

Daftar Pustaka

- Amora, I. (2024, February 5). "Showcase Dance Cover", Daya Tarik Pecinta K-Pop Yogya. *RRI Radio Republik Indonesia*. <https://rri.co.id/hiburan/548554/showcase-dance-cover-daya-tarik-pecinta-k-pop-yogya>
- Arianto, B., & Handayani, B. (2024). *Pengantar Studi Fenomenologi* (Gozali, Ed.). Borneo Novelty. https://www.researchgate.net/profile/Bambang-Arianto-2/publication/387401025_Pengantar_Studi_Fenomenologi/links/676cddb700aa3770e0bb24f4/Pengantar-Studi-Fenomenologi.pdf
- Bancin, E. L. (2019, March 14). K-Popedia: K-Pop Dance Cover, Media Fans untuk Menyalurkan Hobi Menari. *Kumparan*. <https://kumparan.com/kumparank-pop/k-popedia-k-pop-dance-cover-media-fans-untuk-menyalurkan-hobi-menari/1>
- BPS-Statistics Indonesia Samarinda Municipality. (2024). Religion in Indonesia, 2024 - Statistical data. In *BPS-Statistics Indonesia Samarinda Municipality*. <https://samarindakota.bps.go.id/en/statistics-table/1/MzIOIzE=/religion-in-indonesia--2024.html>
- Campbelle, S., Greenwood, M., Prior, S., Shearer, T., Walkem, K., Young, S., Bywaters, D., & Walker, K. (2020). Purposive sampling: complex or simple? Research case examples. *SageJournals*, 25(8). <https://doi.org/10.1177/174498712092720>
- Ciputra, W. (2022, January 11). Awal mula Yogyakarta dijuluki Kota pelajar. *KOMPAS.com*. <https://yogyakarta.kompas.com/read/2022/01/11/184512078/awal-mula-yogyakarta-dijuluki-kota-pelajar?page=all>
- Darma, & Siregar, A. (2025). Konstruksi Sosial Citra Perempuan Pada Masyarakat Multikultural Dalam Kebebasan Berjilbab. *Jurnal Dinamika Sosial Budaya*, 27(2), 1–7. <https://doi.org/10.26623/jdsb.v27i2.10520>
- Ha, S. W. (2023). Muslim Youth in K-pop Dance Practices: Performative Responses against Islamic Norms in Malaysia. *Dance Chronicle*, 46(2), 102–117. <https://doi.org/10.1080/01472526.2023.2188030>
- Indriani, L. D. (2023). Trajectory Konstruksi Jilbab di Indonesia: Pertarungan Beragam Kepentingan. *Jurnal Mahasiswa Komunikasi Cantrik*, 3(1). <https://doi.org/10.20885/cantrik.vol3.iss1.art1>
- Ishiguro, M. A. (2022). Dance as Cultural Practice vs. Religious Piety: Acehnese Dance in Banda Aceh and Yogyakarta. *Dance Research Journal*, 54(3), 68–90. <https://doi.org/10.1017/s0149767722000274>
- Izzuddin, H. (2022, August 31). Tim Dance MAVROS Asal Jogja Wakili Indonesia di Final K-Pop Cover Dance Tingkat Dunia. *Mojok*. <https://mojok.co/kilas/hiburan/tim-dance-mavros-asal-jogja-wakili-indonesia-di-final-k-pop-cover-dance-tingkat-dunia/>
- Jayanti, I. G. N., Wirawan, I. K. A., Susanthi, N. L., & Wijayanthi, N. W. M. (2022). Korean Pop (K-Pop) Culture Phenomenon On The Behavior Of Indonesian Society. *Journal of Art, Film, Television, Animation, Games and Technology*, 1(1), 44–50.

Jufri, M. a. A. (2022). Tren Berjilbab Kalangan Muda Muslimah Urban di Yogyakarta: Tinjauan Antropologi Islam Talal Asad. *Ishlah Jurnal Ilmu Ushuluddin Adab Dan Dakwah*, 4(1), 15–37. <https://doi.org/10.32939/ishlah.v4i1.137>

Khairani, J. N. (2023, November 30). Mengapa Jogja disebut Daerah Istimewa? Ini penjelasan sejarahnya. *Detikjogja*. <https://www.detik.com/jogja/budaya/d-7065166/mengapa-jogja-disebut-daerah-istimewa-ini-penjelasan-sejarahnya>

Kristi, A. K. (2026, March 5). Kampung Ramadhan Jogokariyan, Event Ikonik yang Penuh Makna Kebersamaan. *liputan6.com*. <https://www.liputan6.com/islami/read/6290531/kampung-ramadhan-jogokariyan-event-ikonik-yang-penuh-makna-kebersamaan>

Kustanto, G. (2023, September 22). Apa Itu Tradisi Sekaten? Ini Sejarah, Tujuan hingga Prosesinya. *Detikjogja*. <https://www.detik.com/jogja/budaya/d-6945024/apa-itu-tradisi-sekaten-ini-sejarah-tujuan-hingga-prosesinya>

La Kahija, Y. (2017). *Penelitian Fenomenologis: Jalan Memahami Pengalaman Hidup*. PT Kanisius.

Meet the veiled dance group that's stomping out stereotypes about Muslim women. (2018, June 3). *Al Haqeeqa*. https://www.alhaqeeqa.org/meet-the-veiled-dance-group-thats-stomping-out-stereotypes-about-muslim-women/?doing_wp_cron=1683296887.1649720668792724609375

Modul Metode Penelitian Kualitatif. (2020). Penerbit Komunikasi UII.

Morley, M. (2022, May 27). *Belly Dance in Islamic Worlds by Meg Morley*. Muslim Voices Indiana University. <https://blogs.iu.edu/muslimvoices/2022/05/27/belly-dance-in-islamic-worlds-by-meg-morley/>

Mulya, T. W. (2021). Faith and fandom: young Indonesian Muslims negotiating K-pop and Islam. *Contemporary Islam*, 15(3), 337–355. <https://doi.org/10.1007/s11562-021-00475-1>

Pangerang, A. M. K. (2015, October 6). Indonesia jadi tuan rumah ASEAN K-Pop Dance Cover 2015. *KOMPAS.com*. <https://entertainment.kompas.com/read/2015/10/06/181015910/Indonesia.Jadi.Tuan.Rumah.ASEAN.K-Pop.Dance.Cover.2015>

Parhan, M., Pratiwi, C. A., Agustina, R., & Aini, S. N. (2022). PENARI BERHIJAB DALAM PERSPEKTIF MASYARAKAT SEBAGAI AJANG DAKWAH MELALUI KESENIAN. *Gesture Jurnal Seni Tari*, 11(1), 46. <https://doi.org/10.24114/gest.v11i1.34271>

Perbedaan Hijab dan Jilbab sebagai Pakaian Muslimah. (2025, March 21). *Kumparan*. <https://kumparan.com/berita-terkini/perbedaan-hijab-dan-jilbab-sebagai-pakaian-muslimah-20Use2fS9qk/full>

Perdini, T. A., Supriyadi, T., Hutahaean, E. S. H., & Pertiwi, Y. W. (2022). Self-Presentation Analysis of the K-POP Dance Cover Community Member. *International Journal of Multicultural and Multireligious Understanding*, Vol 9(Issue 10). <https://ijmmu.com/index.php/ijmmu/article/view/4016/3543>

Pimpinan Pusat 'Aisyiyah. (2023, October 10). *Batas aurat wajah perempuan*. Pimpinan Pusat Aisyiyah. Retrieved February 18, 2025, from <https://aisyiyah.or.id/batas-aurat-wajah-perempuan/>

Pratiwi, Y. (2025, February 12). KTO Targetkan Wisatawan Indonesia ke Korea Capai 360 Ribu pada 2025. *Tempo*. <https://www.tempo.co/hiburan/kto-targetkan-wisatawan-indonesia-ke-korea-capai-360-ribu-pada-2025-1205986>

Qibtiyah, A. (2019, February 22). Hijab di Indonesia: Sejarah dan kontroversinya. *theconversation.com*. <https://doi.org/10.64628/aan.9frsmnfd9>

Rachmat, R. (2023, February 13). *MASJID GEDE MATARAM KOTAGEDE, SAKSI PERSEBARAN AGAMA ISLAM DI YOGYAKARTA*. Dinas Kebudayaan Daerah Istimewa Yogyakarta. <https://budaya.jogjapro.go.id/berita/detail/1388-masjid-gede-mataram-kotagede-saksi-persebaran-agama-islam-di-yogyakarta>

Rarasati, O. A. (2017). *REALITA BELAKANG PANGGUNG K-POP CROSS COVER DANCE (STUDI PADA GRUP K-POP CROSS COVER DANCE "WAR SCHOOL")*. <http://eprints.uny.ac.id/53743/>

Rasyid, F. S. (2026, February 12). *Masjid Kampus UGM Kembali Gelar RDK, Siapkan 2000 porsi Buka Puasa-Sahur Gratis* (G. Grehenson, Ed.). Universitas Gadjah Mada. <https://ugm.ac.id/id/berita/masjid-kampus-ugm-kembali-gelar-rdk-siapkan-2000-porsi-buka-puasa-sahur-gratis/>

Septiani, Y. Y., Kasiyan, & Saputra, A. (2022). K-POP Dance Girls and Moslem Women in Indonesia: An Axiological Review. *Atlantis Press*, 64–74. https://doi.org/10.2991/978-2-494069-67-1_8

Shah, K. (2016, March 17). *Hijabi ballerina: Aussie teen Stephanie Kurlow melds grace and modesty*. CNN World. <https://edition.cnn.com/2016/03/17/asia/australia-hijab-ballerina-stephanie-kurlow>

Swann, W. B., Jr, & Bosson, J. K. (2008). Identity negotiation: A theory of self and social interaction. In *V. Self and Social Process* (pp. 448–471). <http://psycnet.apa.org/psycinfo/2008-11667-017>

Triananda, K. (2015, October 6). Indonesia diakui miliki grup K-Pop dance cover terbaik. *beritasatu.com*. <https://www.beritasatu.com/news/312416/indonesia-diakui-miliki-grup-kpop-dance-cover-terbaik>

Utama, A., & Rahayu, B. (2024, April 29). Penari Hip Hop AS dan Indonesia Dobrak Pandangan Negatif Perempuan Muslim. *VOA Indonesia*. <https://www.voaindonesia.com/a/penari-hip-hop-as-dan-indonesia-dobrak-pandangan-negatif-perempuan-muslim/7588935.html>

Wedhaswary, I. D. (2021, December 5). Profil Stephanie Kurlow, Balerina Berhijab Pertama di Dunia. *KOMPAS.com*. <https://www.kompas.com/tren/read/2021/12/05/205500965/profil-stephanie-kurlow-balerina-berhijab-pertama-di-dunia?page=all>