has garnered recognition as one of the top-five preferred choices for literature majors in Indonesia, alongside English, Japanese, Arabic, and Indonesian Literature (Zulfikar, 2022). Not only at university level, but also in the academy or courses, there are many Indonesian people who are interested in studying Korean language and culture (Izzulhaq et al., 2025).

Various instances of Korean language use within Indonesian media can be observed. One to mention is the adoption of the term “*Mukbang*,” which is derived from

the Korean words “Meokja” (meaning “let’s eat”) and “bangsong” (meaning “to broadcast”). *Mukbang* is a South Korean term for an online broadcast genre in which people consume excessive food while interacting with their audience via live streaming or recorded footage. The phrase has been adopted by Indonesians creating the same content while eating Indonesian food. Figure 4 shows content titled “*Mukbang 12 Bungkus Mie Sedaap Ala Master Chef Devina Hermawan!!*.” This video has been watched over one million times and has received 31,000 likes. In addition, Korean language has been used in the title of an Indonesian soap opera, *Saranghae I Love You* and also in advertisement entitled “*Aigoo Nona Oppa Tak Berdaya*” for StarMaker.



Figure 4. Indonesian mukbang content by Youtuber Tanboy Kun

The second sociocultural product is Korean food with Halal label. Keywords such as “Korean food,” “k food,” “Korean cusine,” and “halal,” indicating widespread adaptation of Korean food culture to Indonesia’s Islamic dietary norms. The study found that the Korean Wave significantly affected around 97% of consumption interest in South Korean dishes in one Indonesian region (Lupitasari et al., 2020). Several Korean food brands that have entered Indonesia are “Nong Shim Ramyeon,” “Samyang,” and “Arirang Ramyeon.” All three are South Korean instant ramen products marketed in unique packaging with Hangul–Korean letters—clearly showing that these are foreign food products for Indonesians. Nonetheless, these products have not been rejected, so they continue to be marketed and consumed by Indonesians.

Due to regulations related to the international trade of food products, foods imported into a country generally undergo standard adjustments to comply with food safety regulations (Tan et al., 2024). The same applies to Korean food entering Indonesia,

where each product entering the country must meet the country's food distribution permit standard, one of which is the halal food standard. Figure 5 shows both Korean-imported products having halal labels. Indonesia is a country with a predominantly Muslim population. In Islam, there are regulations regarding what food and drink are intended for human consumption and the materials that must be managed, known as "halal." The majority of the Muslim population in Indonesia consumes foods that have been legalized as "halal" by the country's Ulama, Zu'ama, and Muslim Intellectuals (Indonesian Ulema Council). The "halal" food regulation is also governed by law, under Article 4 *Undang-Undang Jaminan Produk "halal"* ("halal" Product Guarantee Law), which states, "All products circulating in the community must be 'halal' certified".



Figure 5. Korean-imported products

The third sociocultural product is K-Hijab. The intersection between "k fashion", "k beauty," and "lifestyle" appears strongly in fashion. Korean fashion (K-fashion) is also in vogue among Indonesian consumers (Habibah et al., 2021; Jannah et al., 2023; Wicaksono et al., 2021). Indonesian designers and fashion enthusiasts frequently incorporate traditional fabrics and Islamic modest-clothing rules into K-fashion styles. Muslim fashionistas incorporate Korean themes artistically while keeping to modesty rules, resulting in a distinct sub-genre of K-Fashion known as "K-hijab" (Taufik et al., 2020).

Online fashion influencers also spread K-fashion by offering styling ideas and showcasing Korean-inspired looks to female Muslim audiences. Re-creating fashion material in some K-dramas with a combination of the hijab, or simply mitching and matching Korean and traditional Muslim styles, are some of the types of K-hijab content circulating in the community. This combination of Korean and Islamic fashion not only

emphasizes the expanding worldwide popularity of the Korean Wave, but also offers a special cultural interaction that changes conventional ideas of modest dress in Indonesia. Figure 7 provides an example of the combination of the Korean style with the hijab, known as the K-Hijab. The hijab, which means “cover” or “barrier” in Arabic, is a head covering worn by some Muslim women.

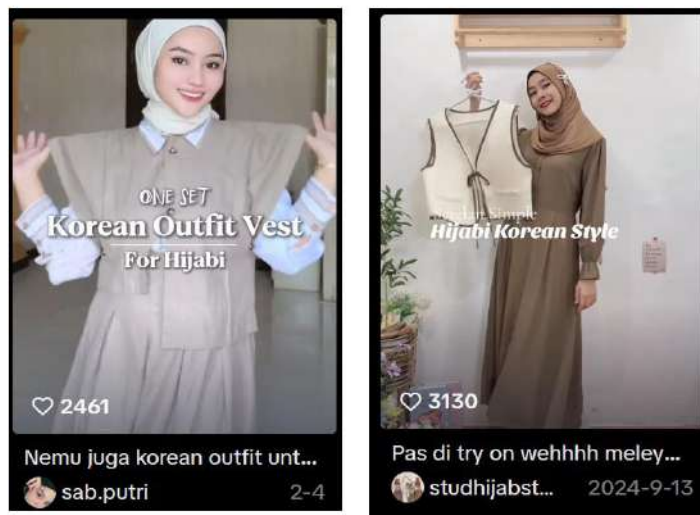


Figure 7. Korean fashion combined with the hijab by Indonesian fashion influencers

The last is the K-beauty trend. Terms such as “Korean beauty,” “K cosmetics,” “skincare,” and “K beauty” show the growing popularity of Korean beauty standards and products in Indonesia, reflecting how aesthetics and personal care have become significant aspects of Korean cultural influence and consumer behavior among Indonesian youth. K-beauty refers to the aesthetics, cosmetic goods, and beauty goals of South Korea, which are distinguished by the pursuit of radiant, dewy, and light skin tones through the use of a variety of skincare products (Dasol, 2022).

Figures 8 shows Korean cosmetic products sold on the Shopee e-commerce platform—the most widely used shopping platform in Indonesia. As mentioned previously, the rise of the consumption of Korean cosmetic products in Indonesia began in 2018, with the trend for Korean cosmetics remaining strong to this day. Furthermore, as Korean skincare products have become such a trend in Indonesia, Indonesian products have notably incorporated South Korean artists as brand ambassadors, such as (1) “Somethinc,” featuring actress Han Soo Hee and boy group

NCT Dream; (2) “Everwhite,” featuring actor Kim Seon Ho; (3) “Avoskin,” featuring actor-singer Park Hyung Sik and boy group member Oh Sehun (Lainufar, 2022). Nonetheless, a review of the existing literature reveals that using Korean artists as brand ambassadors has a minimal influence on consumers’ intention to purchase South Korean beauty products (Widyaningrum et al., 2023).

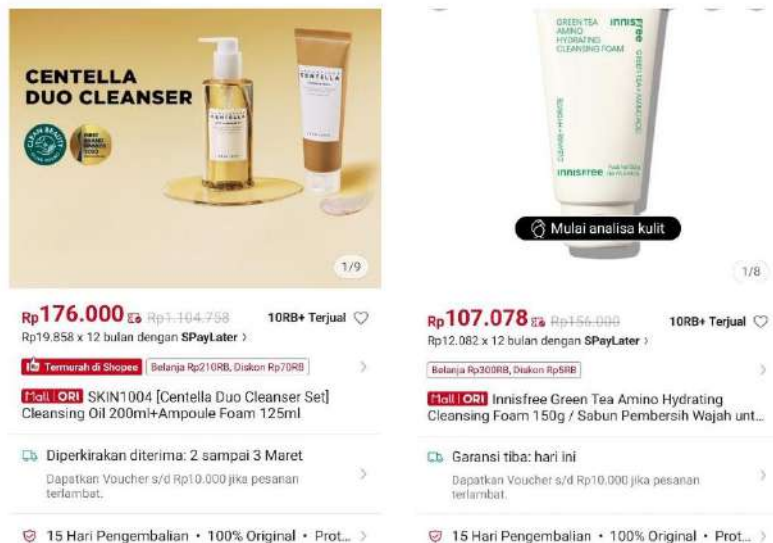


Figure 8. Korean cosmetic products

2. Discussion

This study explored the sociocultural outcomes of Remote Acculturation (RA) associated with the Korean Wave in Indonesia. Drawing on the framework of Celenk and Van de Vijver (2011), the findings indicate that Korean cultural influence is reflected in both sociocultural competence in mainstream culture and sociocultural competence in ethnic culture. The literature reviewed consistently highlights four prominent manifestations of this process: the growing popularity of Korean language, the consumption of halal-certified Korean food, the expansion of K-beauty practices, and the emergence of K-hijab. These findings suggest that exposure to Korean cultural products is not confined to entertainment consumption but is increasingly reflected in everyday cultural practices, lifestyle choices, and identity expressions within Indonesian society.

The findings further indicate that mainstream cultural competence is particularly visible through language use, food consumption, and beauty-related

practices. The increasing interest in Korean language learning, the popularity of Korean food products carrying halal certification, and the widespread circulation of Korean beauty products demonstrate how foreign cultural elements are incorporated into local social life (Rakhmawati et al., 2020). At the same time, the emergence of K-hijab illustrates that engagement with Korean culture does not necessarily weaken local cultural or religious identities. Instead, the literature suggests that Korean cultural influences are often adapted to fit existing social norms and values, producing cultural expressions that combine global and local elements simultaneously (Taufik et al., 2020; Surawan & Pertiwi, 2023).

The significance of these findings lies in their support for the central proposition of Remote Acculturation theory, namely that cultural adaptation can occur without migration or direct intercultural contact. Previous acculturation studies commonly emphasized physical mobility as a prerequisite for cultural adaptation (Berry, 1997; Bhugra et al., 2021). However, the evidence reviewed in this study suggests that digital media, social networking platforms, and transnational cultural industries increasingly facilitate the adoption of foreign cultural practices across national boundaries (Ferguson & Bornstein, 2012; Eales et al., 2020; Ferguson et al., 2016). The Indonesian case demonstrates how individuals may develop familiarity with another culture while remaining embedded within their local cultural environment.

These findings also suggest that the Korean Wave functions as more than a cultural commodity; it operates as a channel through which cultural meanings, aspirations, and lifestyles are transmitted. The increasing use of Korean language expressions, such as mukbang, and the popularity of Korean cultural products indicate that media exposure can influence everyday cultural practices (Pramadya & Oktaviani, 2021; Izzulhaq et al., 2025). Consistent with Appel and Muijsen's (2005) perspective on language contact, the adoption of foreign linguistic expressions may reflect social affiliation and symbolic identification rather than merely communication needs. In this regard, the reviewed literature suggests that Korean cultural references have become part of contemporary digital interactions among Indonesian audiences.

The reviewed studies further indicate that the acceptance of Korean cultural products in Indonesia is shaped by processes of cultural negotiation rather than simple cultural transfer. This is particularly evident in the case of Korean food products. Although Korean food is a foreign cultural product, its acceptance is closely associated with compliance with local halal standards and food regulations (Lupitasari et al., 2020;

Tan et al., 2024). The presence of halal certification demonstrates that foreign products are often adjusted to local religious expectations before achieving broader acceptance. This finding suggests that remote acculturation does not necessarily produce cultural replacement but may instead involve adaptation mechanisms that allow global cultural products to coexist with local cultural values.

A similar pattern appears in the literature discussing K-beauty. The growing visibility of Korean cosmetic products and Korean celebrities in Indonesian marketing campaigns reflects the expanding influence of Korean popular culture on consumer preferences (Lainufar, 2022). However, existing studies also indicate that the influence of Korean celebrities on purchasing decisions remains limited (Widyaningrum et al., 2023). This suggests that Indonesian consumers do not automatically adopt foreign cultural influences without evaluation. Rather, the reviewed literature indicates that cultural products are accepted selectively and are influenced by multiple social, economic, and personal considerations. Such findings highlight the complexity of cultural adaptation processes in contemporary consumer societies.

The emergence of K-hijab provides further evidence that remote acculturation can generate hybrid cultural forms. The integration of Korean fashion aesthetics with Islamic principles of modest dress illustrates how foreign cultural influences may be reinterpreted within local cultural frameworks (Taufik et al., 2020; Surawan & Pertiwi, 2023). Rather than reproducing Korean fashion in its original form, Indonesian Muslim communities have adapted selected elements to align with religious and cultural expectations. This finding supports broader discussions of cultural hybridity, which emphasize that new cultural expressions often emerge through interactions between global and local traditions (Umar & Lawan, 2024). Consequently, the outcomes of remote acculturation appear to involve transformation and reinterpretation rather than imitation alone.

The findings may also be understood within the broader context of the Korean Wave as a form of contemporary soft power. Previous studies have shown that South Korea has successfully expanded its international cultural influence through entertainment industries, digital platforms, and lifestyle products (Huh & Wu, 2017; Hur & Kim, 2020; Park & Lee, 2022; Jin, 2024). The Indonesian case suggests that this influence extends beyond media consumption into everyday cultural practices. However, the reviewed literature simultaneously indicates that local communities continue to play an active role in determining how foreign cultural products are interpreted and utilized. This observation reinforces the view that cultural influence is

not entirely unidirectional but involves continuous interaction between global producers and local audiences.

This study contributes to the Remote Acculturation literature by shifting attention from cultural exposure to sociocultural outcomes. Existing research has predominantly examined the dissemination of Korean cultural products, media consumption patterns, and fan communities (Sun & Jun, 2022; Maulidita et al., 2024). By contrast, this study focuses on how exposure to Korean culture is reflected in observable sociocultural outcomes, including language practices, consumption patterns, fashion expressions, and beauty-related behaviors. In doing so, the study extends previous discussions of RA by providing evidence that mediated cultural exposure may be associated with broader sociocultural transformations within non-migrant populations.

The findings also carry practical implications for education, cultural policy, and cross-cultural communication. The increasing circulation of global cultural products highlights the importance of cultural literacy and critical media literacy among younger generations (Tantowi et al., 2025). Rather than viewing foreign cultural influences solely as opportunities or threats, policymakers and educators may benefit from approaches that encourage critical engagement and cultural reflection. The Indonesian experience suggests that cultural openness can coexist with the preservation of local values when supported by social institutions, religious frameworks, and cultural adaptation mechanisms (Manan et al., 2023; Nurjanah et al., 2024).

Beyond Indonesia, these findings contribute to broader discussions concerning cultural globalization and cultural sustainability. The reviewed literature suggests that global cultural flows do not always produce cultural homogenization. Instead, foreign cultural influences are frequently localized, negotiated, and transformed to fit local social realities (Kunkunrat, 2024; Pujar, 2023; Jin, 2024). As a multicultural and Muslim-majority society, Indonesia provides an important example of how global cultural products may be incorporated into local contexts without necessarily displacing existing cultural identities. This insight may be relevant for other societies experiencing similar forms of mediated cultural influence in the digital era.

Nevertheless, this study has several limitations that should be considered when interpreting the findings. The analysis relied exclusively on secondary data, which limited direct access to individual experiences and perceptions regarding remote acculturation. In addition, the study focused on publications produced between 2021 and 2025, potentially

overlooking earlier developments in the Korean Wave's influence in Indonesia. The reviewed literature also tended to discuss Indonesia at a national level, providing only limited insight into possible regional variations shaped by differences in local cultures, religious practices, and social contexts. Consequently, the findings should be understood as a broad representation of remote acculturation outcomes rather than a comprehensive account of all sociocultural responses to the Korean Wave across Indonesia.

D. Conclusion

This study demonstrates that the Korean Wave has generated tangible sociocultural outcomes of Remote Acculturation (RA) in Indonesia, reflected in the growing adoption of Korean language expressions, the consumption of halal-certified Korean food, the popularity of K-beauty products, and the emergence of K-hijab as a hybrid cultural form. These findings indicate that exposure to foreign cultural products extends beyond media consumption and is increasingly manifested in everyday cultural practices, lifestyle preferences, and identity expressions. The study further shows that remote acculturation operates through processes of adaptation and negotiation, whereby global cultural influences are selectively incorporated into local cultural and religious frameworks rather than being adopted uncritically.

This research contributes to the development of Remote Acculturation theory by shifting attention from the mechanisms of cultural exposure to its sociocultural outcomes. By providing evidence from a multicultural and non-migrant context, the study highlights how mediated cultural encounters can influence language practices, consumption patterns, and identity formation while simultaneously generating new forms of cultural hybridity. The findings therefore extend current understandings of how global cultural flows are localized and reinterpreted within recipient societies.

Considering the limitations identified in this study, future research may benefit from incorporating primary data to capture the lived experiences and perceptions of individuals directly engaged with Korean cultural products. Further investigations could also explore longer temporal trajectories of remote acculturation and examine potential regional variations within Indonesia to better understand how local cultural contexts shape responses to global cultural influences.

This study reaffirms that cultural globalization does not merely lead to homogenization but creates complex spaces for negotiation, resistance, and

reinterpretation. In the Indonesian context, the findings suggest that society actively engages with global cultural currents, filtering them through local frameworks and reshaping them into new cultural expressions. This offers a critical take-home message for educators, policymakers, and scholars alike: the preservation of local identity is not a defensive act but a proactive process of adaptive dialogue with the evolving global cultural landscape.

Declaration of Competing Interest

The authors declare that they have no known competing financial or non-financial interests that could have appeared to influence the work reported in this paper.

Declaration of Generative AI

During the preparation of this manuscript, the authors used [Quillbot Application] to improve the clarity and readability of the text. Output generated by the tool were carefully reviewed and edited by the authors, who take full responsibility for the content of this article. All substantive intellectual contributions, including conceptualization, analysis, interpretation of data, and final decisions regarding content, arguments, and conclusions, were carried out solely by the authors. The authors take full responsibility for the integrity, originality, and academic quality of this article.

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