

The dynamics of Carat Indonesia's solidarity in anonymous interactions on X

Nabila Zikri Ramadhanti, Nanik Rahmawati, Nikodemus Niko*

Department of Sociology, Faculty of Social and Political Sciences, Universitas Maritim Raja Ali Haji,
Tanjung Pinang, Indonesia
e-mail: nikodemusn@umrah.ac.id

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ABSTRACT

This study aims to understand how solidarity is formed and maintained among members of the Boy Group Seventeen fan community, Carat Indonesia, on social media X (formerly Twitter, we use the term "social media platform X" throughout this manuscript) despite the anonymity of interactions. It explores the paradox of solidarity emerging without personal identity disclosure, challenging the conventional notion that solidarity is trust-based. This study employs a qualitative method with a netnography approach to provide an in-depth analysis of solidarity dynamics in online communities. Informants were selected using a purposive sampling technique to provide relevant insights into this phenomenon. The study reveals that anonymous identities do not hinder the formation of trust among Indonesian Carat members on social media X. Instead, trust is built by assessing the track record of account owners. The solidarity that emerges aligns with Durkheim's concept of mechanical solidarity, which is characterized by shared interests, low division of labor, high collective consciousness, and repressive norms. This study focused solely on the Carat Indonesia community on social media platform X, limiting its generalizability to other online fan communities. Additionally, reliance on online observations and interactions may not fully capture offline aspects of solidarity. This study contributes to the understanding of online community solidarity by demonstrating how trust and cohesion can be established despite anonymity. This extends Durkheim's theory of social solidarity to digital interactions, providing insights into the mechanisms of mechanical solidarity in contemporary online spaces.

Keywords: Solidarity, Carat Indonesia, K-Pop, Netnography.

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RESEARCH & PUBLISHING



1. INTRODUCTION

Korean Pop Music, commonly known as K-pop, is a popular music genre originating in South Korea (Pandeinuwu et al., 2022). K-pop performances range from solo acts and bands to larger groups, often referred to as "idols" in the form of boy groups and girl groups. Beyond its role in music production and consumption, K-pop has evolved into a cultural phenomenon that increasingly influences various aspects of social life worldwide (Zakia et al., 2024; Hasiana et al., 2024). Korean culture has undeniably become a reference point for people in different countries, shaping fashion trends, culinary preferences, and lifestyle choices (Dewi et al., 2023; Niko, 2022).

The rapid spread of K-pop is largely facilitated by advancements in digital technology and widespread accessibility of the Internet, allowing individuals from diverse backgrounds to engage with K-pop content anytime and anywhere (Rinata & Dewi, 2019). The Internet has blurred the boundaries between physical and digital worlds, fostering an interconnected digital environment (Marita et al., 2021). Various social media platforms such as YouTube, social media platform X, Instagram, and Weverse enable K-pop idols to share their daily activities, music videos, and updates, instantly reaching millions of fans across the globe (Utami & Marnelly, 2025; Afifah & Subroto, 2024). This real-time access fosters a sense of closeness between fans and idols. Consequently, individuals with shared admiration for specific idols often form dedicated fan communities (Xiao, 2025; Kanaka et al., 2024). As Soenarno et al. (2022) argued, the formation of such communities is inherently linked to shared values and collective interests.

With technological advancements, communities are no longer confined to offline interactions but have also expanded into online spaces. Individuals no longer need to engage in face-to-face conversations to form groups and communicate; instead, they establish connections through social media platforms such as social media platform X, Instagram, Facebook, and WhatsApp (Lado, 2022). These platforms have become primary means of communication and interaction in online fan communities. According to data from Databoks (2023), Indonesia is ranked fourth globally in terms of the highest number of social media platform X users as of July 2023. Additionally, based on an in-depth analysis conducted by social media platform X Blog using internal data from 2021, Indonesia ranked first among the 20 countries with the largest K-pop fan based on social media platform X and was also the most active country in K-pop-related discussions (Yeonjeong, 2022).

One such fan community that actively engages in online interactions is *Carat*, the fandom of the K-pop boy group Seventeen. Carat exhibits a high level of engagement in social media, particularly on social media platform X (Pongoh et al., 2023). Fandom frequently expresses its support through posts, discussions, and interactions on social media platform X, a text-based platform that also supports links, images, videos, and audio. A key feature of social media platform X is that it allows users to remain anonymous without using their real identities (Putri & Hermawati, 2024). According to the Korea Corporate Reputation Research Institute (2024), which analyzed 29,078,402 pieces of big data between July 2 and August 2, 2024, Seventeen ranked first in brand reputation among boy groups in August, with a brand reputation index of 5,988,919. This ranking was largely influenced by social media engagement, where 90.94% of online discussions about Seventeen were positive, with key terms such as "Carat," "unit," and "world tour" frequently appearing. Seventeen achievements are undoubtedly linked to fans' dedication and collective efforts. Carat, known for its strong and harmonious community, has grown significantly alongside the group's increasing popularity. It can be argued that Seventeen's success is, in part, the result of unwavering support from its fandom.

To examine solidarity within Carat Indonesia, this study employed Emile Durkheim's theory of social solidarity. Durkheim introduced this concept in his work *The Division of Labor in Society: A Study of the Organization of Higher Society*, where he explored the transformation of social solidarity in modern societies (Ritzer, 2012). While Durkheim's definition of solidarity is not explicitly delineated, his approach can be understood through an analysis of collectivism and individualism within a given society (Rudyansjah, 2015). In the context of collective consciousness within a society, simpler societies tend to exhibit a stronger sense of collective identity because of shared beliefs, norms, and values. However, as societies introduce specialized roles and divisions of labor, collective consciousness tends to weaken. This does not

imply that the presence of labor division eliminates collective consciousness altogether, but rather that it becomes less intense (Ritzer, 2012).

Although numerous studies have explored community solidarity, they have predominantly concentrated on face-to-face interactions and tangible social bonds (Fitri et al., 2024; Jannah et al., 2024; Purnamasari et al., 2022; Andini, 2024; Juwita & Nurnisya, 2023; Diva & Indriastuti, 2024; Fatimah, 2024). In contrast, limited attention has been paid to the dynamics of solidarity within online communities, particularly those formed around fan groups such as Carat Indonesia on social media platform X. This study adopts a netnographic approach to analyze Carat Indonesia's online interactions, thereby addressing a notable gap in the literature. By applying netnography, an underutilized method in previous studies of online community solidarity, this research contributes to a deeper understanding of social dynamics in the context of digital communication. This research is motivated by a curiosity about how interactions occurring exclusively on social media platform X, where anonymity is common can nonetheless cultivate a sense of community solidarity among Carat members. Nuryanto (2014) argued that solidarity relies on trust and identity transparency, enabling individuals within a group to recognize and relate to one another. This prompts a critical inquiry: How does trust and solidarity develop in a community where most members remain anonymous? This study investigates the establishment and maintenance of social solidarity within the Carat Indonesia community on platform X despite the widespread use of anonymity. It also aims to identify the specific forms of solidarity that emerge within online fandom. Gaining insight into these dynamics is essential to understanding the changing contours of social relationships in the digital era.

2. RESEARCH METHOD

This study adopts a qualitative methodology using a netnographic approach. As defined by Kozinets (2010), netnography is a research method designed to investigate specific groups, communities, and organizations by analyzing their cultural interactions and digital content, which are then systematically interpreted and presented as research findings. Netnography shares its roots with ethnography but differs in its focus on online rather than offline face-to-face communities. To examine solidarity within the Carat Indonesia community on social media platform X, this study conducted virtual netnographic research by observing interactions within the digital environment. Data were collected through in-depth observation, interviews, and documentation. The researcher actively engages in the cultural setting under study, having been part of the Carat Indonesia community on platform X since December 2021, and conducting systematic observations from August 2024 to January 15, 2025.

For participant selection, the study employed purposive sampling, with the following criteria: (1) the participant must be an active member, as indicated by the frequency of their tweets about 17 and the account's creation date; (2) the participant must engage with social media platform X under an anonymous identity; (3) the participant must use social media platform X as their primary platform for communication with other *Carat* members; and (4) the participant must be involved in collective activities within the community. Based on these four criteria, the researcher successfully identified the following six key participants:

Table 1. Research Participants (informants)

No.	Informants (not real name)	Age	City
1.	Han	25 y.o.	Jakarta
2.	Angelin	22 y.o.	Semarang
3.	Dee	24 y.o.	Jakarta
4.	Dil	24 y.o.	Makassar
5.	Dami	26 y.o.	Surabaya
6.	Len	23 y.o.	Banjarmasin

Based on the informant data in Table 1, the researcher ensured that informed consent was obtained prior to conducting the interviews. Securing this consent is essential to uphold ethical standards in

research.

3. RESULTS AND DISCUSSION

3.1. The Formation and Maintenance of *Carat Indonesia* Solidarity

The primary foundation of fostering group solidarity lies in establishing interactions among fellow fans. These interactions facilitate communication among members, which subsequently strengthens the sense of togetherness within the community. Within the *Carat Indonesia* community on social media platform X, engagement and communication tended to peak during the comeback periods. A comeback refers to the release of a new album by an artist or group that is actively promoted across various platforms. Although interactions generally decrease during non-comeback periods, they are sustained through discussions via tweets or Group Direct Messages (GDM). This dynamic was reflected in the statement of one study participant:

"Kalau untuk interaksi sesama Carat itu sering banget, bisa dibilang tiap hari. tapi tergantung juga sih, kalo masa comeback gini biasanya tiap hari, terus kalo gaada promosi atau jadwal voting gitu biasanya yaaa gaada interaksi sama carat lain. chat di dalam grup biasanya. kalo reply twit ga begitu sering siiii, karena aku juga ga begitu mantau tl." (Angelin, 13 Januari 2025). Translated: The interaction among *Carat* members occurs very frequently, almost every day. However, this depends on the specific situation. During comeback periods, interactions occur daily, but when there are no promotions or voting schedules, engagement with other *Carat* members tends to decrease. Most conversations happen within group chats, while replying to tweets is less frequent since I don't actively monitor my timeline." (Angelin January 13, 2025).

Based on the informant's statement, interactions among *Carat* members generally occur daily, particularly during specific events, such as comeback periods, promotions, or voting schedules. However, engagement tended to decrease when no events occurred within the community. Despite this, communication was maintained through group chats. This indicates that interactions within the *Carat Indonesia* community follow a goal-oriented and situational pattern while still demonstrating efforts to sustain social bonds and maintain long-term relationships through ongoing connections via Group Direct Messages (GDM).

3.2. The Role of Anonymity in Fostering Solidarity

One of the distinctive aspects of social media platform X is its flexibility, allowing individuals to adopt an identity other than their real identity. For instance, many *Carat* members shape their online presence by incorporating elements related to Seventeen and the *Carat* fandom rather than using their actual personal information. Anonymity within an online community creates a unique social space where trust can develop among members, despite the absence of direct personal acquaintances. This dynamic is particularly intriguing as it enables strong communal bonds while simultaneously presenting risks, such as individuals exploiting anonymity for harmful purposes, including spreading hate, impersonating community members to create discord, or engaging in trolling and other irresponsible behaviors without accountability.

However, within the *Carat Indonesia* community on social media platform X, anonymity does not seem to hinder the development of trust among members when engaging in fan-related activities. For *Carat* members, the authenticity of an individual's real-world identity is less relevant when the primary mode of interaction occurs within the digital space of the social media platform X. This sentiment is reflected in one informant's statement:

"Penting ga penting sih. Mungkin bisa dibilang penting kalau antar 2 individu dekat banget. Tapi bisa dibilang ga penting juga selama gaada hal buruk/negatif yg dilakukan salah satu pihak." (Han, 12 Januari 2025). Translated: This depends on This might be important if the two individuals were particularly close.

However, it can also be considered unimportant as long as neither party engages in harmful or negative behavior. (Han, January 12, 2025).

According to the informant, an individual's real identity is not considered important, as long as they do not engage in any harmful behavior. Another informant emphasized that a real identity is not necessary unless a transaction is involved. This perspective is reflected in the following statement.

“Menurut aku gapapa sih kalau ada yang pake nama samaran atau identitas lain yg berbau Seventeen gitu, kren ga semua orang nyaman kalau banyak yg tau identitas aslinya. dan sepanjang pengalaman ku sebagai carat, aku ga keberatan sih kalau misal ada temen yang ga mau ngasih tau identitas aslinya siapa. Tapi untuk mengetahui identitas asli satu sama lain juga penting sebenarnya, misalnya saat ada transaksi. contoh, carat kan suka ada yang jual tiket konser gitu kan. untuk percaya kalau dia ini gak nipu atau scam kan biasanya harus ngasih tau identitas aslinyaa” (Dil, 13 Januari 2025). Translated: I think it is fine if someone uses a pseudonym or an identity related to Seventeen because not everyone feels comfortable revealing their real identity. Based on my experience as a Carat, I do not mind if some friends choose not to disclose their true identity. However, knowing each other's real identity can be important in certain situations such as during transactions. For example, Carats often sell concert tickets, and to ensure that someone is trustworthy and not a scammer, they usually need to reveal their real identity. (Dil, January 13, 2025).

Members of the Carat Indonesia community generally do not find anonymity to be a significant issue because there are various reasons why individuals choose to remain anonymous. These reasons may include personal comfort, the desire to avoid recognition by people in their real-life surroundings, or simply personal preferences. One participant highlighted this perspective during an interview when asked about their reasons for using an anonymous identity.

“Alasan gak pake nama asliku itu karena temenku banyak yang kpopers. Klo masih pake namaku, takut ketahuan sama mereka. Apalagi sekarang temen kuliahku ada yg satu fandom.” (Dami, 14 Januari 2025). Translated: The reason I do not use my real name is that many of my friends are also K-pop fans. If I use my actual name, I am afraid they might recognize me, especially since some of my college friends are in the same fandom. (Dami, January 14, 2025).

Based on the informant's statement above, it can be inferred that one of the reasons individuals choose to conceal their real identity is to avoid being recognized by people they know in real life. For many, social media platform X and fan accounts serve as an escape from reality. Consequently, members of the Carat Indonesia community on social media platform X adopt alternative ways to build trust. Instead of relying on real identities, they assess the consistency of interactions and track the records of other users before engaging. This perspective was supported by another informant's explanation during the interview session.

“Dari interaksi sih, makin sering aku interaksi makin tau oh dia habitnya kaya gini, orangnya tuh tipe yg kaya gini, jadi dari sini aku bisa mutusin buat percaraya sama dia apa engga. selain interaksi sama aku, aku juga kadang liat dari gimana dia interaksi sama mutual mutualnya yg lain atau dari gimana dia ngungkapin opini dia kalau lagi ngetweet gitu, kee kita bisa liat kan nih orang ga beres nih, ga bisa dipercaya ah.” (Len, 15 Januari 2025). Translated: Trust is built through interaction. The more I engage with someone, the more I understand their habits and personality, which helps me decide whether to trust them. In addition to my direct interactions, I also observe how they interact with their mutuals and how they express their opinions in tweets. You can usually tell if someone seems unreliable or untrustworthy just by the way they communicate. (Len, January 15, 2025).

3.3. Member Participation and Collective Activities

In the context of community solidarity formation, collective activities and active participation from community members serve as key factors in strengthening the bonds among them. Member participation in collective activities on social media platform X reflects how modern fan communities evolved into dynamic and collaborative spaces. These activities primarily revolve around supporting Seventeen as part of fan engagement. Participation within the Carat Indonesia community on social media platform X typically begins with simple actions, such as posting tweets related to Seventeen, liking, replying, or reposting content. Over time, these basic interactions have developed into discussion platforms that serve both entertainment purposes and information exchange.

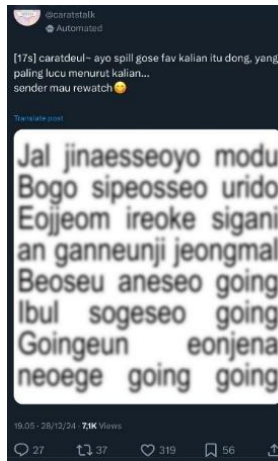


Figure 1. Discussion in Carat Community

Figure 1 depicts a basic form of interaction within a base account, which refers to an account intentionally established to circulate content related to shared interest or identity. In this context, the interaction takes place on the @caratstalk account, a dedicated space in which members of the Carat Indonesia community engage with one another. Such posts function not only as a medium for disseminating information, but also as a digital forum that encourages participation, dialogue, and a sense of belonging among community members. Through comments, likes, and reposts, users contribute to the collective experience, reinforce solidarity within the fandom, and shape the online culture of the community.

In the highlighted post, the user asks for opinions on the most exciting episodes of the Seventeen variety show, *Going Seventeen* (commonly abbreviated as "GoSe"). The post received 27 replies, 37 reposts and quote reposts, 319 likes, 56 bookmarks, and 7,100 views in response.



Figure 2. Carat Community Discussion in the Comment Section

Figure 2 shows the responses of Carat members in the reply section, where they share recommendations for their favorite *Going 17* episodes and reflect on their enjoyment these episodes brought them. This form of interaction demonstrates how social media platform X facilitates participatory engagement within fandom. By contributing to personal preferences and experiences, members actively shape discourse and foster a sense of connection with others who share similar interests. These exchanges not only promote individual expression but also strengthen communal bonds by creating a dynamic space for dialogue, mutual appreciation, and continuous reinforcement of group identity within the Carat Indonesia community.

Beyond discussions, participation and collective activities within the community are also evident in the dissemination of information and involvement in specific campaigns, particularly during the comeback periods. Interaction during this time tends to be more intense as fans engage in various activities such as streaming, voting, creating trends by collectively using designated hashtags, and other forms of support for their idols' newly released work. This aligns with the response given by one of the informants when asked about the ways in which Carat members supported Seventeen on social media platform X:

“Streaming dan voting!! kita punya beberapa fanbase untuk streaming dan voting, karena posisinya kita jauh dari svt hal mendasar sebagai fans yg bisa kita lakuin itu dengan streaming dan voting.” (Dee, 12 Januari 2025). Translated: Streaming and voting. Several fan bases are dedicated to streaming and voting. Since we are far from Seventeen, the most fundamental way we can support them as fans is through streaming and voting. (Dee, January 12, 2025).

Referring to the statements of the two informants, the researcher identified collective activities within the community, specifically streaming and voting. These two actions are considered the most fundamental ways for Indonesian fans to support their idols, given Indonesia's geographical distance from South Korea, where Seventeen is based. Moreover, Carat Indonesia has been recognized as one of the most active fanbases in streaming and voting, compared to Carat communities worldwide. During the comeback period, the members' participation increased significantly. Observations revealed that fans actively encourage each other to participate in streaming and voting, often sharing strategies and guidelines for execution. Discussions on voting strategies frequently occur in Group Direct Messages (GDM), where conversations tend to be more detailed. Fans seeking comprehensive information and tutorials on streaming and voting typically join dedicated groups focusing on these activities. Additionally, members work collectively to maximize voting efforts to help Seventeen secure awards.



Figure 3. Discussion Within the Group Direct Message

Figure 3 presents a discussion that takes place within a Group Direct Message (GDM), where Carat members collaborate on voting strategies for Seventeen's sub-unit, BooSeokSoon. The conversation

centers on evaluating the effectiveness of their collective voting efforts and assessing the sub-unit's chances of securing a win on the *M-Countdown* music program. This interaction reflects a more strategic and goal-oriented form of engagement, demonstrating how online fandom communities mobilize their resources and coordinate actions in pursuit of shared objectives. It also highlights the role of private digital spaces such as GDMS in fostering collective decision-making, reinforcing solidarity, and amplifying the sense of agency among members as they work together to support their idols. Beyond streaming and voting, Carat community members also demonstrate their support through financial contributions such as purchasing albums and making donations. These donations are typically allocated to acquire additional accounts or other necessary resources to maximize voting and streaming.



Figure 4. Donations Conducted by *Carat Indonesia*

Figure 4 depicts a donation campaign organized to promote Seventeen's music video through YouTube advertisements, with the goal of increasing the video's view count via paid ad placements. The initiative reflects a form of collective action within the Carat Indonesia community, demonstrating its commitment to supporting the group's visibility and success. As of October 14, 2024, the campaign had achieved 72% of its fundraising target, with a total of Rp. 14,568,316 collected. This effort illustrates how digital fandoms not only engage in symbolic support but also mobilize financial resources to contribute tangibly to their idols' promotional strategies. A key aspect of this process is the trust established between the Carat members and fundraiser. Naturally, some may question how trust develops between donors and organizers. In the interview session, the informant shared the following perspectives:

"Kalo fanbase yg buka, biasanya aku percaya-percaya aja sih. Cuma karena kemaren sempet ada kasus dari fanbase korea, sekarang aku jadi agak hati-hati gitu. Paling nggak mereka harus nyertain lpi dari project sebelumnya, supaya aku tau kalau duitnya emang dipake sesuai tujuan. Supaya aku tau juga kalo misal sisa, emang bakal dipake buat next project" (Dami, 14 Januari 2025). Translated: If the fundraiser is run by an official base, I usually trust it. However, after a recent incident involving a Korean fanbase, I became more cautious. At the very least, they should provide financial reports from previous projects, so I know that the funds are being used appropriately. It also helps ensure that any leftover donations will be allocated for future projects. (Dami, January 14, 2025).

This response highlights that trust in fundraisers is largely dependent on the transparency of the financial reports. Organizers must clearly outline how the collected funds are allocated. This suggests that despite the virtual nature of the community, Carat members can still foster a sense of trust and actively participate in collective efforts to support Seventeen.

3.4. Forms of Solidarity in the Carat Indonesia Community

Maintaining solidarity within the Carat Indonesia community on social media platform X requires continuous collective efforts involving various strategies to foster unity among members. Interaction plays a crucial role in sustaining emotional bonds between members as a digital community that relies solely on VC. Engagement through tweets, Group Direct Messages (GDM), and participation in collective campaigns serve as the primary mechanism for ensuring that members remain connected. This is reflected in the following statements.

“Dengan berinteraksi dan berkontribusi pada streaming dan voting sih biar makin solid.” (Han, 12 Januari 2025). Translated: By interacting with and contributing to streaming and voting, we can strengthen our sense of unity. (Han, January 12, 2025)

“Dengan membangun hubungan atau komunikasi yang positif kali ya dengan sesama carat. karena rasa kebersamaan yang erat kan juga pastinya bisa ada kalau hubungannya bagus.” (Dil, 13 Januari 2025). Translated: Building positive relationships and communicating with fellow Carats. A strong sense of togetherness can exist only if the relationships are well maintained. (Dil, January 13, 2025)

Based on these insights, maintaining interactions and fostering relationships is essential for strengthening community bonds. Additionally, tolerance and mutual respect for differing opinions are necessary, considering that Carat Indonesia members come from diverse backgrounds and perspectives. The community actively works to maintain harmony among its members by reinforcing shared goals and avoiding complacency with achieved results. Prioritizing collective interests helps reduce tensions and sustain a positive fan community environment, ensuring that all members feel comfortable and welcome within Carat Indonesia. In discussing social solidarity, Émile Durkheim categorizes it into two distinct forms based on its characteristics: mechanical solidarity and organic solidarity. These two types of solidarity can be analyzed through several aspects, including the structure of society, division of labor, nature of legal systems, and underlying factors that sustain social cohesion.

In analyzing solidarity within the Carat Indonesia community, this study identifies four key aspects in formulating its nature: the underlying factors of solidarity, division of labor, nature of legal norms, and level of collective consciousness. The findings indicate that the solidarity observed within Carat Indonesia aligns more closely with mechanical solidarity, characterized by the following patterns: Durkheim's theory of solidarity posits that mechanical solidarity is rooted in the shared values and common goals among group members. In the case of Carat Indonesia, a shared admiration for Seventeen fosters a collective identity in which members perceive themselves as part of a community united by common values and a singular purpose, supporting their idols. This shared commitment forms a strong sense of collective consciousness, where fans see their support as a way of reciprocating Seventeen's dedication to their artistry and audience. As a result, Carat members actively engaged in various support activities to ensure that Seventeen's work was acknowledged and appreciated. The high level of collective consciousness observed within a community is a defining characteristic of mechanical solidarity. This is reflected in the voluntary participation of Carat Indonesia members in various initiatives. Beyond their shared musical interests, the sense of unity within the community is further reinforced by the values of togetherness demonstrated by Seventeen members themselves. This was echoed in the statements of the following informants:

“Kalau untuk kebersamaan di dalam fandom pastinya sih dari kegemaran yang sama, trus menurutku karna kalo kita ngidol ni otomatis secara ga sadar itu suka ngikutin idolnya kan ya, nah Seventeen sendiri sering nunjukin kebersamaan mereka, gimana interaksi mereka baik sama member sendiri atopun artis lain, kayanya kek terpengaruh gitu sih sama vibes mereka” (Len, 15 Januari 2025). Translated: The sense of togetherness within fandom definitely comes from our shared admiration. I also think that unconsciously, when we idolize someone, we tend to follow their actions. Seventeen consistently

demonstrate strong bonds, both among themselves and with other artists, which influence us as fans. It feels like we absorb our sense of camaraderie. (Len, January 15, 2025).

“Aku rasa karena kita udah terpapar sama bondingnya antarmember yaaa. jadi tuh secara gak langsung kita juga ngebawa karakter itu ke fandom. kayak aku pribadi tuh kalo ketemu orang dari fandom lain, aku ngerasa agak asing, tapi kalo ketemu carat tuh kayak gatauu tiba2 connect aja gitu” (Angelin, 13 Januari 2025).

Translated: I think it's because we have been exposed to the strong bonds between Seventeen members. Over time, we naturally carry that sense of connection into fandom. Personally, when I interact with fans of other communities, I sometimes feel disconnected. But when I meet fellow Carats, there's an instant sense of connection, as if we just naturally click.” (Angelin, January 13, 2025).

Based on the statements from the two informants above, the solidarity observed within the Carat Indonesia community on social media platform X is also influenced by the internalization of values and characteristics demonstrated by Seventeen as idols. In this context, values refer to the collective beliefs, standards, and principles upheld by community members, which serve as the foundation for behavior within the community and the formation of solidarity among Carat Indonesia members on social media platform X. Moreover, mechanical solidarity is also evident in the low level of division of labor within the community, which can be described as a generalization of tasks. There is no fixed or specialized division of labor; rather, all support activities for Seventeen are carried out collectively, driven by individual willingness, without any formal organizational structure governing them.

Conflicts are inevitable in an open community consisting of individuals with diverse perspectives. In the context of mechanical solidarity, social sanctions take the form of repressive laws, in which individuals who commit mistakes face strong social pressure. Within the Carat Indonesia community on social media platform X, this is reflected in how conflicts are resolved, often through social sanctions that push individuals who have acted inappropriately to withdraw from the community. Alternatively, when conflicts arise within the community, issues are left to fade over time without permanent resolution. The absence of a clear conflict-resolution mechanism reflects the characteristics of mechanical solidarity, where disputes between community members remain unresolved, creating discomfort among those involved. This often leads individuals to distance themselves from each other by limiting their interactions with other members. One common way of doing so is by setting their accounts to private mode, restricting access to only accepted followers, thereby preventing further engagement with conflicting parties. In extreme cases, individuals may deactivate their accounts entirely. Several key aspects reinforce the presence of mechanical solidarity within the Carat Indonesia community, including a high level of collective consciousness, shared interests that unify members, a minimal division of labor within the community, and the application of social sanctions. These elements align with Emile Durkheim's theory of mechanical solidarity, demonstrating that the community operates on principles in which cohesion is maintained through shared values and collective identity rather than through specialized roles or formalized structures.

4. CONCLUSION

Based on the findings of this study, the solidarity that emerges within the Carat Indonesia community on social media platform X is fostered through sustained interaction among its members. This interaction is facilitated by various features available on social media platform X and is primarily driven by shared passion and admiration for Seventeen. Through consistent engagement and a positive track record, anonymity ceases to act as a barrier to trust. Field observations indicate that Carat Indonesia members on social media platform X have successfully developed alternative ways to establish trust among one another, regardless of their anonymous identities. As long as an individual's presence and actions do not harm the community, meaningful interactions and participation in collective activities contribute to the formation and maintenance of solidarity within a group. The type of solidarity observed in the Carat Indonesia community on social media platform X aligns with Durkheim's concept of mechanical solidarity'. This is

evidenced by the high level of collective consciousness, minimal division of labor, shared interest in Seventeen, and the application of repressive sanctions. Within this structure, social pressure serves as a form of enforcement that often leads individuals to withdraw from the community when conflicts arise.

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