JURNAL ILMU PERILAKU https://jip.fk.unand.ac.id
VOLUME 10, NOMOR 1, 2026: 97-113
ISSN (Online): 2581-0421

From Stars to Sales: The Impact of K-Pop Idol Worship and Self-Control in Indonesia Using PROCESS Analysis

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***Received**: 9 August 2025/ **Revised**: 06 July 2026/ **Accepted**: 21 October 2026*

Abstract. *The Korean pop culture phenomenon, or "Hallyu", has significantly impacted Indonesian fans, intertwining celebrity adoration with noticeable shifts in consumptive behaviors. Many fans view purchasing albums, merchandise, and concert tickets as expressions of devotion and loyalty to their favorite K-pop idols. This study explores the extent to which celebrity worship affects these consumptive choices, with a particular focus on the role of self-control as a moderating factor. Utilizing PROCESS and mediation analysis for hypothesis testing, the research reveals an intriguing outcome: self-control does not alter the relationship between celebrity worship and consumptive behavior in this context. This result challenges the conclusions of earlier studies, suggesting a unique dynamic among Indonesian K-pop enthusiasts.*
***Keywords:** celebrity worship, consumptive behavior, k-pop, self-control, PROCESS analysis*

Abstrak. Abstrak. Fenomena budaya pop Korea, atau "Hallyu", telah memberikan dampak signifikan terhadap penggemar di Indonesia, mengaitkan pemujaan terhadap selebriti dengan perubahan nyata dalam perilaku konsumen. Banyak penggemar memandang pembelian album, merchandise, dan tiket konser sebagai ekspresi pengabdian dan kesetiaan kepada idola K-pop favorit mereka. Studi ini mengeksplorasi sejauh mana pengaruh pemujaan selebriti terhadap pilihan konsumen, dengan fokus khusus pada peran pengendalian diri sebagai faktor moderasi. Dengan memanfaatkan PROSES dan analisis mediasi untuk pengujian hipotesis, penelitian ini mengungkapkan hasil yang menarik: pengendalian diri tidak mengubah hubungan antara pemujaan selebriti dan perilaku konsumen dalam konteks ini. Hasil ini menantang kesimpulan penelitian sebelumnya, yang menunjukkan adanya dinamika unik di kalangan penggemar K-pop Indonesia.
Kata kunci: *Kontrol diri, K-pop, Pemujaan selebriti, perilaku konsumtif, analisis PROCESS*

Technological developments and globalization have made entering Indonesia easier for foreign cultures. With the development of increasingly sophisticated technology, supported by the internet and social media, it has become easier to exchange

information. From this exchange of information, we can also learn about cultures outside Indonesia. One culture that we know about is South Korea. Entertainment content from the country of ginseng, such as Korean dramas and variety shows, is also in great demand by Indonesian people.

According to Damayanti (2022), Korean Wave or Hallyu refers to cultural developments in music or songs. Korean pop music culture is often referred to as K-pop. K-pop is a Korean genre sung by a female or male music group of 3 or more people. We may be already familiar with several music groups from South Korea, such as BTS, Black pink, EXO, NCT, Red Velvet, Seventeen, TXT, IVE, and so on. They are a small part of the K-pop music groups that are currently active. Everyone can access and enjoy music and entertainment content from the K-Pop band through the YouTube platform. Teenagers readily accept K-pop culture because it is performed by young music groups or solo singers with attractive appearances (Wulandari, 2018).

According to Swaminathan (2020), this tendency to like celebrities is believed to be a need in human DNA to follow the most influential or dominant figure in a group with public appeal. From this, the culture of liking celebrities has become commonplace in society. For some fans, a form of support for the artist is by enjoying their music and purchasing products produced directly by K-pop agencies (Zakiah, 2022). The items that can be purchased are also varied, such as albums, cosmetics, concert tickets, merchandise, subscriptions to messaging platforms, food, and drinks (Damayanti, 2022). Pertiwi (2013) found that buying goods related to a favorite idol or watching a concert is a form of support for one's idol, a fan. This form is the same as K-pop fans, who support their idols by buying merchandise and watching concerts.

Apart from that, many K-Pop fans have a hobby of collecting photocards or physical albums from their favorite K-Pop artists. Prices for albums and merchandise include photo cards, keyrings, light sticks, stickers, and notebooks. Apart from collecting merchandise and albums, some fans are willing to spend and set aside money to be able to watch live concerts by their favorite K-pop artists. With the price of merchandise and concert tickets being relatively high, it is not uncommon for people to take out online loans. This behavior is also known as consumptive behavior.

According to Fromm (1995), consumptive behavior refers to excessive use of expensive objects to satisfy physical desires and achieve pleasure. Fromm proposes three main aspects of this behavior: impulsive buying, excessive buying, and buying without rational consideration. People who engage in consumptive behavior tend to buy goods impulsively and suddenly because of a strong urge and without considering them properly. This step was taken to fulfil individual desires, as fans tend to pay little attention to how much expenditure is required to buy these items.

Consumptive behavior refers to buying and using goods without rational consideration, which is determined more by desires than needs. This also reflects how a luxurious lifestyle focuses on physical satisfaction. Excessive behavior can have serious consequences, causing individuals to become victims or even perpetrators of crimes (Aprillia & Christy., 2022). This is proven by the increasing number of fraud cases among K-pop fans when they buy merchandise or concert tickets. On March 21, 2023, social media was shocked by allegations of fraud in selling Blackpink music concert tickets via an entrustment service. One victim lost tens of millions of rupiah (Fadli, 2023).

This consumptive purchase is based on a person's excessive love for celebrities to the point where they cannot control themselves or what we know as celebrity worship. Celebrity worship is the tendency of ordinary people to consider famous figures such as actresses, musicians, athletes, or television personalities as idols. This phenomenon reflects our obsession with celebrities influenced by mass media, which indirectly influences how we interact with our idols (Levy, 2015). Celebrity worship is a phenomenon that can happen to anyone, including even K-pop artists.

Maltby et al. (2005) define celebrity worship as an obsessive-compulsive disorder in which a person is too involved in every aspect of the life of the celebrity they admire. The more someone worships and wonders about or is even involved with a celebrity, the higher the level of celebrity worship and involvement with that idol. A person's routine activities trigger celebrity worship by observing, hearing, and reading about everything related to his idol. This excessive involvement in studying the details of the celebrity's life results in feelings of excessive empathy, obsession, and attachment that cause the individual to conform to the standards set by the celebrity. Dysfunctional behavior

resulting from someone who tends to be close to a celebrity they like is a form of celebrity worship (Rojek, 2012).

McCutcheon (2004) divides celebrity worship into three phases. The first phase is entertainment social. This phase occurs when someone feels essential or wants to talk to many people about their idol and talks about it in front of people and wants to talk about their idol. The second phase is Intense-personal. In this phase, a person begins to experience a strong bond with their idol and can feel emotionally what the idol feels or experiences. It reflects aspects of personality associated with neurotics, such as depression, emotionality, anxiety, and mood. This third stage is borderline pathological, where the individual begins to have deep fantasies. It makes them feel very close to the idol, and they believe that the idol will come to their aid or aid when they are in trouble, reflecting the dimensions of the idol's personality, impulsiveness, anti-socialism, and egocentrism.

Boon and Lomore (2001) stated that approximately 75% of young adults are interested in celebrities, such as pop idols and movie stars. K-pop fans are also dominated by teenagers and early adults ages 18-24. This age is classified as young adulthood or early adulthood. Most of this age group consists of still students or students. In this age range, an individual experiences a process of self-maturation through his actions. One of them can be characterized by developing self-control abilities. Self-control is a dynamic trait; that is, it can change as humans develop. A person can strengthen self-control when facing situations that arise in the surrounding environment (Ghufron & Risnawita, 2014).

If someone has strong self-control abilities, they are more likely to be able to stop consumptive behavior (Bogenvile et al., 2022). For example, there is a new product such as merchandise, but the fan already has a similar item with the same function, only the edition or version differs, so fans who have a high level of self-control will choose to avoid making that purchase. This finding is also supported by the results of research conducted by Afandi & Hartati (2019), namely, the stronger a person's self-control, the lower their tendency to make impulsive purchases. Conversely, when self-control is low, the tendency to buy impulsively will increase. Someone with a high level of self-control will think about similar items they already own before deciding to buy, even if the edition is

different, and prioritize purchases that are more beneficial for themselves. From this opinion, someone with good self-control can certainly also control and stop their consumptive behavior. This research hypothesizes that celebrity worship can cause a K-Pop fan to behave consumptively, and this behavior can be controlled or even stopped if a person has good self-control.

Methods

Research Participants

This study used a quantitative, cross-sectional online survey. A non-probability sampling approach was applied. Eligible participants were K-pop fans aged 18–25 who had experience purchasing K-pop-related products and engaging with performances or concerts by their favorite idols. The questionnaire was distributed through Google Forms using social media platforms, including Twitter, Instagram, WhatsApp, and LINE. A total of 157 participants were included in the analysis. The sample comprised 153 women (97.5%) and 4 men (2.5%); the largest age group was 21 years (n = 34, 21.7%), followed by 20 years (n = 31, 19.7%). An a priori G*Power calculation indicated a minimum of 115 participants using an effect size of 0.30 and α = .05. (see Table 1)

Table 1

Participant Demographic

Sex	**Amount**	**(%)**
Male	4	2%
Female	153	98%
Total	157	100%

Age	**Amount**	**(%)**
18 tahun	7	4%
19 tahun	13	8%
20 tahun	31	20%
21 tahun	34	22%
22 tahun	24	15%
23 tahun	19	12%
24 tahun	13	8%
25 tahun	16	10%
Total	157	100%

Research Instruments

There are three scales used in this research process. To ensure the reliability of the data, a reliability test was carried out as a reference to determine the suitability of the items in the three scales, the results of which are described in full in the following sections. The first is the celebrity attitude scale, previously used and adapted in Nurtifali's (2023). The scale that measures celebrity worship in this study uses a scale designed by Maltby et al. (2002) with 22 items (Maltby et al., 2004). This scale measures three dimensions of celebrity worship, namely: entertainment-social with example items, "It is fun to be with people who like one/all of the members of your favorite K-pop group"; intense-personal with the example item "I have a special bond with one/all of the members of my favorite K-pop group"; and borderline-pathological with the example item "I am obsessed with the details of the life of one/all of the members of my favorite K-pop group". The scale has a Likert-type answer, namely 'strongly agree' (5) to 'strongly disagree' (1). Adaptation of the scale in research in Indonesia by Nurtifali (2023) uses 16 items. Researchers also conducted another trial on this scale with 157 participants using the Jamovi statistics program version 2.3.28. The Cronbach Alpha reliability coefficient was 0.851.

The scale used to measure consumptive behavior is an adaptation of a scale modified by Faradila (2018) based on three aspects of consumptive behavior described by Fromm (1995). Items from the scale were selected from items that have been used in A'Yun (2022) with a total of 11 items with a division of 6 favorable items and five unfavorable items and using a Likert scale type with five answer options from the range of Strongly Agree (SS), Agree (S), Neutral, disagree (TS) and Strongly Disagree (STS). In the trial of this scale, the Cronbach Alpha reliability coefficient was 0.850. This third scale measures self-control using the Brief Self Control Scale (BSCS), which is a self-control behavior scale with nine items made based on the five elements of self-control according to Tangney et al. (2004), which includes discipline, non-impulsive actions, healthy lifestyle, self-regulation, and honesty with oneself

(self-reliability). This scale uses a scale modified by A'Yun (2022) which contains three favorable and six unfavorable items. The Cronbach Alpha reliability coefficient was 0.715.

Research Procedure

This study employed a quantitative approach through an online survey using Google Forms, distributed via social media platforms. Three measurement scales were utilized in the research process. After obtaining ethical approval (Number: 11921/UN1/FPSi.1.3/SD/PT.01.04/2023), the researchers disseminated the questionnaires online through social media platforms such as Twitter, Instagram, WhatsApp, and Line. The data collection instruments employed a Likert scale, which is commonly used to measure individuals' attitudes, perceptions, and views toward social phenomena (Sugiyono, 2017).

Data Analysis

Before testing the hypotheses, the researcher conducted a classical assumption check to ensure the reliability of the data. Reliability testing was carried out as a reference, which included tests of normality, linearity, and multicollinearity. After confirming that the data met the assumptions, hypothesis testing was performed using Model 1 in the PROCESS Macro analysis (Hayes, 2013).

Results

Table 2 shows the variables' hypothetical and empirical average values. The empirical average score on the celebrity worship variable was higher than the hypothetical average, while the consumptive behavior variable had an empirical average lower than the hypothetical average. In the self-control variable, the empirical average score was higher than the hypothetical average.

Table 2
Hypothetical and Empirical Research Data

Variables	Hypothetical				Empirical			
	Min	Max	SD	M	Min	Max	SD	M
Celebrity Worship	16	80	10,6	48	34	74	7,85	56,92
Consumptive Behavior	11	55	7,3	33	11	52	7,05	32,07
Self-control	9	45	6	27	23	43	4,58	32,30

Table 3
Data Categorization

Variables	Categories	Amount	Persentage (%)
Consumptive behavior	Low	25	15,9
	Mid	114	72,6
	High	18	11,5
Celebrity Worship	Low	3	1,9
	Mid	82	52,2
	High	72	45,9
Self-control	Low	0	0
	Mid	155	98,7
	High	2	1,3
Total		157	100

The distribution of scores presented in Table 3 indicates that most participants were classified in the moderate category for consumptive behavior (72.6%), celebrity worship (52.2%), and self-control (98.7%). Pearson correlation analysis revealed a significant positive correlation between celebrity worship and consumptive behavior ($r = .494$, $p < .001$). Celebrity worship was not significantly correlated with self-control ($r = .102$, $p \approx .204$). However, self-control showed a small but significant positive correlation with consumptive behavior ($r = .185$, $p \approx .020$). These findings indicate that higher celebrity worship scores were associated with higher consumptive behavior scores. Self-control was also positively associated with consumptive behavior at the bivariate level, although this association was relatively small.

Table 4
Correlation Analysis

Variables	Celebrity Worship	Consumptive Behavior	Self-control
Celebrity Worship	1	,494**	,102
Consumptive Behavior	-	1	,185*
Self-control	-	-	1

**p<0.01 *p<0.05

Before testing the hypothesis, researchers checked classical assumptions, including normality, linearity, and multicollinearity tests. In the normality test, this study looked at the significance of the asymp size. Sig. (2 tailed) on residual data. This normality test obtained a

significance of 0.076 (p>0.05), which shows that the data follows a normal distribution. Furthermore, the data from the linearity test results show a significant deviation from linearity of 0.376 (p>0.05). This indicates a linear relationship between the three variables used in the research. Finally, in the multicollinearity test, there is a tolerance value of >0.01, so there is no multicollinearity in the data and can be continued with hypothesis testing.

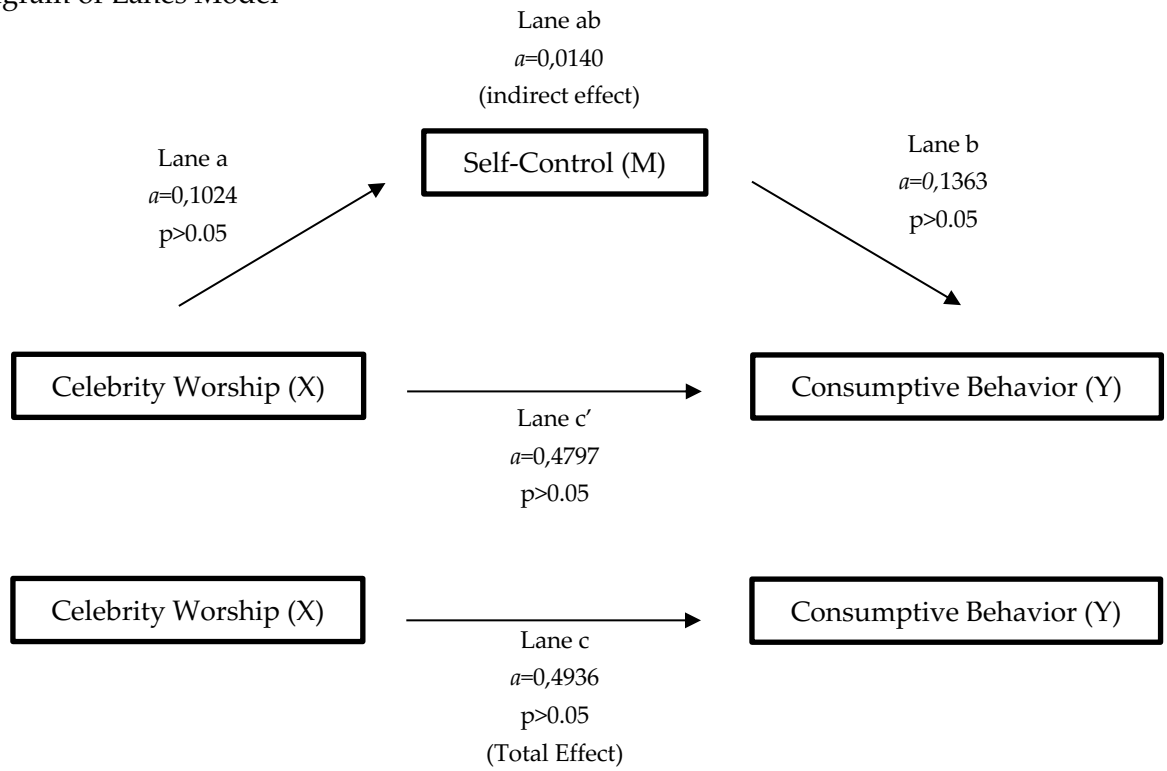
After ensuring the assumptions were met, hypothesis testing was carried out using Model 1 in the PROCESS Macro analysis (Hayes, 2013). Table 5 shows celebrity worship can significantly predict consumptive behavior (b = 0.4175; p=0.000, p<0.05). The following finding is that the interaction between celebrity worship and self-control does not show a significant role (b= -0.0235; p=0.0827, p>0.05), so self-control cannot be proven to be a moderator. Based on the results of this research, it was found that the role of celebrity worship on consumptive behavior cannot be moderated by self-control.

Table 5.
PROCESS Macro Analysis Result

	coeff	*se*	*t*	*p*	*LLCI*	*ULCI*
Cons.	32,1482	,4865	66,0783	,0000	31,1870	33,1094
Celebrity Worship	,4175	,0625	6,6784	,0000	,2940	,5410
Self-control	,1937	,1198	1,6174	,1078	-,0429	,4304
Celebrity Worship x Self-control	-,0235	,0135	-1,7469	,0827	-,0501	,0031

The author conducted an additional analysis by performing a mediation test with self-control as the mediating variable between celebrity worship and consumptive behavior. This additional analysis aims to examine whether self-control mediates the relationship between celebrity worship and consumptive behavior. Specifically, it seeks to determine whether celebrity worship is indirectly associated with consumptive behavior through self-control and to assess the extent to which self-control may help explain this relationship. By incorporating self-control into the analysis, the author aims to provide a more comprehensive understanding of the potential psychological mechanisms underlying the association between celebrity worship and consumptive behavior, particularly the role of self-control in explaining how these two variables may be related.

Graphic 1
Diagram of Lanes Model



The supplementary mediation analysis did not support an indirect effect of celebrity worship on consumptive behavior through self-control. The reported path from celebrity worship to self-control was 0.1024 and was described as nonsignificant ($p > .05$); the path from self-control to consumptive behavior, controlling for celebrity worship, was 0.1363 and was also described as nonsignificant ($p > .05$). The estimated indirect effect was 0.0140, with a bootstrap 95% confidence interval of [−0.0155, 0.0461]. Because this interval included zero, the indirect effect was not statistically significant. The reported total-effect estimate was 0.4936, while the direct-effect estimate shown in the original diagram was 0.4797. The exact p-value associated with the corrected direct-effect estimate should be confirmed against the original PROCESS output because the submitted narrative repeats the total-effect coefficient when describing the direct effect.

Discussion

This research was conducted to determine the role of celebrity worship on consumptive behavior, which is moderated by self-control among K-pop fans in Indonesia. Based on the results of hypothesis testing, it was revealed that the self-control variable in this study could not significantly influence the role of celebrity worship on consumptive behavior, so the hypothesis was rejected.

Based on the problem formulation and the results of the analysis that has been carried out, it is concluded that the magnitude of the self-control variable in K-Pop fans cannot moderate the relationship between the celebrity worship variable and consumptive behavior. However, a positive relationship was found between the celebrity worship variables and behavior. This indicates that when K-Pop fans have a high level of celebrity worship, they tend to have high consumptive behavior. This finding is supported by research by Kaho., et al. (2023), which also found a relationship between celebrity worship and consumptive tendencies among teenage K-pop fans in Indonesia. In this study, it was found that the relationship between celebrity worship variables; absorption and addiction, significantly influenced teenagers' impulsive buying behavior for products related to idols, as much as 63.2%.

In comparison, the remaining 36.8% was due to other factors that had yet to be researched. Another finding that supports the results of this research comes from research conducted by Simalango (2020), which shows that there is no influence from the level of self-control on consumptive behavior among K-Pop fans. The reason why self-control does not affect the consumptive behavior of K-Pop fans can be caused by internal factors originating from the individual, such as personality, lifestyle, demographics and knowledge. On the other hand, external factors can come from social class, culture, and peer group influence (Engel et al., 2018).

Fans will support their idols by watching concerts or performances and buying items related to idols (Pertiwi., 2013), so not few buy albums in large quantities and various versions to satisfy their desires. Personally, or as a form of support for the idol's album sales (Veronica M et al., 2018). This finding is also supported by Borba's opinion (in Muna & Astuti, 2014) that self-control shows how individuals control their behavior and habits. From these findings, it can be seen how fans have habits and believe that buying goods and watching concerts is a

way to support their idols, so this self-control can become something that cannot be controlled in the context of consumptive behavior.

Research conducted by Maltby et al. (2003) found that celebrity worship behavior in the borderline-pathological dimension can arise due to a tendency to psychoticism, namely individuals who tend to be impulsive. According to Lina and Rosyid (in Wardhani, 2009), consumptive behavior itself has three aspects, one of which is impulsive buying. This reflects a situation where someone makes an impulsive purchase suddenly or based on a moment's desire, without prior consideration, without thinking about future consequences, and is often influenced by emotions.

The correlation test results also found a positive relationship between self-control and consumptive behavior. Several things can be discussed in this discovery. The study by Vohs and Heatherton (2000) investigated the concept of "self-regulatory resource depletion." They found that after going through a task that required high levels of self-control, individuals were more likely to engage in less controlled behavior, including consumptive behavior. This shows that excessive self-control in one area can cause a decrease in self-control abilities in other areas, which can lead to uncontrolled consumptive behavior. Apart from that, there is a reward system for someone with good self-control, using consumptive behavior as a reward or coping in certain situations. For example, someone with good self-control might spend money as a reward for accomplishments. This can create a positive relationship between consumptive behavior and self-control (Baumeister, 2007).

Participants in this study were in the age range of 18-25 years, of which those aged 20-21 were the most respondents, namely 42% of the total 157 respondents. This age is classified as young adulthood or early adulthood. In this age range, an individual experiences a process of self-maturation through his actions, one of which can be characterized by developing self-control abilities (Ghufron & Risnawita, 2014). From this statement, it was found that K-Pop fans aged 18-25 years tend not to be able to control themselves well regarding their favorite idols.

Research conducted by Lestari (2021) revealed results that align with these findings. This research also confirmed no significant correlation between the level of self-control and celebrity worship. This shows that self-control does not influence celebrity worship behavior

in the context of this research. Research conducted by Fajariyani (2018) shows that celebrity worship is not influenced by self-control. From the results of this research, self-control has no role in the level of celebrity worship of K-Pop fans.

Baumeister (2002) states that a reduction in the effectiveness of self-control occurs due to continuous exposure to external stimuli, forcing individuals to use these abilities to their limits. In the process of entering this external stimulus, cultural factors also play a role. According to Baumeister & Boden (1998), one of the self-control factors is cultural factors. The dominant culture will influence individuals in the context of their environment. Each environment has its unique cultural characteristics, and these differences influence an individual's level of self-control as part of that environment.

Next, the external stimulus process can be seen from the conformity between fellow K-pop fans. Santrock, quoted in Fardhani and Izzati (2013), explains that conformity includes adopting behavior such as communication styles, attitudes, social activities, values, and ways of appearing. Myers (2010) highlights that conformity reflects the adaptation of a person's behavior due to pressure exerted by a group. Myers also emphasized that conformity is not only related to imitating other people's behavior but is also influenced by how others behave. This also happens to K-Pop fans who feel pressure to support their idols because they see behavior influenced by other fans, which makes this a pressure for K-Pop fans to support their idols.

Baron and Byrne (in Durandt & Wibowo, 2021) suggest that three factors influence conformity: the cohesiveness factor or the level of individual interest in a group, group size, and descriptive and injunctive social norms. Descriptive norms describe what most individuals should do in certain situations, while injunctive norms apply what behavior is acceptable and unacceptable to do in a situation. Social norms theory in the context of K-pop fans can be a basis for understanding how social norms influence the behavior and identity of K-pop fans. For example, K-pop fans may follow norms within their community regarding behavior, preferences, or participation in K-pop-related activities. This can be seen in the culture of loyalty from K-pop fans, such as buying albums in large quantities, doing mass voting at award shows, and mass streaming music videos of their favorite K-pop idols via the YouTube platform to break each other's records when their idols release an album. This

behavior has become commonplace among K-pop fans because they think this is a form of support and loyalty they can do for their idols.

The average age of respondents who were K-pop fans in this study was 21.5 years. Most K-pop fans of this age are still students in the early adulthood stage. Research conducted by Putri (2018) and Santrock (2011) stated that early adulthood refers to the transition phase from adolescence to adulthood. In this period, individuals tend to be involved in experimental and exploratory activities, indicating that the transition from adolescence to adulthood is a continuous change process. However, some people who have been celebrity fans for years may feel that they still have quite a deep attachment to everything related to their idol (Iswahyuni, 2023).

The limitation of this research is that the participants still do not represent each K-Pop fandom. In this case, there are differences in the characteristics of fans in each fandom, which can cause differences in results. This characteristic difference can be seen in the promotion time and the frequency with which the idol releases albums and goes on concert tours. With the difference in frequency between each K-Pop idol, the consumptive behavior of each fan will also be different.

Limitation and Future Research

Several limitations qualify the findings. First, the sample was heavily female-dominated (97.5% women), limiting the extent to which the results can be generalized across gender groups. Second, non-probability recruitment through social media may have selected fans who were more engaged online, and the sample may not represent the diversity of K-pop fandoms in Indonesia. Third, the study was cross-sectional and relied on self-report, so causal direction and temporal processes cannot be inferred.

Future studies should recruit more diverse participants across gender, age, and fandoms, and should describe the sampling process in enough detail to assess representativeness. Researchers should report scale adaptation procedures, item-level decisions, scoring and reverse-scoring rules, construct-validity evidence, and reliability estimates calculated in the main sample. The moderation model should be tested with adequate statistical power and full reporting of model fit and interaction statistics. Conformity, perceived peer norms, financial literacy, spending constraints, and fandom-

related practices may be included as measured variables rather than assumed explanations. If self-control is retested as a mediator, the rationale and temporal ordering should be specified before analysis; an alternative scale may be considered as a possibility to evaluate, not as a presumed fix for the current findings.

Conclusion

Among the 157 K-pop fans aged 18–25 in this study, celebrity worship was positively associated with consumptive behavior. However, the interaction between celebrity worship and self-control was not statistically significant, so the hypothesis that self-control buffers this association was not supported. A supplementary exploratory mediation analysis also found no statistically significant indirect effect through self-control. These findings do not establish causal effects and should not be generalized beyond the sample without further evidence. The study highlights the importance of distinguishing a main association from a moderation effect and of reporting the operationalization and psychometric properties of measures transparently.

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