

**PERCEPTION OF THE DECONSTRUCTION OF BEAUTY STANDARDS
IN KOREAN FEMALE IDOLS' MUSIC VIDEOS**



FINAL THESIS

Submitted to Fulfil the Requirements for Obtaining a Bachelor's Degree in the Department of
Communications at the Faculty of Social and Cultural Sciences
UNIVERSITAS ISLAM INDONESIA

By

SITI MAISAROH YURAFIDA

19321289

DEPARTMENT OF COMMUNICATIONS

FACULTY OF SOCIAL AND CULTURAL SCIENCES

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STATEMENT OF ACADEMIC ETHICS

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MOTTO

Slow progress is still progress.

DEDICATION PAGE

This researcher dedicates this work to the researcher's Academic Supervisor for the continuous encouragement, guidance, and support that motivated the researcher to complete this research. This is also dedicated to her sister, who has struggled with body image and feelings of dissatisfaction with her body. To the researcher's parents, as well as the lecturers and academic staff, for their assistance and support throughout this research until its completion.

APPROVAL PAGE

PERCEPTION OF THE DECONSTRUCTION OF BEAUTY STANDARDS IN
KOREAN FEMALE IDOLS' MUSIC VIDEOS



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Ida Nuraini Dewi Kodrat Ningsih, S.I.Kom., M.A.
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VALIDITY PAGE

FINAL THESIS

PERCEPTION OF THE DECONSTRUCTION OF BEAUTY STANDARDS IN
KOREAN FEMALE IDOLS' MUSIC VIDEOS

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FOREWORDS

Assalamu'alaikum Warahmatullahi Wabarakatuh

Alhamdulillahirabbil'alam, all the praise to Allah *subhanahu wa ta'ala*, the most gracious, and the most merciful for His blessing and endless grace and gifts. *Shalawat* and greetings are always offered to the Prophet Muhammad *sallallahu alaihi wasallam*, who is a role model and perfecter of Islamic religious teachings to become *rahmatan lil' allamin*, so that the researcher could accomplish this final thesis as part of the study conclusion in the Department of Communications of Universitas Islam Indonesia entitled "Perception of the Deconstruction of Beauty Standards in Korean Female Idols' Music Videos." Through this research, the researcher has attempted to contribute to the understanding of how beauty standards are represented and perceived in Korean female idols' music videos. By analyzing respondents' perception toward the deconstruction of beauty standards, this research shows that beauty can be understood in different ways beyond the traditional or dominant standards. It is hoped that this research can be useful for further research and discussion related to beauty standards, media representation, and Korean popular culture in the future.

In completing this thesis, the researcher received a lot of assistance in terms of guidance, support, motivation, and direction from various parties, both directly and indirectly. Therefore, the researcher would like to express sincere gratitude to my parents, Mrs. Ida Nuraini Dewi Kodrat Ningsih, S.I.Kom., M.A. as Academic Supervisor, for my guidance and support system. Dr. Zaki Habibi, S.I.P., M.Comms. as Head of Communications Study. All the lecturers and staff of the Department of Communications patiently guide me. My friends, Anggyi, Zaida, Def, Eza, and YR, for their unwavering support, and all of my respondents generously participated in this research and provided valuable data for this research.

Wassalamu'alaikum Warahmatullahi Wabarakatuh

Warm Regard,



Siti Maisaroh Yurafida

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ABSTRACT

This study examines the deconstruction of beauty standards in Korean female idols' music videos, with a focus on Hwasa and Jeongyeon. It aims to understand how respondents perceive these changes and what factors shape their perceptions. Using a qualitative approach guided by interpretivist and constructivist perspectives, data were collected through in-depth interviews with purposive and snowball sampling. The findings indicate that respondents recognize a shift from previous beauty standards to broader definitions that encompass talent, performance, and self-presentation. While some respondents still consider appearance important, all accept and appreciate the evolving standards reflected in the music videos. This research makes an academic contribution by providing insight into the perception of global beauty standards within Indonesia and applying theoretical frameworks of perception analysis. Practically, this study serves as a foundation for future research on beauty standards and fosters public awareness regarding diverse physical attributes, including body shapes, facial features, and skin types. Future research could explore similar shifts in male idols, cross-cultural respondent perceptions, or the influence of social media in shaping evolving beauty standards. And also, further research can explore the concept of beauty, whether it is in line with another Pop industry in another country.

Keywords: perception, beauty standards, Korean female idols

CHAPTER 1

INTRODUCTION

A. Background

Concepts of beauty and aesthetic ideals are relative, varying across generations, cultures, and the person themselves. For instance, brass coils are worn around the necks of Kayan women in Myanmar; the longer the neck, the more attractive the lady (Al Jazeera, 2013). Similarly, in the late years of the Roman Empire, the ideal of male beauty was defined by the representation of spiritual perfection (The Collectors, 2021). This suggests that, in that era, the ideal man was not defined primarily by muscularity or intellect, but rather by spiritual attributes. However, media-driven globalization continues to reshape societal ideas, social developments, and cultures. Through magazines, television advertisements, international beauty contests, and other platforms, mass media propagate the notion of a singular "international beauty standard". In this context, beauty standards pertain specifically to physical attributes, with a primary focus on standards applied to women. In this research, the beauty standard refers to Asian beauty standards. A tall, smiling woman with fair skin, long hair, a thin build, and a sharp nose is considered to be lovely (Kartika, 2021).

This hidden message, guided by the media, unconsciously leads people to follow the beauty standards that are displayed by the media. This is in accordance with Prianti's statement (2013), who argues that the mass media's application of uniform standards conveys a subliminal message that, regardless of cultural origin, women must conform to media portrayals to be considered beautiful. Individuals are continuously exposed to Western representations of "beautiful women" and "ideal bodies" through the media (Poorani, 2012). With continuous visualization, the appearance of "beautiful women" makes women compete to follow the standard, thereby transforming traditional notions of beauty. This phenomenon is regarded as a societal norm; as Wolf (2004) argues, the pressure stemming from the feeling of wanting to have beauty becomes something natural and necessary because it is biological, sexual, and evolutionary (Wolf, 2004; Islamey, 2020).

The desire for beauty has intensified to the extent that many individuals do not hesitate to spend a lot of money to change the shape of their face and body. To achieve their desired

beauty ideals, some women undergo various medical procedures, either surgical or nonsurgical, such as rhinoplasty, eyelid surgery, liposuction, breast augmentation, limb lengthening, whitening infusion, or whitening injection, and so on. According to the International Society of Aesthetic Plastic Surgery (ISAPS), global figures rose from 10,129,528 surgical and 14,400,347 non-surgical procedures in 2020 to 17,415,678 surgical and 20,535,686 non-surgical procedures in 2024.

South Korea is internationally known for its plastic surgery industry. For many, the mention of South Korea immediately evokes associations with plastic surgery. Indeed, the nation is renowned for its highly skilled surgeons, having been ranked fourth globally and identified as a leading destination for plastic surgery tourism in Asia by the Malaysia Healthcare Travel Council (2021). This is in line with a statement by Orami magazine, which identifies Korea as one of the top tourist destinations in Asia for plastic surgery and ranks it fourth globally in the total number of procedures performed (Orami, 2022). However, while ISAPS statistics (2024) indicate that South Korea does not rank among the top ten nations for the total volume of surgical and non-surgical procedures, it ranks fifth globally in the estimated number of plastic surgeons.

Beyond its reputation for plastic surgery, Korea is also famous for its Korean Pop (K-Pop) idols. Korean idols are celebrities who debut in the Korean music industry, either as solo artists or as a group. In addition to proficiency in singing and dancing, physical appearance is one of the main considerations for a K-pop idol's debut. Attributes such as tall, slim, white or pale, handsome/beautiful have become important standards as an idol. Furthermore, elements such as makeup, hairstyle, costumes, and accessories are things that they take seriously. Consequently, it is evident that idols are expected to meet beauty standards to embody an idealized public image.

The history of Korea is deeply influenced by Confucian philosophy, which posits that individuals must preserve their bodies, skin, and hair as they were given to one by one's parents (*sinch'e palbu su chi pumo*). Shaving one's hair is thus a disgraceful and unfilial act (Swami et al, 2010). This philosophy definitely influences the beauty standards prevalent in Korea. Given the high regard in Western cultures, particularly American culture, many

Western trends are followed or imitated by Koreans, including beauty standards. The Korean beauty ideal is thought to be influenced by Western standards, which include fair skin and large eyes (Swami, 2010). These ideals align with broader Asian beauty standards, where fair skin, Westernized look, and slender body are highly valued, reminiscent of a Barbie doll. Swami et al. (2010) further observe that female K-Pop idols are expected to possess symmetrical faces and soft features (e.g. Wendy or Shon Seung wan, a member of an idol group Red Velvet), whereas male idols are characterized by sharper, more defined features (e.g. Park Hyung sik, an actor and singer). Furthermore, it is an open secret among the Korean pop lovers that Kim Jae Joong is a model for the male idol image promoted by a major entertainment agency. Complementing the findings of Swami et al., features such as height, a sharp nose, and a sharp chin are indeed part of the Korean standard form. The *Vou* magazine that was written by Wang (2021) also adds a small face, big eyes, V-shape jaw, white skin, slim body, straight eyebrows, double eyelids, straight shoulder line, X and or S body shape, long legs, and small yet plump lips. These criteria continue to define aesthetic expectations for South Korean girl bands, boy bands, and the general population.

Facilitated by media dissemination, Korean pop culture—commonly known as the “Korean Wave” or “Hallyu,” has gained significant global popularity, especially in Indonesia. Korean waves, or *Hallyu*, is a term describing popular culture products or pop culture from South Korea. Generally, *Hallyu* triggers many people to learn the Korean language and culture. Dewanti et al (2014) state that the *Hallyu* trend emerged in Indonesia in 2000. K-pop idols are also part of the Korean wave. With the advent of this cultural movement, many people idolize these K-pop idols. According to psychologist Tika Bisono (in Abdillah, 2013; Ahmad & Kristiutami, 2020), the ‘ideal self’ is often projected onto idols; this projection serves as a unique mechanism for identity formation, explaining why individuals deeply admire their idol. In this context, the idol functions as a role model, fostering a desire to emulate their appearance. This dynamic compels fans to engage in social comparison between themselves. Ahmad and Kristiutami (2020) said that teenagers exhibiting high levels of idealization behaviour have a 6,652 times greater chance of dissatisfaction with their body image. This finding is supported by data from 126 respondents, 58.7% of whom are unsatisfied with their body image, correlating strongly with tendencies toward idealization.

Recently, indications suggested a deconstruction or disruption of prevailing K-Pop idol norms and broader Asian female beauty standards. This is indicated by the presence of Hwasa, a member of the South Korean girl group Mamamoo. Hwasa challenges the stereotype of fair skin by embracing her natural complexion and curvier physique, yet many people support her. Similarly, Jeongyeon, the lead vocalist of Twice, has recently attracted considerable attention due to changes in her appearance. Following a period of inactivity, her visible weight gain came as a significant surprise to fans (Tempo.co, 2021). This change in Jeongyeon's body is known due to health problems, a herniated disc, and anxiety; nevertheless, both fans and the general public have continued to support and encourage her. Although this change is due to health problems, Jeongyeon's case still breaks the stereotype that requires an idol to be slim. Unlike the case for the two of them, Park Yejin, one of the JYP Entertainment trainees, was expelled from the agency. Her departure in 2018 was allegedly not due to a failure to meet beauty standards, but rather because her appearance resembled that of Nayeon, an existing member of Twice (Jaktimnews, 2022). Additionally, Maydoni, a former YG Entertainment trainee, departed in 2011 because she couldn't meet the agency's requirements regarding her weight. Maydoni said, "I was told to lose weight to 38-kilograms before debuting, and it made me very stressed," as quoted by Koreaboo (2019). The contrasting outcomes of these cases suggest an ongoing deconstruction of K-pop idols' beauty standards marked by Hwasa, Jeongyeon, and several other idols who do not meet the idol's beauty standards yet remain retained by their agencies.

Music videos were selected as the primary data source to facilitate a clear visual analysis of the body images presented by idols, Hwasa and Jeongyeon. Specifically, Hwasa's solo video 'Maria' and Twice's 'Hare-Hare,' featuring Jeongyeon, were selected. These videos explicitly display the idols' physical attributes, while the presence of backup dancers and other group members provides a comparative context for analyzing Hwasa's and Jeongyeon's body images. In the solo video 'Maria,' Hwasa presents an appearance distinct from dominant idol norms, characterized by a tanned skin tone, a wide waist, wide thighs, and a wide face. Conversely, in 'Hare-Hare,' Jeongyeon displays a transformed appearance, notably a chubby face and visible weight gain. An examination of the comment sections reveals a predominant absence of hate comments; while isolated critical remarks may exist, the majority of responses from both fans and non-fans offer support and encouragement.

From that context, the absence of significant backlash and the prevalence of supportive responses suggest that there is only support from fans, and as if there is a new acceptance of the K-Pop beauty standards.

Amid these contemporary issues and visual evidence, a tendency emerges to accept different interpretations of Korean female idols' beauty standards. Traditionally and the dominant one, the ideal require a tall, slim, triangle figure body shape, slim thighs, thin waist, pale or fair skin, small face, symmetrical features, slim forehead, medium or inclining nose, sharp chin, v jawline, not too chubby cheeks, no high cheekbone, big eyes, big and round pupils, has double eyelid (not too big and too small), has *aegyo-ssal* or eye smile, thin lips with full bottom lips, white teeth, neat teeth, pretty knee, long neck but not that long, narrow shoulder but not that narrow, no gum shows when smile, tall, long legs. Meanwhile, both entertainment agencies and netizens appear to demonstrate increased tolerance for deviations from traditional beauty standards. As exemplified by Hwasa and Jeongyeon, idols who diverge from these norms are increasingly accepted as Korean female idols. Idols with curvier physiques are increasingly perceived as natural. Professional confidence and competence, particularly in vocal and performance domains, are now seen as more important than the standards of beauty itself. Based on these observations, this study aims to investigate respondents' perceptions regarding the deconstruction of beauty standards in Korean female idols' music videos.

The research's novelty lies in its specific analysis and exploration of the respondents' perspective of the Korean female idols who differ from Korean beauty standards that showed on Hwasa and Twice music videos. As opposed to other studies focused on the deconstruction of beauty standards in general, social media contexts that rely on online survey techniques. The other one is that the previous study examined the influence of Korean beauty standards on appearance dissatisfaction. Furthermore, this study employs purposive and snowball sampling to conduct in-depth interviews and to reach a larger number based on the characteristics needed in this study.

B. Research Question

Based on the description above, the primary research question addresses how respondents perceive the deconstruction of beauty standards in Korean female idols' music videos, specifically focusing on Hwasa's "Maria" (published by 1theK) and "Hare-Hare" (published by the Twice Japan Official YouTube Channel).

1. How do respondents perceive the deconstruction of beauty standards in Korean female idols' music videos?
2. What factors associated with the deconstruction of beauty standards in Korean female idols' music videos influence viewer and fan perception?

C. Research Objectives

The objective of this research is to analyze how respondents perceive the deconstruction of beauty standards in Korean female idols' music videos.

D. Research Benefit

1. Academic Benefit

This research contributes insights into global beauty standards as manifested within the Indonesian context and demonstrates the application of perception analysis theory. And also how media representations of beauty standards are interpreted differently based on an individual's cultural background and experiences

2. Practical Benefit

- a. This research is expected to serve as a valuable reference for future researchers investigating international beauty standards and the deconstruction of Korean female idols' aesthetic norms.

- b. It is expected that this research will foster greater public open-mindedness, encouraging the acceptance of diverse body shapes, facial structures, and skin textures.

E. Previous Research

The first study, conducted by Syarifah, Nurjanah, et al. (2022) from institutions including the University of Malaya, Universitas Gadjah Mada, and UIN KH Achmad Siddiq Jember, is titled "Deconstruction of Women's Beauty Standard on Social Media: An Analysis". While this study addresses a similar topic regarding the deconstruction of beauty standards, the distinction lies in its focus: Syarifah et al. examine social media broadly, whereas the current study specifically investigates Korean female idols' beauty standards. Employing a descriptive qualitative approach, the study utilizes deconstructionist and semiotic frameworks to conduct a critical analysis. The researchers analyze the deconstruction of the evolution of women's beauty standards in Indonesia. This study found that beauty is defined not by physical form, but by attributes such as acceptance, care, and honesty, thereby upholding the emancipation of fellow human beings.

The second study, by Amalia et al. (2023), was published in the Journal of Marketing Innovation under the title "The Perception of Young Women towards Beauty Value in Beauty Advertisements." The shared context between this study and the current research is the perception of beauty standards. This study employed qualitative methods using purposive sampling, targeting respondents with an age range of 20 years to 38 years. The results indicate that women responded favorably to realistic advertisements. Some respondents viewed physical beauty as an inherent, divine gift. They expressed the belief that all women are inherently attractive; thus, beauty extends beyond physical appearance to include inner qualities, character, and spirit. The respondents reported feeling largely undisturbed by the promotion of idealized beauty in the media, especially in advertisements. They maintained confidence in their bodies, even while acknowledging dissatisfaction with specific physical attributes. However, advertising plays a big role in creating customer perception, compelling some respondents to follow the unrealistic media-driven beauty standards. Nevertheless,

participants recognize that using a “perfect” model for the advertisement is one of the strategies of the company to market images and products.

The third study, conducted by Sari et al. (2022) at Bina Nusantara University, is titled “Beauty of Women from Ideal Appearance and Understanding of Beauty Standard: A Literature Review”. This research basically discusses the understanding of beauty standards and the pursuit of an ideal appearance, noting that perspectives on ‘ideal’ vary and are significantly influenced by social media. This research used literature content analysis, which is the content analysis of a number of articles that focused on sources of data from Scopus-indexed journals. The results identify two primary themes regarding ideal appearance: media exposure and body care. The media exposure influences women’s behavior and vice versa; viewing social media posts affects self-objectification, while women’s behaviors subsequently influence their engagement with media in response to the desire to look ideal. The ideal internalization or acceptance of appearance trends contributes to increased body dissatisfaction and lack of confidence in appearance (Boothroyd et al., 2016; Mila, 2022). This implies that media exposure fosters body dissatisfaction, subsequently influencing body image perceptions through appearance trends that encourage social comparison and internalization of physical attractiveness standards in the audience (Winkler-Reid, 2017). The second theme, body care, highlights the significant role of beauty products, including makeup and skincare. This research also found that there are three factors of women's beauty from the understanding of beauty standards: social perspective, body image, and ethnic minority.

The fourth research was conducted by Muhammad Wisnu Danang At Thariq et al (2022) from Universitas Padjajaran, titled “Deconstructing Beauty Standards: Unpad Geulis Instagram Account.” Employing a qualitative approach, this study utilized digital observation of the Unpad Geulis Instagram account, analyzing feeds, stories, highlights, comment column interactions, and also engagement rate. The accounts’ primary activities involve curating images of female students deemed beautiful, establishing a specific template: a slim body, a clear and smooth complexion, white skin tone, as well as straight and shiny hair for students who do not wear veils. This study found that Unpad Geulis constructs a bodily ideal that compromises women’s safety, as women effectively lose some of their bodily autonomy

in the process. Through these posts, women who are featured on the Unpad Geulis account may further capitalize on or take advantage of their beauty privileges, such as gaining new followers, receiving compliments for their beauty, getting job offers, and others benefits (Yanti and Bajari, 2020). Due to significant high pressure among Unpad students to satisfy the hard-to-attain beauty standards, there was a female student who felt distressed when her photo was not posted on Unpad Geulis' Instagram account. Consequently, female students unconsciously internalize the beauty standards set by the account administrators. This phenomenon demonstrates that even educational institutions, as a locus of education, remain part of a culture that pressures women to modify their bodies to match patriarchal beauty standards (Syarifah et al., 2022; Thariq et al., 2022). As a result, women, especially students, are encouraged to see strict ideals of physical beauty as both desirable and achievable (Laendra & Vardiansyah, 2018; Thariq et al., 2022).

The fifth study, conducted by Besman et al. (2018), is titled “The Change of Beauty Standard, a Korean Wave Phenomenon”. This study discussed the impact of Korean beauty standards disseminated via the Korean Wave phenomenon in Bandung city. This study found that most of the respondents did not find satisfaction with their looks, especially with their faces. Given the opportunity, participants expressed a desire to alter their cheeks, noses, eyes, jaws, lips, and chins. However, some factors restrain this desire, including beliefs prohibiting alternation, financial constraints, fear of social mockery, and anxiety regarding medical procedures. Although the internet and social media influences, specifically the Korean Wave, generate appearance dissatisfaction, the diverse perspectives of various ethnic groups suggest that these external forces do not uniformly affect their mindset and values they believe.

The sixth study, conducted by Lyu (2024), is titled “The Constraints of Stereotypical Beauty Standards on Women. This paper examines the causes, symptoms, and societal effects of women's body anxiety, beginning with the impact of social media. This study demonstrates that social media intensifies or increases women's body anxiety by promoting unrealistic beauty standards like light skin, thin, youthful, through algorithms and consumer culture. While feminist movements advocate or encourage self-acceptance, industries' “BM-style” fashion continues to profit from these restrictions. “BM-style” is a fashion trend short for Brandy Melville-style, characterized by tight, small-sized (S/XS), and often cropped

clothing. Research reveals a cycle of societal pressure, self-surveillance (Foucault), and conformity (Tajfel) that drives harmful behaviors. Despite growing resistance, systemic change, including media literacy, corporate accountability, and cultural shifts, remains crucial. This study analyzes these dynamics to promote more inclusive body image discourse and challenge oppressive norms.

F. Theoretical Frameworks

1. Deconstruction of the Korean Female Idol's Beauty Standards

The notion of deconstruction first appeared in the 1970s in the philosopher Jacques Derrida, who sought to examine the relationship between text and meaning. Deconstruction means to break down into constituent parts (Farhatan, 2019). Initially, the philosophical aim of deconstruction was to interrogate and determine the multiple meanings within a text. Modern philosophy interprets deconstruction as a process that challenges stereotypical thinking and facilitates the construction of new contexts. In Communication studies, deconstruction can be used to take apart the ideology of the hidden messages behind a communication text, in this case, music videos. It challenges the existing status quo by showing that what is considered normal or fixed is actually not fixed. Through deconstruction, established meanings and binary oppositions, such as slim versus fat or fair versus tan, can be questioned, showing that these meanings are socially constructed and can be interpreted differently.

Beauty is often associated with physical appearance, such as body shape, face shape, skin color, and body proportion. However, those definitions fail to capture the full essence of beauty, which encompasses not only physical attributes but also spiritual qualities, manifesting as both inner and outer traits that may be natural and/or artificial. Perceptions of beauty influence behaviors interpreted as beautiful, for example, helping others, respecting others, being polite, speaking well, and behaving appropriately. As explained by Wood (Wood, 1997; Kartika, 2021), these attitudes were examined under the categories of “personal values,” “relationship values,” “professional values,” and “cultural values.”

The efforts of the beauty culture, which represents a massive market in the presence of cultural gatekeepers such as cosmetic manufacturers, advertisers, and women's magazines, create and define the standards of beauty in general and the "look of beauty" in particular (Isa, 2003; Farhatan, 2019). Consequently, the media has a significant impact on the "beautiful" perspective, because the media continues to display "beautiful" appearances, thus it unsurprisingly leads to many women idolizing artists and models who are considered beautiful by the media. As Farhatan (2019) states, the representation of beauty ideals reinforced by media often revolves around whiteness, emphasizing certain types of bodies and attributes such as a thin body, big eyes, moderately full lips, flawless skin, and high cheekbones, which characterize youthfulness. The image of the beautiful woman constructed by the advertisement in Asia, including Korea, Japan, Hong Kong, and India, is heavily oriented toward Western ideals. Within this perception, fair skin is perceived as the normative and ideal standard, symbolizing success and high social status, while darker skin tones are erroneously stigmatized as dirty, rough, and unhealthy. This is also applied in Indonesia. A woman who has flawless skin, fair skin, blonde or black hair, slim, and has a nice fragrant body odor is considered beautiful, despite the fact that the majority of Indonesians naturally possess yellowish-cream (*kuning langsung*) or brown (*sawo matang*) skin tones. These ideals essentially mimic the Barbie doll aesthetic or historical Dutch colonial standards. According to Jenks (2013, cited in Herlijanto, 2017), these ideal types were deliberately or intentionally created to serve specific socio-cultural functions.

The concept of beauty varies from generation to generation and socioeconomic to socioeconomic level. According to Kartika (2021), beauty product advertising in Indonesia can reveal the evolution of beauty standards over time. The prevailing beauty standard today idealizes a woman characterized by fair skin, long hair, a slim body, an inclining nose, tall stature, and a constant smile. This also results in dissatisfaction with body shape and appearance; not infrequently, various skincare products are purchased to improve and follow the beautiful standards that seem to have been determined by the media. Moreover, to enhance their appearance, many individuals are willing to spend a lot of money and take risks associated with various medical procedures, both surgical or nonsurgical. Unfortunately, now many influencers and artists are having plastic surgery, and some of them justify it for health reasons (Kompas, 2024).

Swami (2010) states that the Korean beauty ideal is inspired by the Western standards, which means a beautiful person is someone who has fair skin, a sharp nose, large eyes, tall, flawless skin, among other traits. The Korean beauty standard dictates a specific physique and facial structure: a tall, slim body with an inverted triangle shape, slender thighs, a narrow waist, and fair skin. Facial ideals include a small, symmetrical face with a V-shaped jawline, a defined chin, a high-bridged nose, large eyes with double eyelids and aegyo-sal (under-eye fat), and thin lips with fuller lower contour, complemented by white, aligned teeth. This is not much different from the "beauty standards" prevalent in Indonesia; consequently, as observed across various media platforms, many women are not confident about their appearance and feel insecure. A popular trend known as the 'Before and After Challenge' has emerged on social media platforms. Basically, in this challenge, participants of this challenge show contrast to their previous appearance, characterized by darker skin, acne, an average or heavier build, and no—makeup with a transformed 'after' image featuring fair skin, a radiant complexion, a slender figure, and a natural makeup aesthetic. This transformation is framed as an achievement signifying adherence to established beauty standards.

Swami (2010) also said that culturally in Korea, a lot of pressure is put on appearance, and thus a lot of people have undergone plastic surgery and utilised skincare and cosmetics to match the standard appearance of their country. Some people in South Korea reject the typical beauty standards, but their lives remain challenging as such dissent lacks broad social acceptance. Consequently, there is a pervasive expectation for influencers, artists, and idols in Korea to look perfect. However, recent indications suggest a deconstruction of beauty standards within the Korean music industry. This is marked by the keeping of Hwasa, a member of the girl group Mamamoo, who has a tan skin tone and a body and face shape that are not in accordance with Korean beauty standards. Another Korean idol who differs from these stereotypes is Jeongyeon, a member of Twice. Although the changes in her body are due to health problems, her continued presence in the group suggests that the requirement that an idol has to be slim is starting to change. The deconstruction of Korean idols' beauty standards refers to the gradual erosion of long-established norms, evidenced by agencies retaining figures like Hwasa and Jeongyeon who deviate from these traditional or dominant ideals. Having a curvier body, an hourglass shape, or distributed body mass represents a

natural human variation. This phenomenon is accepted by fans and non-fans who continue to support those idols.

2. Perception

According to Mulyana (2000), perception is the core of communication, whereas interpretation is the core of perception, which is identical to decoding in the communication process. Furthermore, Mulyana argues that perception determines people to choose a message and ignore the other one. Perception is an internal process that enables individuals to select, organize, and interpret environmental stimuli, subsequently influencing behavior (Baron & Paulus, 1991).

Perception arises because of two primary factors, internal and external. Internal factors depend on the process of understanding something, including the value system, goals, beliefs, and responses to the results achieved. Conversely, external factors consist of environmental conditions. The interaction between these factors generates perceptions because they are preceded by a process known as communication. Perception is a cognitive process through which individuals comprehend environmental information via sensory inputs such as sight, hearing, smell, touch, and taste. The key to understanding perception lies in recognizing that perception is a unique interpretation of a situation, rather than a true recording of the situation, as Kerch et al said (Kerch, D. 1962). Thoha (2000) asserts that perception is a complex cognitive process that constructs a unique picture of reality, which may differ from reality.

The first stage of perception is the sensory process, specifically sensation. Sensation is part of perception. However, interpreting the meaning of sensory information involves not only sensations, but also attention, expectation, motivation, and memory. The second process is attention. It is a mental process when stimuli or sets of stimuli become prominent in consciousness while other stimuli weaken (Anderson, 1972). Rakhmat (1996) states that attention is strongly influenced by external factors and internal factors to attract attention. Attention-grabbing external factors are determined by situational and personal factors. Stimuli are selected based on prominent properties such as prominent properties, including movement, intensity of stimuli, novelty, and repetition. Internally, attention is driven by

biological and sociopsychological factors. The third stage is interpretation, involving the organization and assignment of meaning to environmental stimuli. This process is the core process of perception because, in interpretation, a person will generate meaning for the previous perceptual processes that he experienced, which were also influenced by internal and external factors.

According to Mulyana (2000), there are two kinds of perception, namely object perception and social perception. Object perception involves the recognition of physical entities, whereas social perception refers to the process of interpreting the meaning of social objects and events experienced within the environment. Everyone has a different picture of the reality around them. Several principles regarding social perception, as raised by Mulyana (2000), are as follows:

a. Perception is based on experience: human perception of persons, objects, or events and their subsequent reactions, are grounded in prior experiences and learning regarding similar persons, objects, or events.

b. Perception is selective. Every human being frequently receives simultaneous sensory stimulation; thus, selectivity regarding significant stimuli is essential. Consequently, attention directed toward specific stimuli is the main factor determining our selectivity for the stimulus.

c. Presumptive perception occurs because the data we obtain about objects through sensing is never complete. Consequently, perception often involves inferential jump to conclusions rather than comprehensive analysis.

d. Perception is evaluative; while individuals may interpret messages as objective truths, sensory limitations can lead to distortions, casting doubt on the accuracy of perceived reality. For this reason, in reaching a level of truth, careful evaluations are needed.

e. Perception is contextual. Contextual perception is the strongest influence in perceiving an object. The surrounding environment during the observation of people, objects, or events greatly influences cognitive structure. The principal perceptual tendencies include similarity,

proximity, and completeness, wherein stimuli are perceived as structured figures against a background.

Factors that influence perceptions are basically divided into 2, namely internal factors and external factors.

- a. Internal factors that influence originated within the individual and encompass the following elements:
 1. Physiological/stimulus. Sensory input informs the interpretation of the environment. Since sensory capacities vary among individuals, environmental interpretations consequently differ.
 2. Attention/Selection. Focusing on an object's physical attributes requires cognitive effort. Variations in available cognitive resources result in differing levels of attention, thereby affecting perception. Each person's energy is different, so one's attention to objects is also different, and this will affect the perception of an object.
 3. Interest. The perception of an object varies depending on how much energy or perceptual vigilance applied. Perceptual vigilance refers to an individual's tendency to attend to specific types of stimuli considered relevant to interest.
 4. Unidirectional needs. This factor can be seen from how strongly an individual is looking for objects or messages that satisfy particular needs or provide relevant answers.
 5. Experience and memory. Experience relies on memory, specifically the extent to which past events are recalled to recognize current stimuli.
 6. Mood/Respond. Emotional state affects behavior and colors by how individuals receive, react to, and recall information at any given moment.
- b. External factors comprise the characteristics of the environment and the objects involved in it. These elements shape individual perspectives and influence the reception of stimuli. Specific external factors include:
 1. The size and placement of the object or stimulus. This factor states that the greater the relationship of an object, the easier it is to understand. This shape will affect individual perceptions, and by looking at the shape and size of an individual object, it will be easy for attention, which in turn forms perceptions.

2. Color of objects. Objects with higher brightness are easier to than those with lower brightness.
3. Stimulus uniqueness and contrast. External stimuli that deviate significantly from their background or contextual expectations attract significant attention.
4. The intensity and strength of the stimulus. External stimuli exert a stronger influence when encountered repeatedly rather than singly. The intensity of a stimulus determines its capacity to affect perception.
5. Motion or movement. Individuals will pay a lot of attention to objects that provide movement within the range of view compared to stationary objects.

This study employs Deddy Mulyana's perception theory to identify and analyze the findings and data from the informants regarding the stages, influencing factors, and mechanisms of perception and interpretation found in this research. Deddy Mulyana (2000) explains that perception is a process involving several key stages, namely:

a. Attention

Attention is the stage where an individual focuses on a specific stimulus amidst numerous environmental stimuli. At this stage, the senses (sight, hearing, etc.) receive various stimuli, but not all of them are noticed. The individual only selects stimuli that are considered important or relevant. Factors influencing attention:

- 1) Stimulus intensity: Stimuli that are stronger, more striking, or different tend to attract attention. For example, bold makeup or someone's skin color.
- 2) Needs and interests: Stimuli that align with an individual's needs, interests, or goals are more likely to be noticed.
- 3) Environmental context: The situation or surrounding environment also influences what is noticed.

b. Selection

Selection is the process of choosing specific stimuli from those that have initially attracted attention. After noticing certain stimuli, the individual selects those deemed most relevant or important for further processing. Factors influencing selection:

- 1) Personal experiences influence what is selected. For example, someone who has been in a car accident may be more sensitive to the sound of car brakes.
- 2) Values and beliefs: Stimuli that align with an individual's values or beliefs are more likely to be chosen.
- 3) Social and cultural context: Cultural background and social norms also influence stimulus selection.

c. Interpretation

Interpretation is the process of assigning meaning to the selected stimuli. At this stage, the individual processes the chosen information and tries to understand it based on their experiences, knowledge, and context. Factors influencing interpretation:

- 1) Experiences: Past experiences influence how someone interprets something. For example, in Indonesia, people with tattoos are often interpreted as thugs or *preman* due to negative stereotypes associated with tattooed individuals.
- 2) Values and beliefs: An individual's beliefs and values influence interpretation. For example, a smile can be interpreted as friendliness or sarcasm, depending on the context and beliefs.
- 3) Social and cultural context: Culture and social environment also shape interpretation.

Factors that influence perceptions or social principles, according to Mulyana (2000):

a. Perception is Influenced by Experience

A person's past experiences influence how they perceive activities or objects they encounter. If someone does not have relevant prior experience related to the current situation, they tend to form perceptions based on assumptions or guesses.

b. Perception is Selective

Perception does not process all stimuli at once; instead, it selects certain stimuli to focus on. This selectivity is influenced by two main factors: internal and external factors. Internal factors include biological, physiological, socio-cultural, and psychological conditions. External factors include movement, intensity, contrast, novelty, and repetition of an object.

c. Perception is Interpretative or Based on Assumptions

When the information received through the senses is incomplete, individuals tend to jump to conclusions based on the limited information available.

d. Perception is Subjective and Evaluative

Perception is personal and subjective. The way a person perceives an object or event reflects their own physical and psychological state rather than the absolute characteristics or qualities of the object being perceived.

e. Perception is Contextual

Context plays a very strong role in shaping perception. The situation or background surrounding an individual when observing a person, object, or event influences their thoughts and expectations. Context can be physical or environmental, social, or psychological.

These five factors can determine the formation of perception.

G. Method

1. Research Paradigm

The research paradigm that will be used in this research is interpretivism or constructivism. This paradigm posits that reality is constructed through subjective experience, implying that social actions are underpinned by specific reason and meaning. Walsham (1993) contends that there are no 'correct' or 'incorrect' theories in interpretive

tradition (Walsham, 1993; Hemachandra, 2014). Hemachandra (2014) also adds that the interpretive paradigm is concerned with understanding the world through the subjective experiences of individuals. Consequently, the interpretation of information involves distinct stages: deriving meaning, evaluating based on subjective experience and beliefs, and drawing conclusions. In this stage, there are no right or wrong words because every single person is a producer of meaning.

2. Type of Method

The research methodology that will be used in this research is a qualitative research method and respondent perception analysis. Qualitative research takes an interpretive, naturalistic approach to its subject matter, attempting to make sense of or interpret phenomena through the meanings individuals assign to them. (Denzin & Lincoln, 2003; Hemachandra, 2014). Qualitative research aims to understand a social situation from respondents' perspectives.

3. Informant Selection Technique

Respondents were selected using purposive sampling and snowballing sampling to reach out a number of individuals meeting specific criteria. This is the most common sampling strategy in qualitative research. Patton (2002) asserts that core experiences and central shared features of a phenomenon captured by any common patterns that arise from extreme diversity (Patton, 2002; Hemachandra, 2014).

The target respondents for this research are 6 respondents includes five Indonesians with different ethnicities and a foreigner, aged 18-30, from diverse backgrounds, such as fans of Twice (Once) and Hwasa, married couples, non-K-Pop followers, and six individuals (three male, three female) identified as global citizens with an interest in cultural trends. This diverse selection ensures the inclusion of respondents likely influenced by prevailing Asian beauty standards. According to Bainus and Rachman (2019) global citizens are those people who have a global mindset and awareness of global issues in the local context. They were targeted to ensure varied backgrounds, thereby enhancing the richness of the data and facilitating a comprehensive exploration of perspectives prior to reaching theoretical data

saturation. According to the theory of perception, a more varied socio-cultural background leads to a wider range of perspectives. The research builds on previous studies, including Abie Besman, Rani Septrina, and Putri Halleyana Adrikni Rahman's 2018 work, titled "The Change of Beauty Standard: A Korean Wave Phenomenon," which explored the evolving definition of beauty and body satisfaction in the context of K-Pop fandom only. Similarly, Ma'isyatusy Syarifah, Dewi Putri Nurjanah, et al.'s study, titled "Deconstruction of Women Beauty Standards on Social Media: An Analysis," specifically focused on users with "beautiful" female usernames. In contrast, this study aims to collect a broader range of data from both K-Pop fans and non-fans about beauty standards, with a music video shown to all respondents before the interview to serve as a visual stimulus.

4. Data Collection Technique

Data collection involves the systematic gathering of data that reflects the viewpoint and experience of its respondents or other stakeholders (Hemachandra, 2014). Data was collected from selected informants through in-depth interviews. The purpose of employing in-depth interviews is to comprehensively investigate the knowledge, views, and perceptions of the respondent about the deconstruction of beauty standards on female Korean idols. The interviews were conducted either in person or online, contingent upon logistical feasibility. To facilitate the free expression of opinions, the interviews followed a semi-structured, informal format.

5. Data Analysis

The aim of the analysis of qualitative data is to discover patterns, concepts, themes, and meanings. Hemachandra (2014) notes that Yin (2003) emphasizes the necessity of identifying patterns in data that could clarify or pinpoint causal connections in the database (Hemachandra, 2014). The primary objective of data analysis is to find meaning through the interpretation of what the respondent experiences and reports.

Miles and Huberman (1994) identify three concurrent activities in qualitative data analysis: data reduction, data display, and conclusion.

a. Data Reduction

This activity refers to the process of selecting, focusing, simplifying, abstracting, and transforming data contained in documented field notes. Data reduction aims to organize the data and eliminate extraneous components, thereby facilitating the drawing and validation of conclusions.

b. Data Analysis

In data analysis, the researcher compiles a collection of information to enable the drawing of valid conclusions (Miles & Huberman, 1994). The way that qualitative data is presented might take the form of narrative prose, field notes, matrices, graphs, networks, and charts. This entire form is intended to combine information that is organized consistently and is simple to access.

c. Conclusion: Drawing/Verification

Conclusion drawing is an iterative process conducted throughout fieldwork. Initial interpretations are maintained flexibly, remaining open and skeptical, while preliminary conclusions are continuously formulated. Although conclusions emerge throughout the data collection process, they must also be verified against the data to ensure their validity and accountability.

CHAPTER 2

OVERVIEW OF THE RESEARCH OBJECT

The objects of this research are the music videos of Hwasa and Jeongyeon. A music video is a short film integrating a song with imagery, produced to interpret the lyrics and enhance the song's aesthetic themes. Through these music videos, respondents can clearly observe and analyze the body images presented by these artists, Hwasa and Jeongyeon.

Ahn Hyejin, also known as Hwasa, is one of the members of the Korean idol group Mamamoo. Besides being a singer and rapper, she is also a television star. Hwasa is recognized for challenging the stereotypical Korean idol beauty standard, which traditionally mandates fair or pale skin, whereas Hwasa is known for her tanned complexion.



Picture 2.1 Hwasa Face

Source: <https://www.instagram.com/p/Cl6Vk4sBtk6/?igsh=MXE0b3o4ZzZldDgl1aQ==>

She also has a thick thigh, contrasting with the slender ideal often demanded by Korean netizens (K-Net). Despite this deviation, the public largely supports Hwasa and even calls her a queen. It likely means she is called a role model or icon for a reason. When critics labeled her as overweight and unattractive, she calmly replied, “If I don’t fit into this generation’s standard of beauty, then I will have to become a different standard.” Besides being tan and having thick thighs, Hwasa also has a thick body and a bold facial feature, contrasting with the cute and feminine aesthetic typically cultivated for idols. She also tends to show her sexiness and her sassy behavior compared to other female idols.



Picture 2.2 Hwasa's Body Image

Source: <https://id.pinterest.com/pin/48976714689404830/>

Hwasa made a Solo debut in 2019, releasing the single “Maria,” which she wrote and composed herself. It was released on June 29, 2020, through Rainbowbridge World (RBW), the agency representing Mamamoo. The music video was published on YouTube via both Mamamoo’s official channel and 1theK as the distribution channel. This song charted on the US Billboard charts, peaking at number 7, and the video has surpassed 200M views. The music video shows the appearance of Hwasa and some dancers in comparison to Hwasa’s body image. This video highlights Hwasa’s divergence from typical idol aesthetics, showcasing her tanned skin tone, a wide waist, huge thighs, no aegyo-sol, full lips, and a wide face. Traditionally, Korean culture norms discourage revealing attire, such as low-cut shirts or exposed cleavage, considering such display considered taboo. However, Hwasa wears revealing clothes as well in this music video, such as a low-cut dress, tank tops, bra-style tops, and a backless dress. Nevertheless, many Korean netizens now embrace this style as a fashion statement, although some segments of society remain resistant to such deviations. The concept of the song is also far

from cute and colourful typical of Korean music videos; Maria music video shows more about Hwasa's charisma and sexiness.



Picture 2.3 Maria MV Poster

Source: https://twitter.com/rbw_mamamoo/status/1272906833104121856?t=jp27U__tIHVGrQ0cTTb18Q

The comment section in Hwasa's music video on YouTube is overwhelmingly positive. People praise how good the song and the lyrics themselves are, how great the music video is, how good her voice is, how gorgeous and powerful Hwasa is, how people gain huge confidence from this song, and many more. A comment, @luzycuty, writes, "It's crazy to think she's considered fat. Her arms are so skinny, and I can't see her belly. Their standards are insane! They're basically asking for these girls to be anorexic". Upon review, no hateful comments were identified; instead, the section contains many compliments, even for her back dancers. Fans and non-fans, some of whom were introduced to the song via television dramas, uniformly express support and admit her beauty and talent.

The second subject of this research is Jeongyeon, featured in a music video by the group Twice. Yoo Jeongyeon is a lead vocalist and member of the Korean girl group Twice, which was formed by JYP Entertainment.



Picture 2.4 Jeongyeon's Face

Source: <https://www.instagram.com/p/Cqxc9Nbp9G7/?igsh=MTM3MGsxcHBucTNscQ==>

Previously, she maintained a slender body required by Korean idol beauty standards, embodying a “boyish” concept cultivated by her agency. However, due to health problems and after being inactive for some time, her appearance has changed significantly. Both fans and non-fans, while initially surprised by her condition, have predominantly offered support and encouragement to her. Even though the changes stem from health issues, including panic and anxiety disorders, Jeongyeon still breaks the stereotype that idols must be slim. Surprisingly, many people accepted her condition. Several months later, Jeongyeon appeared to have regained some weight stability; however, some airport sightings on July 12, 2024, revealed further weight gain compared to 2021. Fan observations highlighted this change despite her ongoing health issues. Comments are full of netizens expressing concern over the singer’s condition, pointing out that if she has been struggling with her health for a prolonged period, continuous activity could hinder her recovery (Koreaboo, 2024). While isolated hateful comments exist, the predominant defense mounted by fans signifies an active deconstruction of traditional female idol beauty standards.



Picture 2.5 Jeongyeon's Body Image in 2021

Source: <https://www.instagram.com/p/CUOzONWFLrD/?igsh=MTZnM3ZzdmljNGl4Zw==>



Picture 2.6 Jeongyeon's Body Image in 2023

Source: <https://id.pinterest.com/pin/64739313387848523/>

The music video utilized for Jeongyeon's case study is Twice's "Hare Hare," released on May 31, 2023, via Warner Music Japan. The song reached number three on Billboard Japan Hot 100. Hare-Hare was published for streaming, digital download, and CD single. On YouTube, the video was published on the Twice Japan Official YouTube Channel, the Twice official channel

for Japanese songs and related content. The video features Jeongyeon alongside her fellow members' appearance of Jeongyeon and her other members in comparison to Jeongyeon's body image. The video highlights Jeongyeon's appearance that is different from her other members, where she appears to have a fuller facial look and visible weight gain. Her weight gain results in visibly larger hips and thighs, indicating a departure from Korean idol beauty standards that mandate slim thighs, a thin waist/hip, a small face, and the absence of chubby cheeks. When all of Twice's members perform within the same frame, Jeongyeon looks quite different compared to the other members; she looks bigger and somehow stands out.



Picture 2.7 Hare-Hare MV Poster

Source: https://twitter.com/jypetwice_japan/status/1648280461712715776?t=jp27U__tIHVGrQ0cTTb18Q

An examination of the comment section for ‘Hare Hare,’ a music video on YouTube, reveals a notable absence of hateful comments. People praise the whole group's talent. For instance, one comment states: “TWICE serving vocals, visuals, dance, and CUTENESS (pink love emoji)”. The fans expressed pride in the group, commended the song and lyrics, encouraged others to explore their discography, noted how each member shone in the video, and described feeling uplifted because of this song, and many more. Comments regarding Jeongyeon were similarly positive. User, @twiceisenoughtforonce1830 writes, “Jeongyeon’s and Tzuyu’s voices are so angelic in this song. (love eyes emoji)” and the others praise how beautiful Jeongyeon is.

The divergence in Hwasa's and Jeongyeon's aesthetics suggests an emerging shift in beauty standards, evidenced by their agencies' decision to retain these idols. There are indeed some hate comments on other platforms, but none were observed in this study; instead, support from both fans and non-fans was prevalent. People focus more on their song, the lyrics, the cinematography of the music video, and the quality of the whole of the talent and performance. Idols possessing curvier physiques or tanned skin represent natural human variations; all of them are beautiful. Idols' talents and skills are more important than the beauty standard, although it does not rule out the possibility that there are pretty privileges for some idols.

CHAPTER 3 FINDING

This chapter presents the findings derived from the study titled “Perception of the Deconstruction of Beauty Standard in Korean Female Idols’ Music Videos”. The respondents for this research are six respondents, includes five Indonesians with different ethnicities and a foreigner, three female and three male, aged 18-30 from diverse backgrounds, such as fans of Twice (Once) and Hwasa, married couples, non-K-Pop followers, that identified as global citizens with an interest in cultural trends. The respondents were selected using purposive sampling. This diverse selection ensures the inclusion of respondents likely influenced by prevailing Asian beauty standards. These six respondents were considered enough because the data that were collected had reached theoretical data saturation. The researcher used the direct interview method and video call interviews with people who do not like K-Pop, people who know Hwasa and Jeongyeon, Twice’s fans (Once), and married couples between June and July 2023.

Table 1 Responders Information

No	Name	Gender	Age	Domicile	Correlation to K-Pop	Notes
1.	SM	Female	24	Thailand	Non-fans; close associate of a K-Pop enthusiast	Thai undergraduate students at Universitas Islam Indonesia
2	YR	Male	23	Pontianak	Fan of female K-Pop groups	Student and consumer of general K-pop culture
3.	DD	Female	23	Subang	Once (Twice Fandom)	Master’s degree holder; exchange students at Mapua University, Philippines
4.	SN	Male	21	Jakarta	Former member of Once	Employee of a real

					(Twice Fandom) and Loonatic (Loona Fandom)	estate developer and an undergraduate who likes Female K-Pop
5.	QR	Female	24	Banjarmasin	Familiar only with famous Korean artists and major K-Pop events	Master's degree holder, Housewife, enthusiast of international events
6.	MF	Male	24	Banjarmasin	Occasional observer of prominent Korean singer	Diploma holder in International Business (Suzhou Institute of Trade & Commerce); Mandarin Translator

SM is a Thai that domiciles in the southern part of Thailand, Yala, Pattani, where the majority of the people are Muslim. Unlike the other Thai regions, where the majority of the people are originally from Thailand, in SM's hometown, there are a lot of ethnic groups, such as Chinese, Malay/Melayu, and Thai people. In her household, SM's family follows Muslim rules that are quite strict. Since she was a student from a Boarding School in Thailand, many young men wished to be her husband. Besides her beauty, her education and attitude made people to want her. SM does not like K-Pop songs, but her close friend loves them, which is why she often listens to Korean songs.

YR is an Indonesian who lives in Pontianak, West Kalimantan. He is Chinese with an appearance that is really thick for his ethnicity. Even though he is a Pontianak person, he has lived in Yogyakarta for quite a long time, from 2018 till now. He has many friends from variative backgrounds. He was a student at Al-Azhar Pontianak. He likes many genres of music; one of his favorites is Pop, and he likes K-pop female artists in general. He often observes the Korean style for his reference because he said the style is suitable for his body image and face.

DD was an Exchange Student in Mapua University, Philippines, and also a student pursuing a master's degree at LSPR University. She lived in Subang, Karawang. She is an easy-going person, and sometimes people will think that she is a stern person. When she was a High School student, she did not really like K-Pop, yet her friends loved it, and they often danced to Korean songs. Lately, she likes the female Korean Idol, TWICE. She also listens to many songs from different languages such as English, Korean, Thai, Philippine to Indonesia and so on. She often underestimates herself and is insecure about her appearance, which is because her big family often commented about her appearance.

SN, a former fan of Twice, yet he still likes some of the female Korean Idols like Loonatic and others. He is an employee at Ayodhya by Alam Sutera, living in Jakarta. He loves games and many things that he learns from games. He had a liberal upbringing. His family's standard for viewing whether someone is "beautiful" or not depends on their education, emotional state, and physique (healthy or not).

QR has a master's degree, is a housewife with a son that is enthusiastic about international events. She lives in Banjarmasin, South Kalimantan. In her father's big family, there are only 2 granddaughters. She did not quite acknowledge Korean Idol, yet she knew some famous K-Artists like Suzy and Jessie through social media.

MF is a husband with a son, a diploma in International Business from the Suzhou Institute of Trade & Commerce, and a Mandarin Translator. He is domiciled in Banjarmasin, South Kalimantan. Since he studied in Suzhou, China, researchers assume that he was affected by the values in the Beauty Standard in China. He did not dislike K-Pop, but he sometimes observes some Music Video of famous K-singers and K-Pop Idol.

A. Beauty Standards Perception

1. Perception of beauty in general

Beauty is one of the factors that people see in someone. Every single person has their own beauty standards, yet it is influenced by how the country, neighborhood, and family value it. From the results of the interviews that were conducted, the researcher found that the respondents

saw the meaning of beauty as someone who has a good appearance, who has fair skin, charming, who has a good first impression, and whose face, just looking at her face, we can be amazed. Beauty is also when people praise something good about things.

“Beauty is a subjective concept that encompasses a variety of qualities and characteristics that are pleasing to the senses or evoke a sense of admiration or satisfaction. It can refer to the physical attractiveness of a person, object, or natural scenery, as well as qualities such as grace, harmony, balance, or excellence in various forms.” (Interview with SN, June 17, 2023).

Although some of the respondents view beauty as appearance, they also believe that beauty means people who can accept their appearance as it is, even though it is not suitable to the "standards" that exist in society or in their environment. One of the respondents' states that “Beauty is when the person itself can accept and make peace about what they are and do not care about the standards that everyone makes as long as it's not breaking the norms” (Interview with DD, June 13, 2023).

On the other hand, some people stand by their own “standards” that does not follow the media standards. They believe that attitude is the most important thing to stand out in beauty. Being a good person, having a good attitude, personality, and traits will emit someone's inner beauty. “Beauty is broad, including behavior, opinion, way of thinking, personality, and how to carry yourself.” *“Cantik itu luas, termasuk perilaku, pendapat, cara berpikir, kepribadian, dan cara membawa diri”* (Interview with MF, July 1, 2023).

In this digital era where everyone can access the internet, they can see and know another concept about beauty. Somehow it also influenced someone's understanding about beauty. There is a standard that mostly Asian people and respondents know like fair skin, height up to 160 cm, skinny, eyebrows not too thick and not too thin, eyes slightly small and lifted, sharp nose, small lips and not too thick, symmetrical face, double eyelid, and acne-free.

In Indonesia, it is mixed but also tends to adopt a Western look, such as having white/fair skin, slim, good-looking, and attractive. Meanwhile, Westerners prefer the Asian look that has brownish or tan skin. "In Indonesia, it is mixed but more towards or adopting a Western look.

White skin, slim, good-looking, attractive. Meanwhile, Westerners prefer Asian people with brownish skin." *"Untuk di Indonesia campur tapi lebih mengarah atau mengadopsi look orang Western. Kulit putih, langsing, good looking, attractive. Sedangkan orang Western sendiri lebih suka orang Asia, kulit kecoklatan."* (Interview with YR, June 12, 2023).

2. Known beauty standards

An Respondent said that nowadays, people mostly adhere to South Korean beauty standards. Hence, the researcher asked about the beauty standards the respondents knew in South Korea. Several respondents said that the beauty standards in South Korea are quite the same as the beauty standards in Indonesia, with the addition of pale skin, a V-shaped face, straight eyebrows, dewy and glass skin, a slim and petite body shape, and long legs. An respondent also said that beauty standards for artists in South Korea are not only about appearance but also about their image and attitude.

"The beauty standards of those I know who are young, pretty, and handsome are easier to get a job than for people who, although beautiful/handsome, are old. Their branding that I see is that they are required to be perfect, who have no scandals, perfect here is not only their appearance but also their image and career. Physically, if a guy is tall, muscular, fit, and handsome. If the girl is thin, beautiful, white, slim, tall."

"Beauty standar mereka yang aku tahu yang jelas muda, cantik, ganteng lebih mudah dapat pekerjaan dibandingkan orang yang walaupun cantik/ganteng tapi sudah tua. Brandingan mereka yang aku lihat adalah mereka dituntut harus perfect, yang gak punya skandal, perfect disini juga bukan cuma penampilan tapi juga image dan karir mereka. Untuk fisik, kalau cowok tinggi, berotot, fit, ganteng. Kalau yang cewek kurus, cantik, putih, langsing, tinggi."

Regarding the beauty standards that exist in South Korea, not all respondents know about them, and some think that many South Korean people undergo plastic surgery.

3. Beauty standards in the family and environment

Asia is a country that has different ethnicities and cultures, which does not rule out the possibility of having a different understanding and understanding of beauty from one region to another.

In her environment, SM stated that her friends consider “a beautiful person” to be a person with a white/fair face, a sharp nose, and narrow eyes. DD said that in her so-not-close family, she tends to see beauty as clear skin, having no acne, and having fair skin. QR also stated that her relatives commented on her husband’s height, even though he is tall enough, and they also commented about his hands. “Then they also commented on MF's hands, they said, “Oh, his hands are soft, maybe he's not a hard worker.” “*Trus ngomen tangannya MF juga, mereka bilang “ih halus ya tangannya, jangan-jangan bukan pekerja keras nih orangnya”*” (Interview with QR, June 24, 2023).

Whereas in another environment, some respondents mention that beauty standards doesn't really determine matters of appearance specifications, it does really determine each individual’s personality, knowledge, wisdom, problem-solving capabilities, tidiness, and depending on how each person behaves.

This view of beauty also certainly differs from one family to another. There are some families that think there is no standards of beauty that matters. They believe someone smart is beautiful, even though their face is not very beautiful, but she is kind, polite, and her ethical behavior is good enough that people will think she is a beautiful person. Whilst another family admires someone well-dressed, has a good body shape, athletic, has brighter skin color, not dull, and well-maintained as a beauty standards. Also, some families prioritize both appearance and behavior.

“Healthy body, well-trained body, healthy mind, well-educated mind processing and healthy mental, well-developed mental capabilities, these 3 aspects that are required and needed on my environment, these three aspects are found with the condition that the struggle to achieve them is not something that is destined to be given as a human privilege, we are given privileges as humans as beings who have many capabilities and

fighting for these three aspects is a grateful form of humans who have practical and functional goals to be able to live a better life and continue to grow in the future.” (Interview with SN, June 17, 2023)

Even though there are beauty standards that are believed by respondents’ family and environment, only a few of them discuss these beauty standards. Five out of six respondents did not even consider themselves beautiful and handsome. Their family will praise them only when asked, or their family and environment are more demanding to have new skills and appearance, and there are also those who still keep working on it to develop the beauty standards of their environment. A respondent also said that she got praise only when she got an achievement, like when she had time to represent her university at Java. Apart from that, there are several friends or their relatives who praise them both for their appearance and behavior.

“In terms of beauty behavior, recently there have been several friends who I haven't seen for a long time discussing how my character has changed, which used to be more contrasting; now it's calmer. It's a good thing as long as you don't harm yourself or others.”

“Untuk behavior beauty paling akhir-akhir ini ada beberapa teman yang sudah lama gak ketemu ada bahas tentang sifat saya yang berubah, yang dulunya lebih contrast sekarang lebih calm. It is a good thing asal ga ngerugiin diri sendiri dan orang lain” (Interview with YR, June 12, 2023).

4. Respondent’s beauty standards

Family and environment are certainly the main factors for people when viewing beauty. There are some role models for respondents’ beauty standards as well. At this point, there are several beauty standards that are held by respondents. Fair skin but not pale, high nose, fox eyes, not fat or under 55Kg, but also has a curved or shaped body, long legs, just like Miss Universe, acne-free.

"But sometimes when he sees small and cute people, SM feels that people are cute. SM often can't compare beautiful and cute people. SM also sees people from their behavior.

“Tapi terkadang saat melihat orang kecil dan cute, SM merasa orang itu lucu, SM sering

tidak bisa membandingkan orang yang cantik dan cute. SM juga melihat orang dari perilakunya.” (Interview with SM, June 12, 2023)

The other preference for respondents' beauty standards is someone who has a good and healthy body. Some influencers and someone in entertainment also have their role models. Like Najwa Shihab. “My personal beauty standards on physical appearance is currently related to pop-culture people; there are Sylvester Stallone, Iko Uwais, and Donnie Yen. Those are the people in the entertainment industry.” (Interview with SN, June 17, 2023)

“There's no such thing as being a role model, I just adopt what I think is appropriate or suitable for me, from style, self-care, make-up, and usually from several influencers. Because I'm Chinese, usually use it as a reference for the appearance or outfit of male K-Pop idols, where their appearance is already regulated.” *“Untuk sampai dijadikan role model itu gak ada, paling mengadopsi apa yang menurutku sesuai atau cocok denganku, dari style, ngerawat diri, make up, dan biasanya itu dari beberapa influencer. Karena saya Chinese, biasanya untuk referensi berpenampilan atau outfit dari K-Pop idol cowok yang mana penampilan mereka sudah diatur.”* (Interview with YR, June 12, 2023)

Besides physical beauty standards, some respondents also think that people can bring themselves, how to express themselves, and someone who can accept and love themselves, are the standards. They have their own charisma compared to physical beauty; they stand out. Achievements, how independent some are, their principles of life, someone who is smart is also the standard for some respondents.

5. The effect of the beauty standards

With the power that belongs to a country and/or the media has, they made a “standard” that they believe is beautiful to influence society to follow their “guide”. This kind of behavior affects people’s view of beauty, and if they do not meet the “beauty” that the media and society set, some of them will feel insecurity and dissatisfaction with their bodies. A respondent experiences this dissatisfaction with her body. When someone bullies her in a joking manner, she does not bother about it because she feels the same way. “So, I have a big head. Not that big, but

yeah, the shape is supporting to be called like that. Sometimes, I end up bullying myself for having this big head.” (Interview with DD, June 13, 2023).

On the other hand, there is a respondent who takes it as motivation, as SN said that his environment pushes him to keep on developing to be a better individual, which, in that case, he thinks it is very subjective to be considered as a bullying behavior, and for me personally I would like to receive information wisely and took it to be development purposes.

With existing beauty standards, if someone does not meet these beauty standards, there is the potential for them to be bullied both by their family and in society, whether in a joking way, and add praise to soften their bullying. As YR said, he was often bullied; his friend liked to make racist comments because he is Chinese, and YR believed it was in a joking way. YR’s friends would say he is a minor, Chinese, with slanted eyes.

YR is not the only one who thinks that bullying from his friends is only joking, and the only common thing, SM and MF think so.

"There were several brothers who joked, "Oh, SM has narrow eyes and won't see the road", "Hey, be careful, there will be a stone", "Ew, you do not have any eyebrows". Sometimes friends also make jokes like "bloated belly," "you look like a pregnant person," when SM is rented and wearing normal clothes." *“ada beberapa saudara yang bercanda “oh SM mata sipit nanti gak liat jalan”, “eh hati-hati, nanti ada batu”, “ih gak ada alis”. Kadang teman-teman juga ada yang bercanda seperti “perut buncit,” “kaya orang hamil,” pas SM di kontrakan dan mengenakan pakaian biasa.”* (Interview with SM, June 12, 2023)

“There are indeed times when our family will comment on my appearance, but in my opinion, this is a normal thing; it could just be small talk. I also have been praised for my polite behaviour and skills”. *“Memang ada masanya keluarga akan mengomentari perawakan kita namun menurut saya itu adalah hal biasa bisa jadi hanya sekedar basa basi. Pernah dipuji, dari cara berperilaku yang sopan, juga kemampuan skill yang dimiliki”* (Interview with MF, July 1, 2023)

This also indicates that the effect of beauty standards also makes some people jealous, which they express by joking and bullying, which is sometimes also conveyed with racism, but behind it is praise. For some people who are not from the circle or people who know them, they might consider the jokes inappropriate. With this, we know that the respondents for this research are not likely to get emotional or get easily offended.

“From appearance, “You're Chinese, you can do this style, whereas I have brown skin so I'm not suitable for this or that style.” For some contexts, I know my friends feel insecure. Even when dyeing our hair, there was a discussion of “no, I cannot, you're Chinese, any color is suitable, because your skin is white.” Meanwhile, I have slightly brownish skin, this dye color doesn't suit me, it makes me look like a jamet (Jawa Metal).” *“Dari berpenampilan juga “kau tuh Cina, kau tuh bisa berpenampilan seperti ini, sedangkan aku ni kulit badan aku ni coklat jadi gak cocok buat gini-gini”. Untuk beberapa context teman-teman saya merasa insecure. Saat menyemir rambut pun ada bahasan “nda bisa, kalau kau tuh Cina, warna apa aja cocok, karena kulit putih. Sedangkan, aku yang kulitnya kecoklatan dikit ga cocok dengan warna ini, ngarahnya jadi jamet”.* (Interview with YR, June 12, 2023)

6. Beauty in Music Videos

a. Hwasa – Maria Music Video

Indeed, Hwasa does not meet Korean beauty standards, as some respondents said that, sometimes, they did not see Hwasa as a beautiful person. They also said that they quite catch that her physical appearance is kind of different from the other K-pop idol members and compared to Korean standards, she has a big body, her face is quite wide, her style is more bold than cute, and her skin tone also does not match the K-beauty standards.



Picture 3.1 Hwasa MV Scene

Source: <https://www.youtube.com/watch?v=brZRDjFIFJs>

"For me, she does not fit the K-pop beauty standards, because she is fat, as we can see in the video, which does not match the K-pop standards. Her eyebrows, lips, no aegyo soles, and breasts are too big. She looks big from several angles. But when he wears clothes that aren't tight, he looks okay." "Menurut SM dia gak sesuai dengan kpop beauty standards, karena dia gendut, di video pun gak sesuai. Alis, bibir, gak ada aegyo sol, payudara terlalu besar. Dia terlihat besar dari beberapa angle. Tapi pas dia pakai pakaian yang tidak ketat dia terlihat ok." (Interview with SM, June 12, 2023)



Picture 3.2 Hwasa does not match the K-pop beauty standards

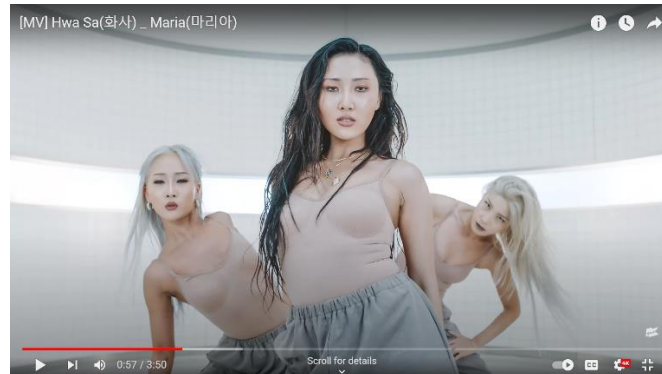
Source: <https://www.youtube.com/watch?v=brZRDjFIFJs>

From Maria music video, the less beautiful part that shows as respondents state is that she looks kind of sexy, which people might find inappropriate, and from the scene where she is at the table, it looks like she is eating human organs. Respondents feel gross about that.

“All the video clip scenes actually look beautiful, but when it comes to the scene where Hwasa serves food in the shape of human organs while wearing a white shirt and apron, well, it looks scary”. *“Semua scene video klip sebenarnya udah keliatan cantik tapi pas scene Hwasa nyajiin makanan bentuk organ manusia pas pakai baju putih, apron, nah itu kelihatan menakutkan.”* (Interview with QR, June 24, 2023).

In Maria music video, her physical appearance also looks different and does not meet the requirements of the Korean beauty standards.

“For SM, Hwasa is not very beautiful. Her eyebrows are not thick enough, her body looks big, her thighs look big, her face is too big, her cheekbones are too high, her lower lip is too thick, and her stomach is double. When you wear tight clothes, it's not nice to look at.” *“Menurut SM Hwasa tidak terlalu cantik. Alisnya kurang tebal, badannya kelihatan besar, paha terlihat besar, mukanya terlalu besar, tulang pipi terlalu tinggi, bibir bawahnya terlalu tebal, perutnya berlipat. Pas pakai baju ketat jadi gak enak lihatnya.”* (Interview with SM, June 12, 2023).



Picture 3.3 Hwasa wearing tight clothing

Source: <https://www.youtube.com/watch?v=brZRDjFIFJs>

Yet it does not mean she is not beautiful, as respondents said, “I don’t find it clear which part is showing the unbeautiful side of Hwasa because she ate” (Interview with DD, June 13, 2023).



Picture 3.4 Hwasa looks beautiful

Source: <https://www.youtube.com/watch?v=brZRDjFIFJs>

All respondents agree that Hwasa is beautiful, attractive, and she is pretty when showing her true self and her own standards. Her nose and eyes are beautiful. When she wears all black clothes, her bold aura seems to be getting stronger. “Her body is nice, thick, her face is fiercely beautiful, fearful beauty”. “*Badannya bagus, thick, muka sangarnya cantik, fear beauty*” (Interview with YR, June 12, 2023). Some respondents also do not think that Hwasa is fat, she only has a thick body, which really suits her face size.



Picture 3.5 Hwasa has her own standards

Source: <https://www.youtube.com/watch?v=brZRDjFIFJs>

Aside, respondents also commented about another Hwasa beauty that they see in Maria music video. YR, the audience of K-pop culture, said that this music video is as good as other K-Pop music videos, standards. The extra point from this music video is that most of the video footage shows them dancing. The way they deliberately chose those outfits is because they wanted to show off their body curves, and this became their attraction. DD also said, “When she dances in the reff or chorus, she shows her body by using choreography”. SN states that he is

opinionated that from the beginning of her performance until the end, he finds that she is intriguing and admirable. YR also added, "This MV has gone through the editing process, has been revised several times, I think she has given the best for this MV". *"Mv begini kan sudah melewati proses editing, sudah direview beberapa kali, menurutku dia sudah ngasih yang terbaik untuk MV ini"* (Interview with YR, June 12, 2023).



Picture 3.6 Hwasa gave her best to her MV

Source: <https://www.youtube.com/watch?v=brZRDjFIFJs>

"All parts of this music video show the beauty side of Hwasa because apart from the face, there are several factors that make Hwasa look more beautiful, namely the harmony between the lighting and the props used." *"Semua part menunjukkan beauty side of Hwasa karena selain dari wajah ada beberapa faktor yang menjadikan Hwasa ini terlihat lebih cantik yaitu keselarasan antara pencahayaan dan properti yang digunakan."* (Interview with MF, July 1, 2023).

b. Jeongyeon – Hare-Hare Music Video

All of the respondents also see Jeongyeon as a beautiful person, but some of them are kind of distracted by her appearance. Because she is fatter than Hwasa due to her health condition, people notice she does not match the K-Idol beauty standards, and her belly looks fuller than that of other members. "Of course, I see her beauty, but sometimes I get distracted by the unmatched outfit. She should be fashioned better. So, because of those matters, I found that her belly folds, and that didn't match with the K-pop beauty standards" (Interview with DD, June 13, 2023). SM also adds that actually Jeongyeon is beautiful, but because she is fat, it affects her appearance.



Picture 3.7 Jeongyeon's appearance in Hare-Hare MV

Source: <https://www.youtube.com/watch?v=-uqWaGzQyx4>

In the Hare-Hare music video, the less pretty part of Jeongyeon and the whole music video show her as less sexy. When she is in the center and some angles, she looks bigger, her belly is bloated, and her shoulders look wider. As DD stated, “I think some people with big bodies could be fashionable too, and it will cover their body, if they find it hard to lose weight” (Interview with DD, June 13, 2023), her outfits also serve as distraction to her appearance.



Picture 3.8 Jeongyeon looks bigger

Source: <https://www.youtube.com/watch?v=-uqWaGzQyx4>

“From the outfit, I think it's wrong, even the body shape is different. From his dance, there were several movements that I saw that he didn't have the freedom to move. But when there's a video where she's not there, I look for it” *“Dari outfitnya, menurutku salah sih, dari bentuk badannya aja sudah beda. Dari dancenya, ada beberapa gerakan yang aku lihat dia gak leluasa geraknya. Tapi saat ada videos yang dia gak ada aku malah nyari”*. (Interview with YR, June 13, 2023)

“I like the MV. I think this Twice MV is sexy. But specifically, for Jeongyeon, I was hit by the Korean beauty standards stereotype. I felt that she was different, stood out, was a bit distracting, the other one was sexy, and her clothes were short, but how come this one isn't that sexy, and her movements aren't that right, and her clothes are more closed. I expected Twice to be all sexy.” *“Aku suka MV nya. Menurutku MV Twice ini seksi. Tapi khusus Jeongyeon ini aku kena stereotype beauty standards Korea. Merasa ada satu yang beda, menonjol, agak ganggu, yang lain seksi-seksi dan pakaiannya pendek-pendek, tapi kok yang satu ini gak terlalu seksi dan gerakannya gak terlalu gimana benar dan pakaiannya lebih tertutup. Aku mengharapkan Twice ini seksi semua.”* (Interview with YR, June 12, 2023).



Picture 3.9 Outfit affects Jeongyeon's appearance

Source: <https://www.youtube.com/watch?v=-uqWaGzQyx4>

They said if they do not really focus on Jeongyeon or someone does not point her out when Twice members dance together, she looks fine and does not look different than other members.

Even though Jeongyeon does not match Korean beauty standards and looks quite different from her other members, all of the respondents agree that she is beautiful. Her face is pretty. When she is smiling, she looks more gorgeous; she is really attractive and admirable. "It's the same, I think she's beautiful, actually, I'm a little confused when I see who it is, but yes, she's beautiful." *“Sama aja, menurutku dia nih cantik, sebenarnya agak pusing aku liat yang mana orangnya, tapi ya dia nih cantik”* (Interview with QR, June 12, 2023).



Picture 3.10 Jeongyeon looks beautiful

Source: <https://www.youtube.com/watch?v=-uqWaGzQyxA>

The pretty parts of Jeongyeon from Hare-Hare music video are her face is cheerful, her expression, her acting, the song is good, she looks pure. Her dance and her voice, along with her expression, are really great.

“In terms of appearance and also the movements that are performed, it complements its beauty. All the parts she plays show her beautiful side because she looks happy in the video” *“Dari segi penampilan dan juga gerakan yang dibawakan menjadi pelengkap dari cantiknya. Semua part yang di perankannya menunjukkan beauty side nya karena ia nampak gembira di vidio tersebut”* (Interview with MF, July 1, 2023)

Her confidence makes her look much prettier, which not everyone can do.

“If the definition of beauty is looks, then everyone is beautiful. Personally, I still say she' is beautiful. With her still appearing, still making videos even though her body is a bit heavier and she's brave, I think she's cool. Even though there are netizens who insult her, I think she still performs cool. Not insecure.” *“Kalau definisi beauty itu cantik, ya semua cantik. Personally, aku tetap bilang dia cantik. Dengan dia tetap tampil, tetep bikin video meski dengan badan dia yang udah agak lebih berat dan dia berani menurutku dia keren sih. Walaupun ada netizen yang hina-hina, tapi dia tetep perform menurutku keren. Gak insecure.* (Interview with YR, June 12, 2023).

7. Overall perception

The researcher found that respondents accept Hwasa and Jeongyeon, who, in fact, do not qualify to meet South Korean beauty standards as idols and artists. They accept them because of their skill, charisma, and because they are actually beautiful people. "In my opinion, these two idols have met beauty standards because they can enjoy every scene they act in" *"Menurut saya, dua idol ini sudah memenuhi standar kecantikan karena mereka bisa menikmati setiap scene-scene yang mereka perankan"* (Interview with MF, July 1, 2023). Their ability as idols is also the reason they accept Hwasa and Jeongyeon. The respondent said there was no reason not to accept them. The way respondents enjoy their acting and the song means a lot as an artist. "I do accept the non-standards beauty, but I still have a minimum request: a good look. Like, don't have to be beautiful/handsome, at least try to have charisma" (Interview with DD, June 13, 2023)

"I'm just fine. After all, in YG there are two artists, male and female, whose voices are good but whose looks are just ordinary and could be famous." *"Aku sih fine fine aja. Toh di YG ada dua artis yang cowok sama cewek suaranya bagus tapi look nya biasa aja bisa aja terkenal."* (Interview with YR, June 12, 2023)

The respondent's opinion about the changing standards for idols that are currently happening is that they accept the deconstruction of the beauty standards. Even though respondents still have their own standards, they no longer evaluate beauty solely based on a single beauty standards, suggesting respondents increasingly appreciate diversity. This deconstruction is good for idols that are not stuck to a "standards"; people can still be artists even if they are fat and be themselves just the way they are. "Their MV has a lot of views, they are popular, which means people accept the change." *"Views MV mereka banyak, mereka populer, artinya orang-orang pada menerima perubahan tersebut"* (Interview with SM, June 12, 2023)

With this deconstruction, idols can also be themselves and improve their skills as idols and artists. "Good for them. They could express themselves, even though, of course, there'll be comments about that. I hope that they can enjoy their life because that's their life. People just have to enjoy their performance on the stage, not to change the idols to be their dolls" (Interview with DD, June 13, 2023).

"I think they want to expand their market, and that's fine. Because it's an opportunity, they see the momentum, said BTS, Blackpink has gone international, so there is an opportunity, someone has seen it, so not only in Asia but in Europe too, so why not?"

"Menurutku mereka mau ngeluasin pasar mereka and it's fine. Karena itu kan opportunity, mereka melihat momentum nya kata BTS, Blackpink kan udah go international, jadi ada opportunity/peluang, udah ada yang lihat jadi gak cuman di Asia tapi di Eropa juga, jadi kenapa enggak?" (Interview with YR, June 12, 2023)

Some of them also do not bother about the deconstruction or not. "I am really unbothered as an audience, but the idols should keep on reconsidering their career option and their requirement capabilities" (Interview with SN, June 19, 2023).

The difference between the previous and present standards of K-Pop idols didn't bother the respondents. "For now, some people just don't care about their appearance again. The idols could be themselves. The idols could be chubby and curvy, they could get tattoos even for women idols, they could have a style not based on their gender, ikwim, etc." (Interview with DD, June 13, 2023).

The finding supports the arguments that Korean beauty standards are being questioned and reinterpreted by respondents. Furthermore, with this change, they are not stuck at one time because, in reality, everything from fashion, music, and standards to things will continue to change with the times.

"Fine, they are following the trend. I don't know whether it will sell or not in their market, so why not try? But from the title "Korean Pop", at least the members are all Asian, but there's no harm in trying people from outside Asia." "Fine, menyesuaikan zaman. Aku gak tau akan laku atau enggak di pasar mereka, ya why not untuk mencoba. Tapi kalau dari judulnya "Korean Pop", minimal membernya dari orang Asia semua lah tapi ya gak ada salahnya mencoba orang diluar Asia." (Interview with YR, June 12, 2023)

CHAPTER 4

DISCUSSION

In this discussion, the researcher will describe the data findings obtained from the results of interviews conducted by six respondents from several different backgrounds. The results found will be linked using perception theory. Perception of the Deconstruction Beauty Standard on Korean Female Idols' Music Videos is the problem formulation in this research. Using interview methods, respondent analysis perception, in data collection, also use purposive sampling and snowballing sampling to reach out numbers based on the characteristics needed.

A. Perception of The Deconstruction Beauty Standard

1. Concept Beauty Standard

Perception is an internal process that enables us to select, organize, and interpret stimuli from our environment, and these processes influence our behavior (Baron & Paulus, 1991). According to Mulyana, perception is the core of communication that determines people to choose a message and ignore the other one. There are two factors of perception: the internal and external factors. Internal factors depend on the process of understanding something, including the value system, goals, beliefs, and responses to the results achieved. While the external factors are in the form of the environment. This research, along with existing theories, supports what researchers have found about how we interpret things. It reveals two key findings about perception: beauty standards are influenced by both physical and non-physical factors.

a. Physical appearance

In the context of physical appearance, SM, DD, and SN all have similar views on beauty, but with some differences in their interpretations. SM sees beauty as being tall, with long legs like Miss Universe, slim, having a curvy body, and attractive, with a fair complexion, and somehow, she also sees a petite person as cute, depending on the face feature. DD, however, looks at beauty not only from the body shape but also from the facial features. SN, on the other hand, defines beauty as being healthy, focusing on overall well-being. This idea aligns with what Mulyana said, which is that perception starts with where we focus our attention. Attention is a mental process when stimuli or sets of stimuli become prominent in consciousness when other stimuli

weaken (Anderson, 1972; Mulyana, 2012). In this context, SM, SN, and DD focus their attention on different aspects of beauty. SM is more drawn to body posture and skin colour, DD focuses on the shape of the face, and SN emphasizes a healthy body. This shows that people's perceptions of beauty are shaped by what they pay attention to. The second step of perception is selection, where individuals choose the aspects they value most, which forms the basis for how they interpret beauty standards. For example, after paying attention to facial features, DD uses that focus to interpret what she considers the standards of beauty. SM interprets the context of Hwasa's body as being "chubby," so her selection in interpreting it leans toward the context of body shape, while SN interprets it as a well-built body.

The next step is interpretation, which is the process of giving meaning to the stimuli that have been chosen. In this context, SM possesses fair skin, and people often associate her appearance with beauty. As a result, she interprets individuals with fair skin as beautiful. Additionally, based on her personal experiences, she has occasionally been called out for having a bloated stomach, with some people even comparing her to a pregnant woman. Consequently, she has developed an interpretation that individuals with a bloated stomach or those who are overweight are generally less attractive. For DD, she is often referred to as a beautiful person, although she does not fully understand the reason behind this perception. However, she speculates that it may be due to her fair skin, leading her to interpret individuals with fair skin as beautiful. In her personal experience, when she experiences acne, her parents often advise her to change her bed sheets or sleep earlier to reduce the breakouts. However, her extended family (with whom she is not particularly close) sometimes questions why she has acne. Additionally, both her extended family and DD herself perceive her as having a relatively large head (literally). As a result, she finds individuals with clear skin and smaller head sizes more attractive. SN does not consider himself to be someone who meets the beauty standards upheld by his environment. Despite this, he continues to strive to align with these standards, which emphasize a well-shaped, athletic physique. As a result, his role models for physical appearance are drawn from pop culture figures such as Sylvester Stallone, Iko Uwais, and Donnie Yen, all of whom are known for their impressive physiques. Based on his experiences, his environment encourages him to continually develop himself as an individual, focusing on three key aspects: a healthy or well-trained body, a healthy or well-educated mind with strong mental processing capabilities, and well-developed emotional resilience. However, the most prominent of these aspects is the

emphasis on a healthy and well-built body, which leads him to interpret individuals who possess such traits as attractive.

From previous research, perceptions of beauty are based on physical appearance, such as body, face, and eyebrows, eyes, hair, and attributes used by women, such as clothes, is very important to determine the level of women's beauty (Syarifah, 2022). This has become the beauty standards in the media, but the findings of this study show that perceptions of beauty standards remain consistent with those found in previous research. While there are similarities in the results, it was also discovered that some individuals define beauty standards differently. This is evident in how some people still view beauty not solely based on being thin, tall, or slim, but sometimes beauty standards are seen as the result of physical transformation (e.g., from thin to chubby or vice versa). This perspective is reflected in SM and DD's statements. Similarly, SN views individuals who are bulky yet healthy (not just carrying fat) as attractive.

b. Non-physical

In the second context, which is non-physical, YR, QR, and MF focus on a person's attitude when it comes to beauty standards. YR believes beauty comes from someone who can express themselves and has their own charisma. MF shares a similar view but adds that beauty also comes from how a person carries themselves, their behavior, and their way of thinking. For QR, a beautiful person is someone who is good at heart (kind), and she also values achievements as part of beauty. In this context, this idea is in line with Mulyana's view that perception originates from where we direct our attention. YR, MF, and QR also direct their attention to different elements of beauty. For YR and MF context, they focus on the way people can express themselves, and QR is more drawn to attitude. This suggests that people's views on beauty are shaped by the aspects they focus on. The next step is selection, where YR focuses on how people carry themselves and how they express themselves, as he has observed that many of his friends feel insecure about their appearance. As a result, YR uses this focus to interpret beauty standards. Meanwhile, MF selects his focus based on how individuals present themselves, as this is how his family evaluates a person. As for QR, she interprets beauty standards in relation to a person's attitude.

The next step is interpretation, which involves assigning meaning to the stimuli that have been selected. For this case, nowadays, YR receives praise from some of his friends for his appearance and attitude. He attributes this positive change to his puberty phase, during which he was somewhat rebellious but has since become calmer, a transformation he views as a good thing. Although in the past, some friends bullied him about his appearance due to his racial background as a Chinese individual with fair skin, slanted eyes, and a general appearance that differed from his environment (though he considers it was just joking), it never truly bothered him. Over time, his friends began to compliment him, particularly for his skin tone, which they said suited any clothing or hair color. YR believes that appearance is secondary to charisma and the ability to express oneself, as these qualities make a person stand out. This experience has led him to view individuals who can confidently carry and express themselves as attractive. For MF, his interpretation of beauty is shaped by his experiences and his family's values. He sees beauty as more than just looks; it includes behaviour, personality, and how someone carries themselves. His family focuses more on developing skills than on appearance, which influences his perspective. Even though his family in law ever comments on his physique, he sees this as normal and not something that defines him. Instead, he values compliments about his polite behaviour and skills, which align with his belief that self-acceptance is the real standards of beauty. From this experience, MF interprets beauty as a mix of inner qualities (like behaviour and skills) and self-acceptance, rather than just physical appearance. His view moves away from traditional beauty standards and focuses more on individuality and inner worth. And for QR's situation, she sees beauty as more than just looks; it's about being kind, achieving goals, and having strong inner qualities. Her view is shaped by her experiences and the people around her. Her dad's family once made comments about her husband's height and hands, but her own family and her husband did not focus on those things, showing that beauty means different things to different people. She also looks up to independent women like Najwa Shihab, not for her looks but for her mindset and achievements. This shows how role models shape her idea of beauty. For QR, beauty is about personal growth and inner strength, not just appearance. She prefers being praised for her achievements rather than her looks, which shows she values character and accomplishments more. QR's view of beauty is influenced by her family, role models, and personal values. She sees beauty as a mix of kindness, achievements, and self-worth, moving away from traditional standards, and this is how she interprets beauty.

From previous research, perception of beauty is not only based on appearance. Syarifah (2020) says beauty standards often cause body shaming, but there's no one rule for beauty, every woman is beautiful in her own way. True beauty comes from confidence and self-love. When women feel they don't meet society's standards, they lose confidence and their sense of self. Beauty should not be about judging or comparing people but about respecting them as individuals. It is not just about looks but about how you act, being kind, caring, honest, and supportive. Real beauty is about being yourself and empowering others. This is in line with the findings of this research where YR and MF see beauty more in how people can express themselves and QR see it more to someone's attitude and this is evident in how some people not only judge beauty based on appearance. Additionally, for SN besides appearance he also required and need to be well-educated mind processing and healthy mental, well-developed mental capabilities to achieve the "beauty" itself.

2. Perception of Deconstruction in the MV

This study examines how K-pop idols Hwasa and Jeongyeon challenge conventional beauty standards through their music videos, analyzing respondent perceptions and applying deconstruction theory. The findings reveal a complex interaction between societal expectations, individual expression, and evolving definitions of attractiveness in the K-pop industry.

a. Hwasa's Music Video

Hwasa's Maria music video serves as a deliberate or an intentional rejection of narrow K-pop beauty standards, presenting her natural physique, darker skin tone, and bold styling as strengths rather than flaws. The video generates clearly divided interpretations, highlighting the tension between "conservative" beauty standards traditions and changing ideals in the industry.



Picture 4.1 Previous beauty standards 1

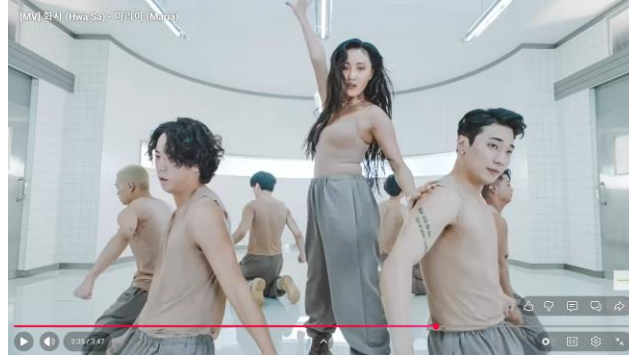
Source: <https://www.youtube.com/watch?v=U7mPqycQ0tQ>



Picture 4.2 Previous beauty standards 2

Source: <https://www.youtube.com/watch?v=U7mPqycQ0tQ>

While respondents like YR and DD praised her "thick" and "exotic" appearance as a refreshing change from the typical "pale, petite" idol image, others, such as SM and QR, criticized her for deviating from expectations, citing her *perut berlipat* or folded stomach, high cheekbones, or lack of "aegyo sol" as factors that exclude her from conventional beauty standards. This split reflects Mulyana's (2000) perception theory attention, in which respondents selectively focus on different aspects of her appearance, then selection, which is they filter them through personal biases, and then interpretation when they arrive at conflicting judgments.



Picture 4.3 Refreshing change from previous beauty standards

Source: <https://www.youtube.com/watch?v=brZRDjFIFJs>

The video's scenes strengthen this divide. Moments where Hwasa confidently performs in form fitting outfits were celebrated by some viewers as empowering YR admired her curves as *daya tarik* or appeal, while DD emphatically declared "she ate." Yet others, like QR, dismissed the same visuals as "vulgar," revealing how deeply strong norms shape perceptions of appropriateness. Similarly, close-ups of Hwasa's unedited body e.g., visible folds when sitting, were deemed "unbeautiful" by some, underscoring the persistence of Besman et al.'s (2018) findings on Korea's harsh scrutiny of non-conformity. However, the praise for her charisma and stage presence traits that "surpass conventional attractiveness," as YR noted signals a shift toward valuing confidence and individuality, as highlighted in Fatya Alty Amalia's (2023) research.



Picture 4.4 Hwasa seem "Vulgar"

Source: <https://www.youtube.com/watch?v=brZRDjFIFJs>

Beyond aesthetics, the criticism Hwasa receives shows the wider opposition in K-pop. DD observed that even popular idols like Twice's Chaeyoung endure criticism for tattoos, showing that behavior that is different from the norm often causes negative reactions. However, the video's bold message also shows progress. Respondents noted that modern K-pop is becoming more accepted of diversity, with idols like Hwasa normalizing thicker body types and darker skin tones. This aligns with Derrida's deconstruction, as old stereotypes are broken and beauty is now defined more by authenticity, the difference between generations is clear. Older groups like SNSD had to maintain "perfect" images under strict control, while today's idols have more freedom to show their own personalities. This change is linked to globalization (Besman et al., 2018) and pressure from international fans.

Maria represents the debate about beauty in K-pop on a small scale. Some people still stick to traditional beauty standards, while others welcome changes, showing that the culture is at a turning point. According to Mulyana's theory and deconstruction, the media both supports and challenges social norms. Hwasa's case shows that just being visible doesn't remove stereotypes, but it makes people confront them. The K-pop industry will likely continue dealing with this tension, moving toward a view of beauty that values authenticity rather than sameness.

b. Jeongyeon's Music Video

Opinions about Jeongyeon were also divided, some people saw her as naturally beautiful, while others focused on her body size. Respondents like QR and DD praised her facial expressions and stage presence, emphasizing her professionalism and charm. However, others, such as YR, expressed disappointment that her physique didn't align with the group's "sexy" concept, stating that her outfit choices made her stand out in a way that was slightly disruptive. SM's observation that Jeongyeon "looked different" in close-up shots underscores the industry's persistent emphasis on slimness, particularly for female idols in dance-heavy performances.



Picture 4.5 Jeongyeon does not match sexy concept

Source: <https://www.youtube.com/watch?v=-uqWaGzQyxA>

Despite these critiques, many respondents admired Jeongyeon's resilience, noting that she performed confidently despite potential scrutiny. YR's comment, *Dia berani, menurutku dia keren* which means She's brave, I think she's cool, reflects an emerging appreciation for self-assurance over strict physical conformity. This shift in perception suggests that respondents are beginning to value authenticity and professionalism as much as if not more than traditional visual ideals and this reflects Amalia et al.'s (2023) research, where respondents are starting to appreciate realness more than strict perfection. From this perspective, Jeongyeon's presence in the MV challenges the assumption that only certain body types can embody sexiness or idol appeal. Her continued success, despite not fitting the conventional mold, signals a gradual but meaningful change in industry standards.

c. Deconstructing Beauty Standards: From Theory to Industry Change

The interview responses reflect broader societal debates about beauty standards in K-pop and beyond. Some respondents, like DD, acknowledged that the industry is gradually embracing diversity, stating, "People just have to enjoy their performance, not to change the idols to be their dolls." This sentiment aligns with previous research by Ma'isyatusy Syarifah (2022), which found that beauty is increasingly associated with authenticity rather than rigid physical perfection. However, lingering biases persist, as seen in SM's emphasis on an idol's face as their most important asset. This echoes findings from the Unpad Geulis study (Thariq, 2022), where curated beauty standards created immense pressure to conform.

Globalization also plays a significant role in reshaping beauty ideals. YR's observation that Hwasa's "thick" physique aligns more with Western standards highlights how K-pop's aesthetic preferences are being influenced by international markets. This duality suggests that while change is occurring, it remains uneven and questioned. Applying Derrida's deconstruction theory, both Hwasa and Jeongyeon disrupt traditional norms by embodying traits typically deemed "unideal." Hwasa's dark skin, full lips, and curvaceous body challenge the pale, slim type, while Jeongyeon's confidence in facing criticism changes what it means to be a "visual" idol.

Perception theory (Mulyana, 2000) further explains the varied respondent reactions. The attention stage is triggered by striking visuals e.g., Hwasa's bold makeup, while selection depends on personal biases e.g., some fixate on body size, others on charisma. Finally, interpretation is shaped by cultural context, what one viewer sees as *eksotis*, another may label *tidak sesuai standar*. These cognitive processes underscore why beauty standards are so deeply entrenched yet simultaneously evolving.

B. Factor which influences the perception deconstruction

There are two perception factors: internal and external. Internal factors depend on the process of understanding something including the value system, goals, beliefs, and responses to the results achieved. While the external factors are in the form of the environment. According to Mulyana (2000:168) there are two kinds of factors that influenced perceptions.

1. Internal the value system, goals, beliefs, and responses to the results achieved

From the findings, it was found that several internal factors influence the deconstruction of beauty standards in Korean female idol music videos. These factors include internal value systems, goals, beliefs, and personal achievements.

Internal values can be seen in how different respondents view beauty. Some focus on physical appearance, while others focus on non-physical aspects. The standards of beauty varied among the respondents. For example, DD, SM, and SN see beauty based on physical appearance,

though with some differences in their interpretations, while YR, QR, and MF focus on a person's attitude when considering beauty standards.

In addition, in the context of goals, these also influence their perceptions. For example, one respondent, SN, believes that his own ideas of how women should look to shape beauty standards. She considers a woman beautiful based on physical fitness and performance. This value is important to her and affects how she perceives the construction of beauty standards in the music videos.

In the context of internal achievement, one respondent, DD, stated that someone with flawless physical appearance, such as clear skin, is one definition of beauty. Her past personal experiences with skin problems influence this. Now that she has overcome these issues, it affects how she appreciates beauty in others. Similarly, SM places more value on someone's beauty because of her internal experiences with achieving weight loss.

2. External hobbies or entertainment consumed, discussions, exposure to communication or organizations, and outsiders' perspectives on how other people view someone.

From previous research, perceptions of beauty are based on physical appearance, such as body, face, and eyebrows, eyes, hair, to the attributes used by women, such as clothes, is very important to determine the level of women's beauty (Syarifah, 2022). In terms of attention, this is influenced by physical appearance, such as the body, face, and eyebrows, whenever people observe a woman's physique or attributes, like clothing or makeup. They will pay attention to these aspects, forming perceptions, whether positive or negative, and this becomes a factor that influences our perception.

Amalia et al. (2023) found that realistic and diverse representation in advertising positively impacts women's confidence, body image, and self-acceptance, while reducing pressure to conform to unrealistic beauty standards. Additionally, the rise of body positivity on social media promotes inclusivity and challenges traditional beauty norms, making women feel better represented as consumers. Reducing unrealistic beauty ideals in the media can also help lower body image issues and eating disorders.

This is in line with the results of the interviews that were conducted. The researcher found that the respondents saw the meaning of beauty as someone who has a good appearance that has fair skin, is charming, has a good first impression, and by just looking at their face we can be amazed.

The different perspectives can produce different perceptions and interpretations regarding the meaning of “beauty standards.” Based on this research, the researcher also found that the beauty standards is not only about appearance (physical) beauty but more than that. Some respondents think that beauty is about the way they think, imagine, believe in themselves and other things. Some respondents also believe that beauty means people who can accept their appearance as it is, even though it is not suitable to the “standards” that exist in society or in their environment. They believe that attitude is the most important thing to stand out from beauty. Being a good person, having a good attitude and personality, and good traits will emit someone’s inner beauty.

“Beauty is a subjective concept that encompasses a variety of qualities and characteristics that are pleasing to the senses or evoke a sense of admiration or satisfaction. It can refer to the physical attractiveness of a person, object, or natural scenery, as well as qualities such as grace, harmony, balance, or excellence in various forms” (Interview with SN, June 17, 2023).

However, with globalization through the media, it is affecting ideas, social developments, and culture itself. Through magazines, television advertisements, international beauty contests and other platforms, the mass media seems to send a message that there is an “international beauty standards.” The concept of the beauty standards refers to physical beauty and its term also refers to the beauty standards for women.

Modern philosophy has another understanding of deconstruction which is a process of understanding as a breakdown of stereotypes (thinking) and the creation of a new context that already exists in society, especially in Korean society. This phenomenon happened as Mulyana (2000:75) states that this is included in the perspective that is related to the external factor and included in social perception. Where it is the process of capturing the meaning of social objects and events that we experience in our environment.

What someone sees can influence the formation of the perception of “beauty standards” itself, of course this is due to several factors; firstly, there is the role of the media in it, and the

that people watch or see, so when someone sees it is good and they like it, automatically it will influence their perception and become a standard and then they will implement it. According to Mulyana (2000:75) perception of beauty standards belongs to social perception. It is the process of capturing the meaning of social objects and events that we experience in our environment. Everyone has a different picture of the reality around them. That is the reason why external factors were implied to the perception of the respondent about the deconstruction of the beauty standards in Korean idols' female music videos.

CHAPTER 5

CLOSING

A. Conclusion

According to discussion of the finding, it can be found that beauty has no fixed standards, it cannot be defined or confined to a specific set of criteria. What is considered beautiful depends on each individual's perspective. All of the respondents perceived a deconstruction of beauty standards in Korean female idol music videos. Their perceptions indicate a shift in beauty standards, particularly evident in Hwasa's "Maria" and Jeongyeon's appearance in Twice's "Hare Hare" music videos. In previous Korean female idol music videos, beauty standards focused mainly on physical appearance. For example, even if their height was different, it could be adjusted by wearing high heels. However, in the music videos of Hwasa and Jeongyeon, the respondents' perceptions seemed different, as they accepted the concept of beauty presented in these videos.

Although some respondents still believe that beauty is defined primarily by physical appearance, all of them agreed that contemporary beauty standards extend beyond looks. These standards now encompass professional talent in singing and dancing, and self-presentations, acknowledging that idol status entails constant public scrutiny.

The analysis reveals that while Hwasa and Jeongyeon possess physical appearances that deviate from K-pop's conventional standards, they also represent a growing acceptance of diverse beauty ideas. Their success challenges the industry to expand its definitions of attractiveness, prioritizing authenticity and talent over rigid aesthetics. This perception is influenced by several internal and external factors. Regarding internal factors, the study found that their personal values, goals, beliefs, and experiences influence respondents' perception of beauty in Korean female idols' music videos. Some focus on physical appearance, while others pay more attention to attitude, talent, or performance. Past experiences, such as overcoming challenges or achieving goals, also affect how they view beauty. Overall, beauty is understood not solely through physical attributes but also through personal values and experiences. Conversely, external factors identified in the research indicate that beauty standards encompass not only physical attributes, such as body type, facial features, skin tone, and attire but also inner qualities such as attitude, personality, and self-confidence. Different people have different ideas

of what is beautiful, and these perceptions are influenced by both internal factors, like personal values and beliefs, and external factors, such as media and globalization. Modern media, social media, and advertising play a dual role in shaping and challenging traditional beauty ideals by presenting more realistic and diverse representations that help women feel more accepted.

Overall, beauty is a subjective concept that combines physical traits, personal qualities, and self-presentation. People form their own understanding of beauty based on what they see, experience, and value in their environment. This is in line with Deddy Mulyana theory that perception is shaped by individual experience and cultural background. Therefore, beauty standards are flexible and can change over time. With this, the researcher found that Derrida's deconstruction theory is still relevant when discussing beauty standards, as it is reflected in the findings of this research. The findings show that beauty standards are not fixed and can be interpreted in different ways based on each individual's experiences.

B. Research Limitation

In this study, not all informants' data were collected directly or through face-to-face interviews. Some informants were interviewed online and thus introduced certain limitations, such as limitations on observing non-verbal cues and environmental context.

C. Suggestion and Recommendation

1. Academic

This research contributes to Communications by demonstrating that audience perceptions of beauty standards are dynamic and influenced by media as well as personal and cultural experiences. The findings suggest that audiences actively construct meaning rather than passively accepting dominant beauty standards. Future research could explore similar pressures and shifts in beauty standards among male idols, examine cross-cultural respondents' perceptions, and investigate the accelerated role of social media in evolving these standards. Such studies could further inform public awareness campaigns promoting body shapes, facial

features, and skin types. It is recommended that future studies utilize a more diverse range of case studies to provide broader perspectives on beauty standards in the idol industry.

2. Practical

The cases of Hwasa and Jeongyeon demonstrate that beauty standards are not static but are continually being negotiated and redefined. The prominence of idols like Hwasa and Jeongyeon illustrates that artistic evaluation extends beyond physical appearance to include professional competencies, but also by other supporting aspects such as dance ability, vocal quality, and the positive character values shown by the idols.

Practically, future research can also compare how beauty standards or body image are deconstructed across different pop cultures inspired by K-Pop, such as Indonesian Pop (I-Pop), Thai Pop (T-Pop), and other countries influenced by K-Pop. This comparison can show whether the deconstruction of beauty standards is similar or different in each cultural context. Indonesia, for example, has had several girl groups trying to adopt the K-Pop style since the early years. If Korean female idols have started to deconstruct the concept of beauty, future research can explore whether Indonesian female idols who follow the K-Pop style also do the same. It would be interesting to see whether they create their own form of deconstruction, or instead still maintain the status quo by following existing beauty standards, whether those are Hollywood beauty standards or traditional Asian beauty standards.

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ATTACHMENT

Before the interview, the researcher showed three music videos: Gee by SNSD, Maria by Hwasa, and *Hare-Hare* by TWICE

A. Draft Interview

1. Data Respondents (G-form)

- a. What is your name?
- b. Where are you from?
- c. How old are you?
- d. What is your recent education?
- e. What is your job?
- f. Do you like watching music videos?
- g. Do you consider yourself a beautiful person?
- h. Monthly income?
 - 1) < Rp1.000.000
 - 2) Rp1.000.000 – Rp2.000.000
 - 3) > Rp2.000.000

2. Data General

- a. What do you think is the definition of beauty? Please explain it!
- b. What beauty standards do you know? Please explain it!
- c. What is the standard of beauty in your family or environment? Please explain!
- d. Do you have your own beauty standards? Who or what (media) is your role model? Mention!
- e. Are you required to be a beautiful person in your family or environment? How? If not, what is the reason?
- f. Have you had any experience with beauty standards, such as bullying? Can you tell?
- g. Do you know some Korean idols? Mention!
- h. Have you watched any MV? Please tell me about it!
- i. How is your interactivity when watching Music Videos or listening to K-Pop songs?
- j. What do you think about Korean MVs? Please explain!
- k. Do you know what the beauty standard in South Korea is like? Please explain it!

3. Questions about Deconstruction of Beauty Standard Korean Female Idol MV

a. Hwasa – Maria MV

- 1) When you see Hwasa in her MV, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the K-pop beauty standard?
- 2) From the MV, which part do you think shows the beauty side of Hwasa? Why? Please explain in what scene!
- 3) From the MV, which part do you think shows the unbeautiful side of Hwasa? Why? Please explain in what scene!

b. Jeongyeon – Hare-Hare by Twice

- 1) When you see Jeongyeon in that music video, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the K-pop beauty standard?
- 2) From the short video, which part do you think shows the beauty side of Jeongyeon? Why? Please explain in what scene!
- 3) From the MV, which part do you think shows the unbeautiful side of Jeongyeon? Why? Please explain in what scene!

c. Deconstruction

- 1) After seeing those two videos, from the scene, the artist, what do you think beauty is? Is there any change in the meaning of beauty standards? Please tell me!
- 2) After you know the previous beauty standards for Korean Female Idol, do you accept the non-standard of these two artists? Give a reason!
- 3) Do you know some idols who do not live up to South Korean beauty standards? Mention!
- 4) What do you think if a Korean Idol (female) does not meet the established beauty standards? Please explain it!
- 5) What do you think about people making malicious or hate comments about Korean idols who don't meet beauty standards?
- 6) What is your opinion about the changing beauty standards for idols and artists that are currently happening? Please explain!
- 7) How do you feel or think about the differences between previous and present? Please explain!
- 8) Do you often discuss or share beauty standards with others, society or writing? Why and how?
- 9) How do you feel about the deconstruction effect of beauty standards?
 - a) Present
 - b) Effects of Hwasa's MV
 - c) Effects from Jeongyeon's MV

B. Transcript and Data Respondent

1. Transcript Respondent 1

- a. Name: SM
- b. Where are you from? Yala South Thailand
- c. Age: 24yo
- d. What is your recent education? Collage
- e. What is your job? Student
- f. Do you like watching music videos? Yes, but prefer Pop Thailand
- g. Do you consider yourself as a beautiful person? *Gak terlalu, tengah-tengah*
- h. Monthly income? > Rp2.000.000

Mai: Halo SM.

SM: Halo Mai.

Mai: What is your name?

SM: My name is SM

Mai: Where are you from?

SM: I'm from Yala, Yala is South of Thailand.

Mai: How old are you?

SM: I'm 24 years old.

Mai: What is your recent education?

SM: *Apa* recent education?

Mai: *eee pekerjaan saat ini*, I mean your job.

SM: *oh, mahasiswa ya, sekarang mahasiswa*

Mai: Do you like watching music videos? *Senang tak SM nonton macam-macam tadi tapi yang bukan Korea?*

SM: *Oh, senang-senang, ya, senang.*

Mai: *Tapi lebih senangnya yang bukan dari Korea ya?*

SM: *iya, senang lagu dance Thai gitu.*

Mai: *contohnya siapa? Artist nya siapa?*

SM: *eh, lagu kek lagu kek Pop, lagu kek gitu bukan kek dance.*

Mai: *Tapikan Pop juga ada music vidoenya kan? SM lebih suka lagu yang kaya gitu? Misalnya siapa?*

SM: *Heeh, iya. Pop. Banyak, nanti SM kirim*

Mai: *Oke. SM merasa tak kalau suwai itu beautiful person?*

SM: *Beautiful person? Enggak*

Mai: *gak apa, jujur aja. SM merasa SM cantik tak?*

SM: *Tengah-tengah, gimana ya? Gak terlalu, tapi bukan gak cantik tapi tengah-tengah gitu.*

Mai: *Ok, SM incomenya berapa per bulan? Income itu duit.*

SM: *duit, eee 3 juta. Di kampus dapat 2 juta, kadang-kadang 2 juta lebih-lebih gitu, ya 3 juta lah.*

Mai: *kalau dari orang tua?*

SM: *orang tua, tergantung. Kadang-kadang, ini kampuskan sudah kasih kan 2 juta? Ini kadang-kadang kalau habis, SM minta gitu. Minta kek- kadang-kadang 500, kadang satu juta. Kampus sudah kasih, sudah banyakkan 2 juta? Trus ya sudah cukup itu 2 juta, kadang-kadang lebih.*

Mai: *berarti incomesnya sekitar 2 juta dan 3 juta ya.*

Mai: *menurut SM, cantik itu apa?*

SM: *cantik itu, orang lihat itu kaya menarik gitu, putih. Terus cantik itu putih terus first impression kalau orang lihat itu kaya wah.*

Mai: *kalau menurut SM, tadi kan SM bilang cantik itu kalau orang bilang wah kan? SM melihat orang kaya wow itu kaya gimana? Misal matanya gimana, hidungnya gimana, menurut SM gimana?*

SM: *kalau matanya itu, ini.*

Mai: *alis?*

SM: *iya alisnya itu kaya...*

Mai: *tebal?*

SM: *tebal! Eh bukan tebal, tapi punya alis. Trus matanya kaya cek, naik.*

Mai: *oh, agak sipit? Agak naik gitu?*

SM: *gak terlalu sipit*

Mai: *matanya normal tapi ujungnya agak naik ke atas gitu ya?*

SM: *iya. Terus hidung mancung gitu lah.*

Mai: *bibirnya gimana?*

SM: *haha bibirnya gimana sih?*

Mai: Menurut SM bibir yang bagus gimana?

SM: em. Bibirnya tipis gak terlalu tebal.

Mai: Itu kan menurut SM, kalau keluarga SM atau di Thailand sana orang cantik tuh menurut mereka tuh gimana?

SM; mmm... mungkin kalau udah pinter, orang rasa tuh kek “uh, jadi rasa cantik”

Mai: itu di Thailand?

SM: eee kadang-kadang orang lihat gitu, kadang-kadang oh lihat di luar aja, cuman kaya putih atau lihat mukanya “oh orang ini cantik” gitu. Kadang-kadang mukanya gak terlalu cantik tapi perbuatan terus apa yang dia lakukan orang-orang lihat jadi oh cantik.

Mai: oh, itu orang tua SM yang mikir gitu?

SM: iya

Mai: kalau teman-teman SM lihat orang cantik tuh kaya gimana?

SM: kayanya lihat di luar aja, kek langsung, kalau lihat pas ketemu putih, hidung mancung, atau mata nya sipit langsung bilang “oh cantik”

Mai: oh, jadi standard nya orang Thailand gitu ya? Dari matanya dll?

SM: iya

Mai: kalau suwai melihat orang cantik gitu juga?

SM: iya

Mai: apa karena temen-temen SM ngeliat cantik gitu makanya SM lihat cantik gitu juga?

SM: iya

Mai: SM melihat orang cantik tuh dari perilakunya juga gak?

SM: lihat juga

Mai: tapi biasanya yang pertama kali dilihat menurut SM itu yang cantik kaya...

SM: dari muka, dari badan

Mai: badannya tuh yang gimana SM?

SM: yaa gak gendut lah, ada shape

Mai: shape? Ada lengkungan ya?

SM: iya gitu

SM: trus kaki ni kek panjang kek miss Universe hehe, ya gitu

Mai: kaya miss universe panjang, tinggi gitu ya?

SM: iya, tapi ada juga yg cute gitu sih. Kek- orang kecil tapi kek lucu gitu liatnya. Kadang-kadang gak bisa banding diantara cute dan beautiful

Mai: hooo SM agak susah ya membandingkannya?

SM: iya

Mai: tapi SM melihat standard cantik ya kaya yang tadi putih, tinggi, kakinya panjang

SM: iya gitu

Mai: suwai ada gak experience tentang beauty standard?

SM: pengalaman tentang?

Mai: tentang beauty standard. Misalnya, SM ditengah-tengah nih anantara cantik dan enggak, misalunya ada gak teman SM yang merasa SM tuh gak cantik, jadi SM dibully gitu

SM: oh, belum pernah, adanya cantik gitu

Mai: oh, cantik. Apa katanya?

SM: kek, kadang-kadang “wah hari ini cantik” kadang-kadang SM di kost “SM, aku liat kamu cantik juga ya”, jadi kaya gitu. Jadi kaya rasa, oh belum pernah dengar orang gak bilang cantik. Sombong betul haha

Mai: berarti kebanyakan orang bilang SM cantik

SM: iya, tapi kadang SM gak percaya juga haha gitu

Mai: kalau misalnya orang tua SM pernah gak muji SM, cantik gitu

SM: gak terlalu muji,

Mai: gak pernah bahas itu kah?

SM: bukan gak pernah, pernah cuman kalau SM bilang “cantik gak?” kalau kita mau keluar ke mana trus bilang “ini udah cantik gak?” “oh udah cantik dah cantik” kalau kek bias aitu gak bilang, cuman kalau tanya baru bilang

Mai: kalau dari saudara-saudara SM? Sepupu atau cousin?

SM: bilanganya cantik

Mai: jadi kek dibully gitu gak pernah ya?

SM: mmm... oh cuman kalau ini bisa ga? Kaya bully mata sipit

Mai: bisa

SM: kadang-kadang bullynya “mata sipit, oh SM mata sipit nanti gak liat jalan” “eh hati-hati nanti ada batu” trus ini gak ada apa

Mai: alis?

SM: iya alis, “gak ada alis” gitu tapi ya gitu-gitu aja, gak terasa kek- gak papa, santai-santai aja, gak masuk di dalam hati kek orang kek rasa kek bercanda kek mainan gitu aja

Mai: tapi kalau badan ada gak yang komen? “ih SM terlalu gendut”

SM: ada ada! Ada ini, perut yang tadi yang gendut, kadang-kadang kaya orang hamil, mau nangis.

Mai: itu siapa yang bilang?

SM: itu teman, kek teman dekat, kalau orang lain gitu enggak, kek bercanda. Kadang-kadang SM kan kalau di kontrakan kan pakai baju kaya ck, kalau di luar kan pakai baju rapi, kalau di kontrakan kan pakai baju tidur, baju di rumah, baju santai-santai. Terus, jadi kelihatan gitu. Kadang-kadang perut kaya rasa perut...

Mai: gendut gitu ya? Buncit?

SM: iya gendut, mirip orang hamil gitu. Tapi cuman bercanda

Mai: gak masuk dalam hati

SM: oh, enggak enggak

a. Do you know some Korean idols? Mention!

Tau beberapa, Bambam, Nichkhun karena mereka orang Thailand. Lisa, Jennie dari Blackpink. SM tau group nya seperti BTS dan Twice, tapi tidak tau membernya.

b. Have you watched any MV? Please tell me about it!

Untuk MV Korea gak pernah, SM cuma beberapa kali mendengar lagunya aja. Tapi untuk lagu Thailand karena SM paham artinya kadang-kadang jadi melihat MV nya.

c. How is your interactivity when watching Music Videos or listening to K-Pop songs?

SM lebih suka/enjoy dengar musik yang SM paham artinya, dengar liriknya dan ikut nyanyi biar lebih fun. Mungkin karena beda bahasa dengan Kpop song, SM jadi tidak paham, jadi tidak terlalu interest dan enjoy dengan lagunya. Tapi, kadang saat mendengar musiknya ya enak juga, tapi ga paham artinya. Meskipun SM tidak paham liriknya tapi SM suka lagu Cupid by Fifty Fifty dan Descendants of the sun osts, mungkin karena lagunya/beat slow.

d. What do you think about Korean MVs? Please explain!

Mantap. Dari dance, sound, musik, artisnya cantik-cantik, outfit nya bagus, make up, itu semua connect membuat orang jadi suka, tertarik, mau dengar dan lihat MV Korea apalagi remaja-remaja. Beda dengan MV Thai, artisnya menggunakan baju biasa, lagunya slow, acting, ada jalan ceritanya. Personally, SM suka MV Korea tapi gak untuk tonton setiap hari.

e. Do you know what the beauty standard in South Korea is like? Please explain it! Sepertinya hidung mancung dan putih. Tapi banyak orang operasi plastik kan?

2. Questions about Deconstruction of Beauty Standard Korean Female Idol MV

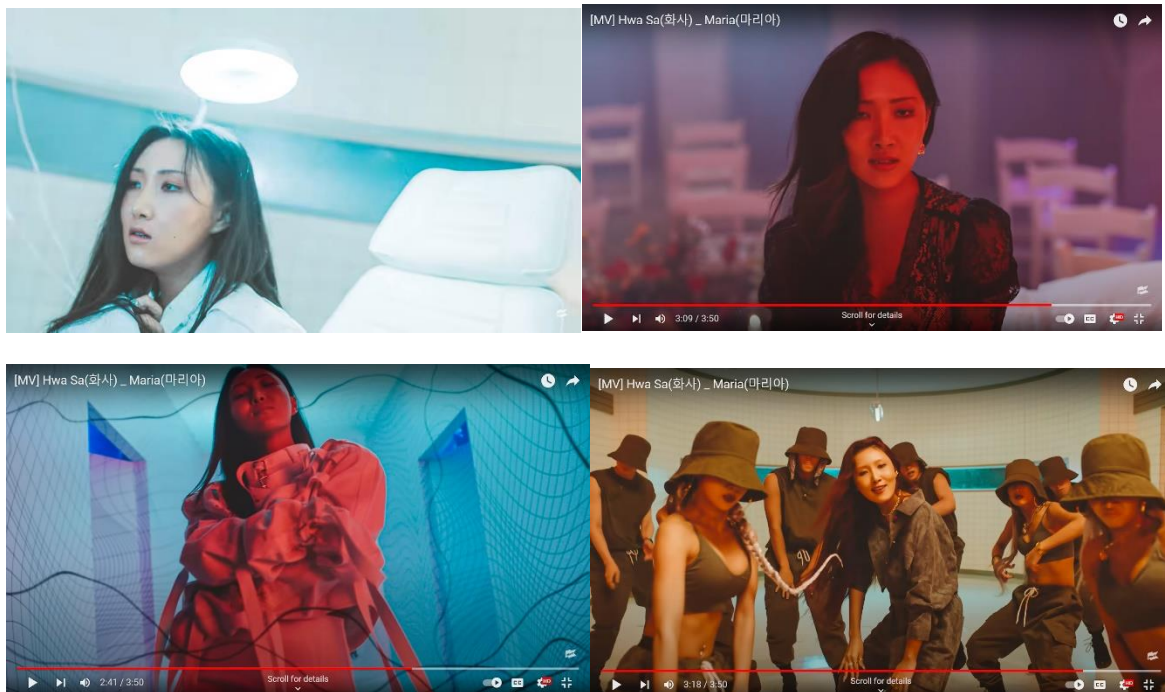
1. Hwasa – Maria MV

a. When you see Hwasa in her Music Video, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the K-pop beauty standard?



Kadang-kadang SM melihat dia cantik tapi kadang juga enggak. Menurut SM dia gak sesuai dengan kpop beauty standard, karena dia gendut, di video pun gak sesuai, alis, bibir, gak ada aegyo sol, payudara terlalu besar. Dia terlihat besar dari beberapa angle.

b. From the short video, which part do you think shows the beauty side of Hwasa? Why? Please explain in what scene!



Hidung, mata, nya bagus. Pas dia pakai pakaian yang tidak ketat dia terlihat ok.

- c. **From the MV, which part do you think shows the unbeautiful side of Hwasa? Why? Please explain in what scene!**



Menurut SM Hwasa tidak terlalu cantik. Alisnya kurang tebal, badannya kelihatan besar, paha terlihat besar, mukanya terlalu besar, tulang pipi terlalu tinggi, bibir bawahnya terlalu tebal, perutnya berlipat. Past pakai baju ketat jadi gak enak lihatnya.

2. Jeongyeon – Hare-Hare

- a. **When you see Jeongyeon in Twice Hare-Hare, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the K-pop beauty standard?**



Pas nonton videonya dibagian dance bersama atau pas dia jauh, kalau tidak terlalu fokus ke dia gak kelihatan kalau dia beda kecuali kalau ada yang tunjuk. Karena SM gak tau orangnya. Dia tidak sesuai dengan standar, tapi dia cantik, putih, hanya badannya.

- b. From the short video, which part do you think shows the beauty side of Jeongyeon? Why? Please explain in what scene!**



Dari muka atau ekspresinya, akting, lagu kelihatan natural. Dia sebenarnya cantik, tapi karena dia gendut jadi kurang.

- c. From the MV, which part do you think shows the unbeautiful side of Jeongyeon? Why? Please explain in what scene!**



Dia kelihatan lebih gendut di beberapa angle, jadi orang kadang lebih fokus lihat dia. Pas dia di tengah / center / zoom, dia jadi lebih kelihatan gendut, perut buncit, jadi beda.

3. Deconstruction

- a. After seeing those two videos, from the scene, the artist, what do you think beauty is? Is there any change in the meaning of beauty standards? Please tell me!**

Ya ada perubahan, cantik gak cuma kurus, kaki panjang, seperti Jeongyeon dia gendut, tapi mukanya cantik.

- b. After you know the previous beauty standards for Korean Female Idol, do you accept the non-standard of these two artists? Give a reason!**

Ya gak papa, kalau orang accept mereka. Mereka aktingnya bagus, jadi orang yang melihat pun jadi follow dan enjoy dengan lagunya.

- c. Do you know some idols who do not live up to South Korean beauty standards? Mention!**

Enggak.

d. What do you think if a Korean Idol (female) does not meet the established beauty standards? Please explain it!

Nggak papa. Kalau mereka gak cantik ya cuma lihat aja, cukup tau. Tapi memang, menurut SM seorang artis yang paling berpengaruh adalah muka.

e. What do you think about people making malicious or hate comments about Korean idols who don't meet beauty standards?

SM gak setuju dengan orang yang komen jelek. Idol sudah kasih effort, lagunya, present, aktingnya bagus, respect lah, enjoy.

f. What is your opinion about the changing beauty standards for idols and artists that are currently happening? Please explain!

Gak apa-apa. Orang tetap bisa jadi artis even gendut. Seperti dua orang tadi, views MV mereka banyak, mereka populer, artinya orang-orang pada menerima perubahan tersebut.

g. How do you feel or think about the differences between previous and present? Please explain! Example SNSD previous.

Bagi aku, beauty standard mungkin kulit putih, mata besar, hidung menonjol, wajah jernih, mulut berbintik-bintik, kaki kecil, seperti itu kayanya. Yang video dulu beauty standard-nya harus kurus, cantik, bertubuh bagus kek kaya model body. Tapi, yang video sekarang beauty standard-nya udah berubah lihatnya di ada satu yang gendut itu tapi dia juga bisa masuk di dalam group dancer juga. Seperti saat ini, standar estetika telah berubah sebab sudut pandang lebar atau lihat secara luar. Perubahan estetika tidak hanya harus memiliki bentuk tubuh yang baik, kurus tetapi juga dalam berbagai bentuk kecantikan. Mungkin gendut juga salah satunya.

h. Do you often discuss or share about beauty standards with other people, society or writing? Why and how?

Pernah sama teman-teman saja. Pas kita ketemu atau melihat orang cantik kita bilang “wow” dan bahas orang itu, tapi ya bahasnya disaat itu aja sambil ngobrol-ngobrol biasa.

i. How do you feel about the deconstruction effect of the beauty standard?

- 1. Present:** Orang akan berpikiran, “oh dia gendut, putih, bisa tetap jadi artis juga weh yang penting bisa nyanyi, dance, pintar akting”. Tapi ya jangan terlalu gendut.
- 2. Effects of Hwasa's MV:** Seksi, kalau orang-orang lihat mungkin suka. Tapi kita orang muslim ya gak bisa. Effect nya idol selanjutnya atau junior atau remaja-remaja jadi gak bagus lihatnya, mereka jadi ikut seksi.
- 3. Effects of Jeongyeon's MV:** sama seperti present.

2. Transcript Respondent 2

A. Data Respondents

- 1. Name:** YR
- 2. Where are you from?** Pontianak
- 3. Age:** 23yo
- 4. What is your recent education?** Collage
- 5. What is your job?** Student dan mencoba buka usaha kecil-kecilan.
- 6. Do you like watching music videos?** Iya. karena dapat visualnya dan banyak grafik warna-warninya. Kalau mau lihat orangnya langsung biasa nonton dance practice nya. Kalau untuk non Kpop suka lihat MV rapper yang animasi, pengen lihat art-nya bagaimana. Untuk entertains saya.
- 7. Do you consider yourself as a beautiful person?** Rata-rata, masih ada plus dan minus.
- 8. Monthly income?** > Rp2.000.000

B. Data General

1. What do you think is the definition of beauty? Please explain it!

Definisi beauty adalah cara orang memandang seseorang. Sekarang ada campaign yang menganggap plus size sebagai “beauty” untuk memperhalus kata obesitas dan orang gemuk. Untuk diri sendiri beauty itu lebih ke bersyukur, self yourself (love your). Untuk ke cewe gak cuma look tapi ke sikap/sifat juga. The inner beauty.

2. What beauty standards do you know? Please explain it!

Untuk di Indonesia campur tapi lebih mengarah atau mengadopsi look orang Western; kulit putih, langsing, good looking attractive. Sedangkan orang Western sendiri lebih suka orang Asia, kulit kecoklatan.

3. Do you have your own beauty standards? Who or what (media) is your role model? Mention!

Beauty standard for me adalah cara orang membawa diri sendiri, mengekspresikan diri, karena kharismanya berbeda, kalau di compare antara orang yang punya karisma (dengan look yang biasa) dengan beberapa orang cantik (fisik) lainnya akan terlihat beda, terlihat menonjol. Untuk sampai dijadikan role model itu gak ada, paling mengadopsi apa yang menurutku sesuai atau cocok denganku, dari style, ngerawat diri, make up, dan biasanya itu dari beberapa influencer. Karena saya Chinese, biasanya untuk referensi berpenampilan atau outfit dari K-Pop idol cowok yang mana penampilan mereka sudah diatur.

4. Are you required to be a beautiful person in your family or environment? How? If not, what is the reason?

I don't think so. Lebih keperubahan dari puberty. Dari sebelum kuliah lalu balik ke Pontianak saat kuliah, orang menganggap ada perubahan fisik, lebih better. Untuk behavior beauty paling akhir-akhir ini ada beberapa teman yang sudah lama gak ketemu ada bahas tentang sifat saya yang berubah, yang dulunya lebih contrast sekarang lebih calm. It is a good thing asal ga ngerugiin diri sendiri dan orang lain.

5. Have you had any experience with beauty standards like, bullying? Can you tell?

Sering, tapi untuk literally bully gak pernah, lebih ke candaan rasisme “karena Cina”. Praise dengan cara mengolok. “Kau ni minoritas, China, sipit” dari teman-teman satu circle dengan context bercanda. Dari berpenampilan juga “kau tuh Cina, kau tuh bisa berpenampilan seperti ini, sedangkan aku ni kulit badan aku ni coklat jadi gak cocok buat gini-gini”. Untuk beberapa context teman-teman saya merasa insecure. Saat menyemir rambut pun ada bahasan “nda bisa, kalau kau tuh Cina, warna apa aja cocok, karena kulit putih. Sedangkan, aku yang kulitnya kecoklatan dikit ga cocok dengan warna ini, ngarahnya jadi jemet”. Pernah aku dan teman-teman lagi bercanda tentang jokes minoritas, Cina, salah satu pacar teman bilang “kok gitu sih sama dia? Jahat,” mungkin karena dia gak kenal, sedangkan kami menganggap itu candaan satu circle. Dulu teman-teman sering bercanda begitu karena ketidaktahuan, berdasarkan look aja, sedangkan sekarang mereka lebih tau, mengertilah dengan hal-hal itu.

6. Do you know some Korean idols? Mention!

Banyak. Super Junior, Bigbang, 2ne1, SNSD, Blackpink. Untuk beberapa nama idols atau anggota yang lain juga tau, tapi gak terlalu dalam. Karena karya mereka yang sudah booming.

7. Have you watched any MV? Please tell me about it!

Yes. Twice, untuk Blackpink hampir semua MV. Beberapa video Itzy juga, karena kebetulan memernya sedikit jadi lebih mudah mengenal mereka. Untuk NewJeans aku agak susah ngebédain muka mereka tapi ada satu orang yang mukanya lebih ke barat-baratan, jadi lebih mudah dibedakan.

8. How is your interactivity when watching Music Videos or listening to K-Pop songs?

Yang aku lihat bukan hanya lagu, dance mereka tapi juga performance, stage acts, mereka seperti saat konser dan itu membuat aku amaze. Setiap label punya standard masing-masing, dari look mereka, standard beauty mereka, dari MV banyak seperti properti-properti yang membuat videonya terlihat “wah”. Seperti Blackpink ada scene studio ada tank, di solo Rose ada mobil yang diledakkan, keren, mereka niat sampe segitunya. Dari lagu, visual, outfit merupakan daya tarik mereka.

9. What do you think about Korean MVs? Please explain!

Mereka punya standar atau pasarnya sendiri dibandingkan dengan MVs Western terutama America. Seperti Eropa kan ada beberapa yang vulgar juga. Kalau nonton MVs ini pasti terlihatlah perbedaannya. Tapi kalau untuk di compare lebih prefer America MVs.

10. Do you know what the beauty standard in South Korea is like? Please explain it!

Aku nonton drama Korea juga jadi, secara tidak langsung mereka menyelipkan isu-isu yang ada seperti beauty standard mereka. Beauty standar mereka yang aku tahu yang jelas muda, cantik, ganteng lebih mudah dapat pekerjaan dibandingkan orang yang walaupun cantik/ganteng tapi sudah tua. Brandingan mereka yang aku lihat adalah mereka dituntut harus perfect, yang gak punya skandal, perfect disini juga bukan cuma penampilan tapi juga image dan karir mereka.

Untuk fisik, kalau cowok tinggi, berotot, fit, ganteng. Kalau yang cewek kurus, cantik, putih, langsing, tinggi. Tapi ada satu idol cowok yang setiap perform show abs tuh agak annoying menurutku. Aku juga kurang suka kalau artis yang udah tua pakai filter untuk nutupin kerutan di matanya. Kebanyakan kan aktor sudah pada tua, umur 30an tapi masih meranin anak SMA.

C. Questions about Deconstruction of Beauty Standard Korean Female Idol MV

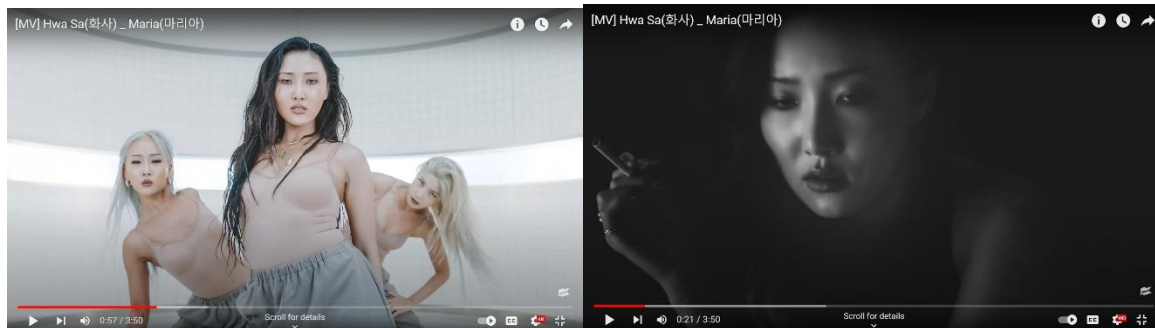
1. Hwasa – Maria MV

- a. When you see Hwasa in her Music Video, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the K-pop beauty standard?**

Bagus. Attractive. Menurutku dia gak gendut, lebih ke thick, eksotis. Dengan muka dia yang seperti itu, dibandingkan dengan artis lainnya, tapi dengan badan dia yang bagus menurutku oke aja. Untuk MV nya sendiri sih menurutku biasa aja, karena standard MV Kpop kan begini. Di MV ini dia nunjukin performance atau dance mereka, bisa dibilang itu menjadi nilai plus karena aku suka cewek dancer.

Aku kurang tau match atau enggak, aku tahu beauty standar mereka dari stereotype dan kebetulan aku belum pernah ke Korea, jadi berdasarkan yang aku lihat aja. Asumsiku sih nggak. Tapi kalau di compare sama beauty standard barat, menurutku dia cocok, karena thick, bodynya bagus, kulitnya eksotis.

- b. From the short video, which part do you think shows the beauty side of Hwasa? Why? Please explain in what scene!**



Badannya bagus, thick, muka sangarnya cantik, fear beauty. Saat dia dance juga aku suka, mereka sengaja memilih outfit begini karena mereka mau nunjukin lekukan tubuh mereka dan ini menjadi daya tariknya.

- c. From the MV, which part do you think shows the unbeautiful side of Hwasa? Why? Please explain in what scene!**

Gak ada sih. Mungkin beberapa orang menganggap ini agak vulgar, tapi karena aku sudah beberapa budaya yang kulihat, beberapa golongan, sudah sering mengadopsi budaya luar jadi menurutku biasa aja liatnya. Mv begini kan sudah melewati proses editing, sudah direview beberapa kali, menurutku dia sudah ngasih yang terbaik untuk MV ini.

2. Jeongyeon – Hare-Hare

- a. **When you see Jeongyeon in her Short Video, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the K-pop beauty standard?**

Aku suka MV nya. Menurutku MV Twice ini seksi. Tapi khusus Jeongyeon ini aku kena stereotype beauty standard Korea, merasa ada satu yang beda, menonjol, agak ganggu, yang lain seksi-seksi dan pakaiannya pendek-pendek, tapi kok yang satu ini gak terlalu seksi dan gerakannya gak terlalu gimana benar dan pakaiannya lebih tertutup. Aku mengharapkan Twice ini seksi semua.

Dia gak match sama beauty standard Kpop Idol.

- b. **From the short video, which part do you think shows the beauty side of Jeongyeon? Why? Please explain in what scene!**

Kalau definisi beauty itu cantik, ya semua cantik. Personally aku tetap bilang dia cantik. Dengan dia tetap tampil, tetep bikin video meski dengan badan dia yang udah agak lebih berat dan dia berani menurutku dia keren sih. Walaupun ada netizen yang hina-hina, tapi dia tetep perform menurutku keren. Gak insecure.

- c. **From the MV, which part do you think shows the unbeautiful side of Jeongyeon? Why? Please explain in what scene!**



Dari outfitnya, menurutku salah sih, dari bentuk badannya aja sudah beda. Dari dancenya, ada beberapa gerakan yang aku lihat dia gak leluasa geraknya. Tapi saat ada videos yang dia gak ada aku malah nyari.

3. Deconstruction

- a. **After seeing those two videos, from the scene, the artist, what do you think beauty is? Is there any change in the meaning of beauty standards? Please tell me!**

Tetap sama. Menurutku beauty yang ingin ditampilkan dari dua video itu sexy. Tapi kalau untuk dua orang itu beauty yang ditunjukkan itu aku jadi lebih aware kalau beauty itu bukan dari look aja.

- b. After you know the previous beauty standards for Korean Female Idol, do you accept the non-standard of these two artists? Give a reason!**

Aku sih fine-fine aja. Toh di YG ada dua artis yang cowok sama cewek suaranya bagus tapi look nya biasa aja bisa aja terkenal.

- c. Do you know some idols who do not live up to South Korean beauty standards? Mention!**

AKMU, Daesung or Seungri from Big Bang, Jessi.

- d. What do you think if a Korean Idol (female) does not meet the established beauty standards? Please explain it!**

Masih bisa survive, yang membuat mereka terlihat jelek itu karena stereotype Kpop idol nya.

- e. What do you think about people making malicious or hate comments about Korean idols who don't meet beauty standards?**

Aku gak peduli sih, cuman kalau ke idol kan mungkin kalau mereka baca jadi nge down, bikin insecure, kena ke mental, jelek lah kalau kena ke hati. Tapi menurutku idol itu juga mungkin gak peduli, mereka juga pasti nge filter apa yang mereka baca.

- f. What is your opinion about the changing beauty standards for idols and artists that are currently happening? Please explain!**

It's just what they are. Menurutku mereka mau ngeluasin pasar mereka and it's fine. Karena itu kan opportunity, mereka melihat momentum nya kata BTS, Blackpink kan udah go international, jadi ada opportunity/peluang, udah ada yang lihat jadi gak cuman di Asia tapi di Eropa juga, jadi kenapa enggak?

- g. How do you feel or think about the differences between previous and present? Please explain!**

Fine, menyesuaikan zaman. Aku gak tau akan laku atau enggak di pasar mereka, ya why not untuk mencoba. Tapi kalau dari judulnya "Korean Pop", minimal membernya dari orang Asia semua lah tapi ya gak ada salahnya mencoba orang diluar Asia.

- h. Do you often discuss or share about beauty standards with other people, society or writing? Why and how?**

Not often tapi pernah beberapa kali. Biasanya pembahasan ini muncul pas lagi nongkrong, discuss nya lebih ke nge jokes, kadang ya nyenggol ke isu feminis, homophobic, atau toxic masculinity.

i. How do you feel about the deconstruction effect of the beauty standard?

- 1. Present:** menyesuaikan persepsi setiap orang menstandarkan beauty tersebut dimana.
- 2. Effects of Hwasa's MV:** mungkin mereka lagi speak up dengan cara mereka sendiri. Membuat orang lebih berani ke diri sendiri gak cuma cewek tapi cowok juga bisa, ada figur yang bisa dilihat.
- 3. Effects of Jeongyeon's MV:** positive nya membuat audience mereka lebih aware sama dan gak insecure sama diri sendiri. Kalau negative nya mungkin sepuluh tahun kedepan bakal ada idol yang gemuk-gemuk semua, kita gak tau. Takutnya ini meng influence orang “tanpa merawat diri itu gak masalah” padahal itu masalah. Minimal olahraga, kalau sampai gemuk kan parah, yang penting sehat.

3. Transcript Respondent 3

A. Data Respondents

- 1. Name:** DD
- 2. Where are you from?**
- 3. Age:** 23yo
- 4. What is your recent education?** College Student
- 5. What is your job?** Student
- 6. Do you like watching music videos?** Yes
- 7. Do you consider yourself as a beautiful person?** Kinda
- 8. Monthly income?** Rp1.000.000 – Rp2.000.000

B. Data General

1. What do you think is the definition of beauty? Please explain it!

Actually, I have two answers. First, beauty is when the person itself can accept (make peace) about what they are and do not care about the standards that everyone makes as long as it's not breaking the norms. Second, beauty is when the people, mostly, say the beauty of something. Somehow, we have to accept that we are living with people, and we need validation from others because sometimes we do not know “us” from the others perspective.

2. What beauty standards do you know? Please explain it!

I only know the general, which is, tall (min. 160-ish, depending on the country that you live), skinny, sharp nose, symmetrical face, double eyelid, acne-free, etc.

3. What is the standard of beauty in your family or environment? Please explain!

In my (main) family, there is no standard of beauty that matters. Even when I have acne, that is not a big deal for them, but we will get advice too. For example, we have to sleep early and do not forget to change the bed linen, spreng. But it's different when it comes to so-not-close families. Sometimes they ask “*kok jerawat sekarang?*” and so on. So, I think the beauty standard in my (second) family is clear skin. Oh, and also white skin.

4. Do you have your own beauty standards? Who or what (media) is your role model? Mention!

Yes, I do. My standards of beauty are, under 55kg, acne free, i'm trying, and clear skin. My role model is Minatozaki Sana from TWICE. I have seen her efforts from zero to her own "beauty standard"

5. Are you required to be a beautiful person in your family or environment? How? If not, what is the reason?

I guess, yes. Sometimes I am also confused why they call me beautiful when I look in the mirror... nope. Perhaps it's because I have a white skin. Not white, I mean, light color, sorry, I don't know what it called

6. Have you had any experience with beauty standards, such as bullying? Can you tell?

Yes, I have. I think it's not a bully because I also feel the same way. So, I have a big head. Not that big but yeah, the shape is supporting to be called like that. Sometimes, I just found myself bullying myself for having this big head.

7. Do you know some Korean idols? Mention!

I do. I think there are many but I will tell 10 of them. Im Nayeon, Yoo Jeongyeon, Hirai Momo, Minatozaki Sana, Park Jihyo, Myoi Mina, Kim Dahyun, Son Chaeyoung, Chou Tzuyu, and Cha Eun Woo.

8. Have you watched any MV? Please tell me about it!

I have a lot. All of TWICE's MV, some of ITZY's, NMIXX, Stray Kids, G-Idle, IU's MV, and many more.

9. How is your interactivity when watching Music Videos or listening to K-Pop songs?

I dance to it if I know the choreography

10. What do you think about Korean MVs? Please explain!

Cool. I don't really watch any MV, western, eastern, etc, so I can't compare. But for Korean MV, I think it's cool, and they always add their choreography to their MV.

11. Do you know what the beauty standard in South Korea is like? Please explain it!

Yes, I do. As far as I know, they have to be skinny, tall, have a sharp nose, have double eyelids, and have a symmetrical face.

C. Questions about Deconstruction of Beauty Standard Korean Female Idol MV

1. Hwasa – Maria MV

- a. When you see Hwasa in her Music Video, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the K-pop beauty standard?**

In my perspective, I see her as herself. She shows her-true-self. But if I tried to compare it to the K-beauty standard, I got that she has a “big” body and her face is quite wide. I guess her skin tone also doesn't match the K-beauty standard.

- b. From the short video, which part do you think shows the beauty side of Hwasa? Why? Please explain in what scene!**

When she dances in ref or chorus. She shows her body by using the choreography.

- c. From the MV, which part do you think shows the unbeautiful side of Hwasa? Why? Please explain in what scene!**

I don't find it clear which part is showing the unbeautiful side of Hwasa because she ate.

2. Jeongyeon – Hare-Hare

- a. When you see Jeongyeon in her Short Video, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the K-pop beauty standard?**

Of course, I see her beauty but sometimes I get distracted by the unmatched outfit. She should be fashioned better. So, because of that matters, I found that her belly folds, and that's didn't match with k-pop beauty standard

- b. From the short video, which part do you think shows the beauty side of Jeongyeon? Why? Please explain in what scene!**

From the video, I see the beauty side of Jeongyeon of course on her face, when she's smiling. She is still beautiful even though her body doesn't support her.

- c. From the MV, which part do you think shows the unbeautiful side of Jeongyeon? Why? Please explain in what scene!**

Her belly folds and her shoulder. Same as I said before, the outfit must be changed to be better. I think some people with big bodies could be fashioned-well too and it will cover their body, if they find it hard to lose weight.

3. Deconstruction

- a. After seeing those two videos, from the scene, the artist, what do you think beauty is? Is there any change in the meaning of beauty standards? Please tell me!**

No change in the meaning of beauty standards for me but still, when we're an idol or influencer, we will have many comments towards our existence.

- b. After you know the previous beauty standards for Korean Female Idol, do you accept the non-standard of these two artists? Give a reason!**

I do accept the non-standard beauty but I still have a minimum request: a good look. Like, don't have to be beautiful/handsome, at least try to have charisma.

- c. Do you know some idols who do not live up to South Korean beauty standards? Mention!**

I think Chaeyoung from TWICE is one of them. She has many tattoos on her body. Then, Dahyun from TWICE, she has one eyelid only. Sometimes Jihyo from TWICE also goes back to her true skin colour, tan.

- d. What do you think if a Korean Idol (female) does not meet the established beauty standards? Please explain it!**

They would get bullied. Even Chaeyoung and others female idol got some hates from netz because of their tattoos

- e. What do you think about people making malicious or hate comments about Korean idols who don't meet beauty standards?**

For some idols who don't match with beauty standards, of course, they would get hate comments because the people find it unusual. They already get along with their stigma or stereotypes. They feed their own expectations by setting the idols to do what they want. And, for Wonyoung, I guess it is because she, a little bit too much. So, the people's expectation is the idols have to be this and that in the middle, don't less and don't do too much. The idols have to stay in the middle, that's my opinion.

- f. What is your opinion about the changing beauty standards for idols and artists that are currently happening? Please explain!**

Good for them. They could express themselves, even though of course there'll be comments about that. I hope that they can enjoy their life because that's their life. People just have to enjoy their performance at the stage, not to change the idols to be their dolls

- g. How do you feel or think about the differences between previous and present? Please explain!**

For now, some people just don't care about the appearance again. The idols could be their own self. The idols could be *berisi*, they could get tattoos even for women idols, they could have a style not based on their gender, i.k.w.m, etc.

For instance, SNSD for the previous. *Perubahannya dari segi the management ya. Sepertinya zaman SNSD pasti ketat banget soal "show the true self."* Meskipun gak begitu ngulik juga soal ketentuan-ketentuan dari management masing-masing tapi untuk zaman sekarang, tampil "apa adanya" lebih dibebaskan daripada zaman awal-awal K-Pop mulai booming. *Tentu antara idol perempuan dan laki-laki bakal di treat berbeda, baik dari sisi*

management ataupun dari sisi fans-nya sendiri. Tapi, seperti yang bisa kita lihat, jadi “berisi” untuk saat ini bisa dinormalisasikan. Jadi gendut (asal gak overweight dan bukan penyakit) menurutku sih oke aja asal tetap sehat.

h. Do you often discuss or share about beauty standards with other people, society or writing? Why and how?

Yes. I do discuss this with my mutuals on Twitter and also in real life. I, sometimes, discuss the outfit on some occasions that don't fit the idols. Because we all know that not all idols are skinny or something. I discuss this because I wanted to and I do not discuss something related to bad things on Social Media public. I'm afraid there will be someone who gets offended.

i. How do you feel about the deconstruction effect of the beauty standard?

1. **Present :** I felt like we are all human after all. When I saw their extreme close up photos, I realized that the clear skin that they show to us on the screen is not all true. It's the effect of lighting and make-up. When I knew that some of their heights are the same as mine, like, okay, they aren't that tall. I concluded that, based on the first line, we are all human. Maybe they could show us their beauty, but it doesn't cover the truth that they're human too. Even sometimes they get tired of being the standard of beauty. Be myself, as long as it doesn't break the norms.
2. **Effects of Hwasa's MV:** When I saw Hwasa's head, I felt relieved. Although I don't know how big or wide Hwasa's head is, I know that isn't symmetrical for some people and I cheered. She shows her forehead surely, she shows her hips proudly, and she shows her beauty to the world clearly. I don't know but I guess she didn't do surgery and if it's a yes, it means that she already made peace with herself.
3. **Effects of Jeongyeon's MV:** This Jeongyeon is different to me because I know her story. The first time she showed her world debut, she's quite skinny. Even for me, she had body goals. Her leg is so cute, her jawline, her hips, everything. But now, after the “mental health” effect and she has to consume medicine, I know that beauty is not about the body. We can love someone without having to judge their appearance. I love her just the way she is. Especially Jeongyeon's change is not because of unhealthy food or other disadvantageous activities. I'm so proud of her because she still be confident now even though sometimes, I'm upset with her outfit.

4. Transcript Respondent 4

A. Data Respondents

1. **Name:** SN
2. **Where are you from?** Tangerang
3. **Age:** 21 yo
4. **What is your recent education?** Senior High School Graduate
5. **What is your job?** Undergraduate College Student, Intern Employee, Freelancer
6. **Do you like watching music videos?** Yes
7. **Do you consider yourself as a beautiful person?** Working on it
8. **Monthly income?** Rather not to choose

B. Data General

1. What do you think is the definition of beauty? Please explain it!

Beauty is a subjective concept that encompasses a variety of qualities and characteristics that are pleasing to the senses or evoke a sense of admiration or satisfaction. It can refer to the physical attractiveness of a person, object, or natural scenery, as well as qualities such as grace, harmony, balance, or excellence in various forms.

Beauty is not solely dependent on appearance, but can also be found in ideas, art, music, literature, and other forms of creative expression. It is often associated with qualities such as symmetry, proportion, and aesthetic appeal. However, beauty is not limited to these aspects and can vary greatly depending on cultural, societal, and individual preferences.

2. What beauty standards do you know? Please explain it!

My personal knowledge regarding beauty standards might be related from a cultural aspect perspective, as far as I can observe Asian People nowadays South East Asian to be specified mostly admiring South Korean beauty standard. South Korea has gained significant influence through the exportation of its entertainment industry, popular culture, and advancements in beauty and skincare products. In that case South Korea positioned themselves to be a winning artist for displaying their products and creation towards another nation and society tends to keep following the ones who are already winning.

3. What is the standard of beauty in your family or environment? Please explain!

In my personal environment, the beauty standard doesn't really determine appearances specifications matters, it does really determine each individual's personal value (example personality, knowledge, wisdom, problem solving capabilities, tidiness). On the other hand on appearance specifications beauty standard, me and my environment really does admire to those well-shaped physically people (Athletic)

4. Do you have your own beauty standards? Who or what (media) is your role model? Mention!

My personal beauty standard on physical appearance is currently related to pop-culture people there are Sylvester Stallone, Iko Uwais, Donnie Yen. Those are the people in the entertainment industry.

5. Are you required to be a beautiful person in your family or environment? How? If not, what is the reason?

Healthy body, well-trained body, healthy mind, well-educated mind processing and healthy mental, well-developed mental capabilities, these 3 aspects that are required and needed on my environment, these three aspects are found with the condition that the struggle to achieve them is not something that is destined to be given as a human privilege, we are given privileges as humans as beings who have many capabilities and fighting for these three aspects is a grateful form of humans who have practical and functional goals to be able to live a better life and

continue to grow in the future. And lastly I'm not consider myself as a person that met my environmental beauty standard requirement, still keep on working on it to develop.

6. Have you had any experience with beauty standards like, bullying? Can you tell?

My environment pushes me to keep on developing to be a better individual which in that case is very subjective to be considered as bullying behavior, for me personally I would like to receive information wisely and take it for development purposes.

7. Do you know some Korean idols? Mention!

For me personally got a handful of knowledge of Kpop Idols member such as each member of Twice, Blackpink, Mamamoo, IVE, NewJeans, Blackpink, LeSeraffim, and for Kdrama there are Han So-hee, Song Joong-ki, Ma Dong-seok, Gong Yoo, Ji Jin-hee, Son Seok-goo, Kang Han-na, Jo Byeong-kyu, Kim Sejeong.

8. Have you watched any MV? Please tell me about it!

I have watched a couple of MV, I do rarely watching music videos because my music listening platform is currently only presenting the audio

9. How is your interactivity when watching Music Videos or listening to K-Pop songs?

I do rarely interact on watching music videos in any cases music related context whether its K-pop or Western, I personally listen to K-pop on quite subjective matters and specialized personal preferences, I personally tend to listening to girlband K-pop and seek for upbeat instrumental for me just to hype on and dance, and on the other side I do really enjoy male performance rather than female performance on K-drama.

10. What do you think about Korean MVs? Please explain!

I cannot judge it yet based on my current quantity of watching it, as far as I can observe most of the Kpop MV is dance related videos, showcasing dance choreography performances of each member of the group and compactness of each other dance.

11. Do you know what the beauty standard in South Korea is like? Please explain it!

South Korea is known for its unique beauty standards, which have gained significant attention globally. Here are some aspects of the beauty standard in South Korea: pale skin, V-shaped face, double eyelid, straight eyebrows, dewy and glass skin, a slim and petite body shape, they also tend to follow K-pop influencer style etc.

C. Questions about Deconstruction of Beauty Standard Korean Female Idol MV

1. Hwasa – Maria MV

- a. When you see Hwasa in her Music Video, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the k-pop beauty standard?**

I see a beauty in her on Maria MV, however I quite catch that her physical appearances kind of different from the other Kpop idols member

- b. From the short video, which part do you think shows the beauty side of Hwasa? Why? Please explain in what scene!**

I do really honestly opininonated that from the beginning of her performance until the end I find that her is intriguing and admire-able

- c. From the MV, which part do you think shows the unbeautiful side of Hwasa? Why? Please explain in what scene!**

I don't quite catch the un-beautifulness of her in a whole video, but I do find out that it might be her physical appearances that kind of different but I don't judge it to be considered as un-beautifulness it just one of her physical appearance does not met requirement of South Korean beauty standard

2. Jeongyeon – Hare-Hare

- a. When you see Jeongyeon in her Short Video, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the k-pop beauty standard?**

I see Jeongyeon in the MV quite different as well

- b. From the short video, which part do you think shows the beauty side of Jeongyeon? Why? Please explain in what scene!**

Jeongyeon is truthfully beautiful according to me because I do find her really attractive and admire-able

- c. From the MV, which part do you think shows the unbeautiful side of Jeongyeon? Why? Please explain in what scene!**

However one of her physical feature quite un-match to south Korean beauty standards

3. Deconstruction

- a. After seeing those two videos, from the scene, the artist, what do you think beauty is? Is there any change in the meaning of beauty standards? Please tell me!**

I commit to the idea that beauty is very relevant based on each individual personal preferences whether its admire-able or not admire-able

- b. After you know the previous beauty standards for Korean Female Idol, do you accept the non-standard of these two artists? Give a reason!**

I accept the fact that they didn't qualified to met south Korean beauty standards however I still considered them as beauty person

c. Do you know some idols who meet up to South Korean beauty standards? Mention!

Ma-Dong seok probably quite categorized as non-qualified beauty people on south Korean, because one of his physical appearance is contradict with the standards

d. What do you think if a Korean Idol (female) does not meet the established beauty standards? Please explain it!

They should keep on trying on their beauty to qualified to Korean beauty standards to keep on surviving on their career

e. What do you think about people making malicious or hate comments about Korean idols who don't meet beauty standards?

Hate comments is not necessary because overall it is them to not qualified (Not un-beauty because it is relevant) and us as external it would be wise to keep on supporting

f. What is your opinion about the changing beauty standards for idols and artists that are currently happening? Please explain!

I do really unbothered as audience but the idols should keep on reconsidering their career option and their requirement capabilities

g. How do you feel or think about the differences between previous and present? Please explain!

I feel really unbothered

h. Do you often discuss or share beauty standards with other people, society or writing? Why and how?

I do sometimes talking about it with my friends but it isn't quite specific about south Korean standard it can be western or even Indonesian itself

i. How do you feel about the deconstruction effect of the beauty standard?

1. **Present:** *it's a good think there are some changes, jadi gak berpatok disatu hal aja sih*
2. **Effects of Hwasa's MV:** *Okay sih kata gua, I like how dia gak terintimidasi sama omongan orang dan malah makin percaya diri*
3. **Effects of Jeongyeon MV:** *ini katalu karena sakit kan ya? I hope she get well soon, dan gak jadi minder sama perubahan dia sekarang, even tho ya tadi sih, untuk gua pribadi I have a certain ideal for myself.*

5. Transcript Respondent 5

A. Data Respondents

1. **Name:** QR

2. **Where are you from?** Banjarmasin/Pelaihari
3. **Age:** 24 yo
4. **What is your recent education?** S1 Bahasa Inggris
5. **What is your job?** Housewife
6. **Do you like watching music videos?** Not really
7. **Do you consider yourself as a beautiful person?** Engak sih
8. **Monthly income?** >2jt

B. Data General

1. What do you think is the definition of beauty? Please explain it!

Sebujurnya aku tuh bingung kalaunya ditanyai tentang cantik tuh kaya apa, menurutku semua orang tuh cantik ae. Yang penting baik sih orangnya.

2. What beauty standards do you know? Please explain it!

Apalah? Putih lok biasanya, tinggi, kada banyak jerawat kaya itu ae.

3. What is the standard of beauty in your family or environment? Please explain!

Gak ada sih, tapi waktu itu pernah sebelum nikah dari keluarga bapakku ada yang ngomen tingginya si fauzan. Ikam tau lo keluarga ku tuh kebanyakan lakian jadi pas melihat MF disambatinya inya pendek “kok pendek lah orangnya?”, padahal inya tuh lebih tinggi dari aku, mbah tu ngomen tangannya MF jua, disambat “ih halus lah tangannya, bisa kada pekerja keras nih orangnya”. Tapi itu dari keluarga bapakku, mbah, mun dari keluargaku sama fauzan sendiri ga ada.

4. Do you have your own beauty standards? Who or what (media) is your role model? Mention!

Aku tuh nganggep seseorang cantik karena pencapaiannya, aku suka kaya independent women gitu. Kaya Najwa shihab.

Mai: mun kaya fashionnya gitu berarti ikam ikuti lah?

Kada pang, aku tuh lebih ketuju isi otaknya, kaya prinsip-prinsip hidupnya gitu-gitu

Mai: mun influencer gitu ada lah yang ikam umpati

Kada tapi anu aku

5. Are you required to be a beautiful person in your family or environment? How? If not, what is the reason?

Tau lo ikam keluargaku yang cewek bedua aja, jadi cantik ae lok haha.

6. Have you had any experience with beauty standards, such as bullying? Can you tell?

Munnya dipuji gitu gak pernah yang tentang penampilan, soalnya dari dulu aku emang kada ketuju lok, jadi buhannya tuh tau dan jarang muji-muji gitu. Aku tuh suka dipuji kaya pencapaianku, kek semalam aku sempat mewakili univ ku ke jawa nah kaya itu tuh hanyar senang aku dipuji. Gak pernah dibuli pang.

7. Do you know some Korean idols? Mention!

Enggak tapi, paling Blackpink. Oh, tapi aku ingat satu orang yang biasa main drama kah, suzy kah? Nah iya itu ja.

8. Have you watched any MV? Please tell me about it!

Sering tapi lainnya kpop pang itu pun hagan anakku. Ikam tau Musa dan Rara lah? Nah aku nonton itu haha.

Aku tuh biasa nonton tuh yang ada liriknya, jarang yang video gitu. Itu gin biasa western. Kaya one d, pokoknya yang aku paham bahasanya, arti liriknya.

9. How is your interactivity when watching Music Videos or listening to K-Pop songs?

Hmm, biasa ae. Munya K-pop tuh biasa denger pas di tiktok, lewat di fyp.

Mai: pas danger di tiktok gitu apa tanggapan ikam tentang lagunya?

Hmm, aku lebih melihat isi dari videonya itu gitu nah, kada tapi fokus sama lagu yang buhannya pakai.

10. What do you think about Korean MVs? Please explain!

Karena kada nonton pang lah, jadi kada tau.

Mai: sama sekali? Bukannya dulu kita pas SMP sering dikasih lihat Sandra MV atau drama Korea gitu?

Iya, bukah aku haha.

11. Do you know what the beauty standard is in South Korea is like? Please explain it!

Ga tau pasti, tapi biasanya ya putih, tinggi gitu lok? Oh aku ingat yang sering dinyanyiin sandra, yang binian berataan yang tingginya sama.

Mai: SNSD?

Iya kalo lah, tapi itu tingginya sama berataan, kakinya halus-halus

C. Questions about Deconstruction of Beauty Standard Korean Female Idol MV

1. Hwasa – Maria MV

- a. When you see Hwasa in her Music Video, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the k-pop beauty standard?**

Dari yang ikam jelasin tadi ya... inya nih gak termasuk dalam standar. Ya terlihat cantik, tapi dengan khasnya. Dari awal video sampai akhir hampir semua kelihatan gak kaya standar kpop idol pada umumnya karena penampilannya yang bold.

- b. From the short video, which part do you think shows the beauty side of Hwasa? Why? Please explain in what scene!**

Aku rasa Hwasa tuh cantik dengan gayanya sendiri, apalagi pas saat pakai pakaian serba hitam, aura bold nya kelihatan makin kuat.

- c. From the MV, which part do you think shows the unbeautiful side of Hwasa? Why? Please explain in what scene!**

Semua scene video klip sebenarnya udah kelihatan cantik tapi pas scene Hwasa nyajiin makanan bentuk organ manusia pas pakai baju putih, apron, nah itu kelihatan menakutkan.

2. Jeongyeon – Hare-Hare

- a. When you see Jeongyeon in her Short Video, do you see beauty or what? Please explain it! What scene did you see the idol match and didn't match with the k-pop beauty standard?**

Sama aja, menurutku dia nih cantik, sebenarnya agak pusing aku liat yang mana orangnya, tapi ya dia nih cantik. Sesuai sama yang ikam jelasin tadi ya gak sesuai.

- b. From the short video, which part do you think shows the beauty side of Jeongyeon? Why? Please explain in what scene!**

Pas inya nge-dance, akting dan sambil nyanyi tuh menurutku cantik. Gak semua orang bisa ngelakuin apa yang inya lakuin. Facial expression nya juga bagus.

- c. From the MV, which part do you think shows the unbeautiful side of Jeongyeon? Why? Please explain in what scene!**

Gak ada sih, cantik aja semua menurutku.

3. Deconstruction

- a. After viewing those two videos, from the scene, the artist, what do you think beauty is? Is there any change in the meaning of beauty standards? Please tell!**

Gak ada, perspektif orang beda-beda lok. Menurutku ya cantik itu bukan cuma dari mukanya. Dulu sebelum nikah tuh aku ada stretch mark gitu lok, ke dokter aku, 700rb satu tube nya, mana

tuh keciiii banar. Manjur pang, tapi itu tuh cuma bisa dipakai berapa kali, habis banyak aku. Mbah, pas hamil kan muncul lagi, tapi ya udah ae aku pakaiin saleb yang biasa aja.

Setelah punya anak nih kaya, ikam bisa cuci muka gin syukur. Dulu kan skincare-an, 7 lapis tahapan, make up-an, sekaran, boro-boro. Duit jatahku gin sekarang lebih sering kuhabisi buat anakku.

b. After you know the previous beauty standards for Korean Female Idol, do you accept the non-standard of these two artists? Give a reason!

Iya, gak ada alasan gak nerima mereka.

c. Do you know some idols who do not meet South Korean beauty standards? Mention!

Aku tau ini, yang waktu itu viral di tiktok, inya lebih ke barat-baratan rasaku. Kukira inya Western tapi kok aku gak paham bahasanya, eh sakalinya orang Korea.

Mai: Siapa?

Itu yang kulitnya tan juga

Mai: Jessi kah?

Nah iya lo, pas aku nonton video Hwasa tuh aku pikir, kok mirip yang satu itu.

d. What do you think if a Korean Idol (female) does not meet the established beauty standards? Please explain it!

Ya, gak papa. Kan kita menikmati lagunya, musiknya.

e. What do you think about people making malicious or hate comments about Korean idols who don't meet beauty standards?

Yang namanya hate komen ga ada yang bagus lo? Ya jangan ditiru. Tapi menurutku buhannya juga gak tapi fokus ke hate komen gitu.

f. What is your opinion about the changing beauty standards for idols and artists that are currently happening? Please explain!

Bagus ae, jadi orang gak terpatok ke sebuah “standards”

g. How do you feel or think about the differences between previous and present? Please explain! In the context of beauty. Example SNSD.

Kalau menurutku sih dari segi fisik gaada yang berubah, mungkin lebih ke pemilihan style baju, makeup sama rambut yang mengikuti jamannya.

Mai: Kalau baju dan hairstyle mengikuti jaman menurut kamu gimana? Apakah menjadi lebih baik atau gimana?

Kalau baik atau buruk tergantung lagi selera sih yaa apalagi soal baju, kalau yang dulu mungkin kesannya lebih full makeup (dari hairstyle yang full keriting sampai makeup yang condong ke arah fun style) kalau sekarang lebih simple, keriting pun gak dibikin yan heboh banget paling cuma wavy atau poni. Aksesori yang dipakai dulu juga terlalu heboh, kalau sekarang tetapi ada aksesoris tapi yang gak seheboh dulu. Kalau baju sih personally aku gak terlalu suka yang perutnya kebuka, walaupun yang sekarang masih ada yang kelihatan perut tapi tetap gak sekelihatan dulu, imo sih ya.

h. Do you often discuss or share about beauty standards with other people, society or writing? Why and how?

Jarang sih, kekawananku tuh bahasnya ya tentang hidup aja, kalau yang gitu-gitu jarang. Paling bahas skincare “eh aku nukar ini, bagus kam”, mun make up tuh di circle ku ya aku yang paling sering pakai, jadi gak ada bahasan itu.

i. How do you feel about the deconstruction effect of the beauty standard?

1. **Present:** Bagus, seperti yang aku bilang tadi. Cuma kalau melihat dari sisi negatif nya aku takut nanti orang-orang men-generalisir obesitas gitu, kan sekarang juga sudah kejadian lo?
2. **Effects of Hwasa's MV:** aku liat yang bold tuh cuma sedikit di Korea, jadi itu sebuah kesempatan biar bisa diingat orang. Dari mv nya juga gak banyak menimbulkan efek buruk karena cantik orang dengan yang gayanya masing-masing.
3. **Effects of Jeongyeon's MV:** sama kaya Hwasa.

6. Transcript Respondent 6

A. Data Respondents

1. **What is your name?** MF
2. **Where are you from?** Banjarmasin
3. **How old are you?** 24
4. **What is your recent education?** D-III
5. **What is your job?** Mandarin Translator
6. **Do you like watching music videos?** Ya. Sese kali
7. **Do you consider yourself as a beautiful/handsome person?** Tidak
8. **Monthly income?** > Rp2.000.000

B. Data General

1. What do you think is the definition of beauty? Please explain it!

Cantik itu luas, termasuk perilaku, pendapat, cara berpikir, kepribadian, dan cara membawa diri

2. What beauty standards do you know? Please explain it!

Kulit putih, hidung mancung, kulit bersih tinggi

- 3. What is the standard of beauty in your family and or environment? Please describe it!**

Relatif, tergantung bagaimana pembawaan diri masing-masing

- 4. Do you have your own beauty standards? Who or what (media) is your role model? What do you see/follow/apply from them? Mention and explain!**

Ketika bisa menerima diri sendiri mungkin itu sudah masuk standar kecantikan bagi saya

- 5. Are you required to be a beautiful/handsome person in your family or environment? How? If not, what is the reason?**

Tidak, Karena keluarga dan lingkungan lebih menuntut untuk memiliki skill baru kemudian soal penampilan

- 6. Have you had any experience with beauty standards, such as bullying or kudos? Can you tell?**

Tidak ada

Mai: dari jawaban QR sebelumnya, ada masa keluarganya mengomentari perawakan kamu, what do you think about it? Kalau dipuji?

Memang ada masanya keluarga akan mengomentari perawakan kita namun menurut saya itu adalah hal biasa bisa jadi hanya sekedar basa basi. pernah dipuji, dari cara berperilaku yang sopan, juga kemampuan skill yang dimiliki

- 7. Do you know some Korean idols? Mention!**

Black Pink

- 8. Have you watched any Music Videos (MV)? How about a Korean MV? Please tell me about it!**

Pernah, Korean MV selain dari suara yang bagus, mereka juga mempunyai koreografi dance yang bagus juga diimbangi dengan penguasaan koreografi masing masing individu yang bagus.

- 9. What do you think about Korean MVs? Elaborate!**

Bagus

- 10. How is your interactivity when watching Music Videos or listening to K-Pop songs?**

Biasa saja

- 11. Do you know what the beauty standard in South Korea is like? Let me know!**

Tidak tahu

C. Questions about the Deconstruction of Beauty Standard Korean Female Idol MV

1. Hwasa – Maria MV



- a. When you see Hwasa in her MV, do you see beauty or what? Please explain it! What scene did you see the idol, Hwasa, match and don't match with k-pop beauty standards? (really appreciate if you could screenshot the scenes)

MV nya bagus, semua menguasai perannya masing masing, semua terlihat cantik pada setiap scenenya, mungkin sudah termasuk standar kecantikan di Korea

- b. From the MV, which part do you think shows the beauty side of Hwasa? Why? Please explain in what scene! (really appreciate if you could screenshot the scenes)

Semua part menunjukkan beauty side of Hwasa karena selain dari wajah ada beberapa faktor yang menjadikan Hwasa ini terlihat lebih cantik yaitu keselarasan antara pencahayaan dan properti yang digunakan



- c. **From the MV, which part do you think shows Hwasa unadorned side? Why? Please explain in what scene! (really appreciate if you could screenshot the scenes)**

Mungkin ketika berada di meja makan terlihat seperti sedang memakan organ tubuh manusia.

2. **Jeongyeon – Hare-Hare - <https://youtu.be/-uqWaGzQyxA>**



- a. **When you see Jeongyeon in her Music Video, do you see beauty or what? Please describe it! What scene did you see the idol, Jeongyeon, match and don't match with the K-pop beauty standards?**

Saya rasa sudah memenuhi kriteria cantik di Korea, dari segi penampilan dan juga gerakan yang dibawakan menjadi pelengkap dari cantiknya

- b. **From the short video, which part do you think shows the beauty side of Jeongyeon? Why? Please explain in what scene!**

Semua part yang di perankannya menunjukkan beauty side nya karena ia nampak gembira di video tersebut



- c. From the MV, which part do you think shows the unbeautiful side of Jeongyeon? Why? Please explain in what scene! (really appreciate if you could screenshot the scenes)

Tidak ada

3. Deconstruction

- a. After seeing those two videos, from the scene, the artist, the dance, ect, what do you think beauty is? Is there any change in the meaning of beauty standards from the previous one? Please tell me!

Tidak ada yang berubah

- b. After you know the previous beauty standards for Korean female idols, do you accept the non-standard of these two artists? Give a reason!

Menurut saya, dua idol ini sudah memenuhi standar kecantikan karena mereka bisa menikmati setiap scene-scene yang mereka perankan

- c. Do you know any other idols (male or female) who do not live up to South Korean beauty standards? Mention!

Tidak tahu

- d. What do you think if female Korean idols do not meet the established beauty standards? Please explain it!

Dalam dunia entertainment khususnya di industri musik memang salah satu nilai jualnya adalah kecantikan/ketampanan yang dimiliki masing-masing Idol, tapi jika belum bisa memenuhi standar kecantikan di Korea, lebih baik dilakukan perawatan secara rutin sebelum terjun ke dunia idol, namun jika memiliki nilai jual yang lain selain kecantikan/ketampanan maka perhatikan lah itu

Mai: Perawatan secara rutin sebelum terjun ke dunia idol dalam hal ini apakah maksudnya seperti oplas?

Ya oplas jadi salah satu pilihan jika memang management idol tidak bisa mentoleransi beauty standard

e. What do you think about people making malicious or hate comments about Korean idols who don't meet beauty standards?

Perlu di stop, karena mereka mungkin bisa saja mempunyai nilai jual yang lain

f. What is your opinion about the changing beauty standards for idols and artists that are currently happening? Please explain!

No Comment

g. Do you often discuss or share about beauty with other people, society or writing? Why and how?

Jarang hanya sesekali saja, mungkin share tentang standar kecantikan/ketampanan tidak hanya dinilai dari sisi rupa saja tapi bisa dari berbagai sudut pandang

h. How do you feel about the deconstruction effects of the beauty standard?

1. Previous to present, elaborate!

Efek ketika semuanya melihat standar kecantikan/ketampanan hanya dari satu sisi saja bisa merubah mindset dan juga membuat manusia setiap harinya tidak bisa menerima dirinya apabila tidak memenuhi beauty standar itu.

Mungkin efeknya akan berpengaruh pada daya jual khas korea yang mana mereka menyajikan idol idol mereka sesuai dengan beauty standard mereka

2. Effects of Hwasa's MV, the good and the bad.

Semuanya bagus, kecuali ketika scene di meja makan agak sedikit menyeremkan

Efek buruknya kemungkinan akan menurunkan nilai jual idol di kemudian hari karena mungkin kenapa korea menerapkan beauty standard pada idol mereka karena banyak dari orang yang senang ketika melihat kecantikan/ketampanan.

3. Effects from Jeongyeon's MV, the good and the bad.

Untuk MV yang kedua ini menurut saya pribadi overall bagus dan juga tidak terlalu memiliki efek buruk karena semua nya berpenampilan dengan bagus jadi terlihat cantik.