

# NEGOTIATING ISLAMOPHOBIA THROUGH SPORT: MUSLIM FEMALE ATHLETES, ISLAMIC AGENCY, AND PUBLIC DIPLOMACY IN SOUTH KOREA

Nabila Maulida Ammar, Aulia Surya Septania,  
Surwandono

Universitas Muhammadiyah Yogyakarta  
*nabila.maulida.psc24@mail.umy.ac.id,*  
*aulia.surya.psc24@mail.umy.ac.id,*  
*surwandono@umy.ac.id*

**Abstract:** This study examines the role of public diplomacy conducted by Megawati Hangestri, a hijab-wearing Indonesian volleyball athlete, in shaping positive images of Islam and Indonesia in South Korea through her participation in the Korean Volleyball League. The research aims to analyze how her public visibility and religious observance function as a form of Islamic agency in the global public sphere. Employing a mixed-methods research design, the study integrates qualitative content analysis of social media platforms—TikTok, Instagram, and YouTube—with documentary analysis of media reports, including *The Korea Herald*. A fiqh-based analytical framework is applied to assess how Megawati's adherence to Islamic principles challenges dominant stereotypes that restrict Muslim women to domestic roles. The findings indicate that her professionalism, athletic performance, and inclusive representation of Islam have attracted positive public attention and increased interest in both Islam and Indonesia among Korean audiences. This study contributes to public diplomacy and religious studies by demonstrating how sports figures can act as non-state actors in promoting constructive religious and national images internationally.

**Keywords:** public diplomacy; Islamic agency; sports diplomacy; Muslim women; Indonesia–South Korea relations

**Abstrak:** Penelitian ini mengkaji peran diplomasi publik yang dilakukan oleh Megawati Hangestri, atlet bola voli Indonesia berhijab, dalam membentuk citra positif Islam dan Indonesia di Korea Selatan melalui partisipasinya di Korean Volleyball League. Penelitian ini bertujuan untuk menganalisis bagaimana visibilitas publik dan ketaatannya terhadap prinsip-prinsip Islam berfungsi sebagai bentuk *Islamic agency* di ruang publik global. Penelitian menggunakan desain metode campuran dengan analisis konten kualitatif terhadap media sosial—TikTok, Instagram, dan YouTube—serta analisis dokumen dari laporan media, termasuk *The Korea Herald*. Pendekatan fikih

digunakan untuk menelaah bagaimana praktik keislaman Megawati menantang stigma yang membatasi perempuan Muslim pada ranah domestik. Hasil penelitian menunjukkan bahwa profesionalisme, prestasi olahraga, dan representasi Islam yang inklusif telah menarik perhatian positif masyarakat Korea serta meningkatkan minat terhadap Islam dan Indonesia. Studi ini berkontribusi pada kajian diplomasi publik dan agama dengan menegaskan peran atlet sebagai aktor non-negara dalam diplomasi global.

**Kata kunci:** diplomasi publik; Islamic agency; diplomasi olahraga; perempuan Muslim; hubungan Indonesia–Korea Selatan

*Article History:* Received June 24, 2025, Revised: August 10, 2025, Accepted: October 10, 2025, Available online December 30, 2025

## Introduction

Islamophobia in South Korea has emerged as an increasingly concerning phenomenon, particularly following the introduction of a government halal policy in 2015 (Kim, 2021). This phenomenon is marked by growing anti-Islam sentiments reflected in various forms of discrimination and negative prejudices against the Muslim community (Sakinah & Kurniawati, 2023). South Korea has even ranked 24th out of 25 countries in terms of Muslim acceptance, highlighting an alarming level of intolerance. The lack of understanding among South Koreans about Islam and Muslim culture is one of the main factors contributing to this situation (Han, 2017).

Amid these challenges, the presence of Megawati Hangestri, a hijab-wearing volleyball athlete in the Korean Volleyball League (V-League), has had a significant positive impact. Megawati's sporting professionalism, combined with her consistent and inclusive practice of Islamic principles, has garnered attention from Korean netizens (CNN Indonesia, 2023). Her presence on the court not only demonstrates extraordinary athletic abilities but also serves as a cultural bridge between Korea and Islam. Her achievements and behavior, which emphasize positive values, have gradually changed public perceptions in Korea about Islam and Indonesia (Park, 2024).

The South Korean government has made efforts to promote diversity and inclusivity through various programs, including Muslim-Friendly Tourism (MFT). This program is a form of

public diplomacy aimed at building a positive image of South Korea in the Muslim world (Hilwa, 2016). This initiative also involves the development of Muslim-friendly facilities and the enhancement of cross-cultural understanding among Koreans. However, the implementation of these programs continues to face numerous challenges, particularly resistance from certain segments of society (Tahira, 2022).

Bence Garamvölgyi et al. (2022), in their article "Mapping the Role of Grassroots Sport in Public Diplomacy," discuss the concept of "grassroots sport diplomacy," which refers to the utilization of grassroots sports as a public diplomacy instrument to build people-to-people relations and support the achievement of social, economic, and cultural development goals. By integrating the sports diplomacy framework of "Sport for Development and Peace" (SDP) with grassroots sports, the article highlights the strategic role of community sports in fostering social inclusion, strengthening cross-cultural dialogue, and supporting sustainable development. Their study examines policy implementation in Australia, the United States, and Colombia, showcasing the effectiveness of a mixed approach that combines top-down government initiatives with bottom-up community efforts in sports diplomacy. The article recommends a participatory approach involving multiple stakeholders to maximize the potential of grassroots sports as an innovative tool in public diplomacy and international development (Garamvölgyi et al., 2022).

Sheikh (2021), in her article "Recycling European Narratives in South Korea's 'Refugee Crisis': Islamophobia, #MeToo, and Yemeni Refugees on Jeju Island," argues that Islamophobia in South Korea can be understood through three main spectrums. First, South Korea shares a form of orientalism reproduced with the West, which creates a dichotomy between "us" and "them." Second, Islamophobia in South Korea is also expressed as a form of the clash of civilizations between Christianity and Islam. Third, anti-Islam narratives are utilized by various interest groups to gain power and public support. This theoretical frame-

work elucidates how Islamophobia is constructed within South Korean society (Sheikh, 2021).

Building on these insights, the case of Megawati Hangestri demonstrates that public diplomacy through sports can effectively foster international relations and alter public perceptions. Her success in integrating Islamic values with professional sports has created a positive narrative that helps reduce negative stereotypes. Her achievements and behavior on the court have inspired many and opened constructive dialogues about Islam in South Korea. This proves that sports can be an effective medium to bridge cultural and religious differences (Özsari, 2018).

Another intriguing aspect is that Islamophobia in South Korea primarily manifests in the form of online discourse influenced by rumors and negative stereotypes (Koo, 2018). However, there has been a decline in online Islamophobia alongside the rising positive image of Islam. One of the main factors driving this change is the presence of figures like Megawati Hangestri, who bring a positive representation of Islam (Mohd Ghazi et al., 2023). Interestingly, Megawati has been covered by South Korean media three times more frequently than former Indonesian President Megawati, underscoring her significant influence in reshaping the narrative of Islam in the country.

This study aims to analyze the role of Muslim athletes—using Megawati Hangestri as a case study—in public diplomacy in South Korea and their impact on public perceptions of Islam and Indonesia. Previous studies have primarily focused on government policies and Muslim-Friendly Tourism, while the personal narratives and challenges faced by Muslim athletes remain underexplored. References to social media in existing studies are also limited, often focusing only on YouTube content and lacking in-depth analysis of platforms like TikTok and Instagram. The case of Megawati demonstrates that the professionalism of an athlete consistently practicing Islamic teachings can capture the attention of the Korean public, address Islamophobia, and build cultural bridges. This research fills the analytical gap by exploring how the presence of Muslim athletes influences long-term changes in Korean societal perceptions,

including the effectiveness of public diplomacy through sports as a means to foster more inclusive cultural understanding. It also offers a fresh perspective on the role of individuals in improving international relations and promoting cross-cultural tolerance.

According to Jan Melissen (2005) in his book *The New Public Diplomacy: Soft Power in International Relations*, public diplomacy is the effort to directly communicate with foreign publics to promote the interests and values of the represented country. Public diplomacy is part of a broader transformation in diplomatic practices, where engagement with civil society and individuals abroad becomes increasingly significant in international relations. Melissen emphasizes that public diplomacy is not merely propaganda but building dialogue and sustainable relationships. He also links public diplomacy with soft power, asserting that the success of this strategy relies on credibility, transparency, and alignment with a country's foreign policy. Public diplomacy is considered a vital component of modern diplomatic practices, adapting to the ever-evolving global environment (Melissen, 2005).

Public diplomacy also adapts to the dynamics of globalization and the development of information technology, which enables messages to be delivered more quickly and reach broader audiences (Seo, 2023). In an increasingly interconnected world, direct communication with foreign publics through digital media, culture, or educational programs has become vital (Jin, 2024). Modern public diplomacy serves not only to enhance a country's image but also to build mutually beneficial long-term relationships between nations and international communities. Therefore, public diplomacy is regarded as an essential element of contemporary diplomatic practices, continuously evolving to meet the demands of the times (Simons, 2018).

This study employs a qualitative approach, integrating digital content analysis, a literature review, and a public diplomacy framework to understand Megawati Hangestri's role as an actor of public diplomacy in mitigating Islamophobia in South Korea. The research focuses on narratives of Islamic inclusivity conveyed through Megawati's social media content

and the public's responses to it. The public diplomacy approach analyzes how Megawati acts as an informal representative promoting Islamic values and Indonesian culture through sports. This public diplomacy is examined in the context of the inclusivity messages communicated through Megawati's activities in the Korean Volleyball League and her interactions with Korean netizens.

In addition, digital content analysis was conducted to examine the narratives embedded in Megawati's social media content, such as TikTok, Instagram, and the YouTube channel of Red Sparks Korea, which highlight inclusive Islamic values. The literature review supports this analysis by utilizing secondary data, including academic journals, news reports, and publications related to Islamophobia and the role of public diplomacy. Therefore, secondary data include Megawati's social media content, which reflects her professional activities as a hijab-wearing athlete. This data also includes news articles, academic reports on public diplomacy and Islamophobia in South Korea, and international publications on sports diplomacy. Both types of data are used to support a comprehensive analysis.

Regarding analytical techniques, this study employs two primary methods: narrative analysis and public response analysis (Bado, 2021). First, narrative analysis is used to explore the patterns of messages in Megawati's content that promote inclusive Islamic values aligned with the principles of public diplomacy. Second, public response analysis is conducted by mapping the comments and reactions of Korean netizens to Megawati's content on various social media platforms. This technique provides insights into the extent to which Megawati's public diplomacy messages have succeeded in transforming Korean public perceptions of Islam.

This methodological approach combines the concept of public diplomacy with primary and secondary data analysis, offering an in-depth perspective on how sports can serve as an effective medium for altering Islamophobic narratives and promoting cross-cultural relations.

## Result and Discussion

Megawati Hangestri Pertiwi has significantly impacted the South Korean Volleyball League, both in terms of athletic performance and sociocultural influence. As a foreign player for the Red Spark club, Megawati achieved an impressive average of 21.5 points per match during the 2023/2024 season. This included a phenomenal performance where she scored 35 points in a game against the Heungkuk Life Pink Spiders (CNN Indonesia, 2024a). These achievements positioned her as one of the most productive foreign players in the league and garnered attention from various national media outlets such as Spotv News and Yonhap News. South Korean social media platforms, such as Twitter (now X), further amplified her image, with thousands of tweets praising her professionalism and work ethic. Some comments referred to her as the "ideal representation of a Muslim female athlete."

However, Megawati's impact extends beyond her performance on the court. Her presence as a hijabi Muslim has become a symbol of religious diversity and inspiration (Wook-jae, 2025). According to a Gallup Korea survey, 72% of respondents viewed Megawati's presence positively, especially in terms of increasing understanding of Islam in South Korean society. Another 20% of respondents remained neutral, while only 8% held negative views of her presence. This data is supported by a report from *The Korean Herald Tribune*, which described Megawati as "a new icon of diversity in Korean sports." The report emphasized that Megawati became a popular topic of discussion on online forums and major news media, with more than 30 articles covering her contributions throughout the 2023/2024 season (Joo-young, 2024). The data is presented in the table below:

Table 1. Social Media Engagement and Public Response to Megawati Hangestri's Online Presence (2023-2024)

| Platform | Engagement | Most Engaged Content | Month | Likes (%) | Dislikes (%) |
|----------|------------|----------------------|-------|-----------|--------------|
|----------|------------|----------------------|-------|-----------|--------------|

|                            |  |  |                     |                       |                |
|----------------------------|--|--|---------------------|-----------------------|----------------|
| Website Berita             | 30+ articles, 45% increase in readership | Articles highlighting diversity and Islam    | Throughout 2023     | Not applicable        | Not applicable |
| Twitter                    | 45% increase in mentions                 | Positive tweets about Megawati's bravery     | Dec 2023 - Jan 2024 | 93                    | 7              |
| TikTok                     | 5 million views                          | Viral videos of morning routines and prayers | Dec 2023            | 88                    | 12             |
| Instagram                  | Engagement rate: 7.5%                    | Match highlights and personal updates        | Dec 2023            | Engagement Rate: 7.5% | Not applicable |
| YouTube (GS Caltex)        | 300,000 - 1 million views                | Match vs Hyundai Hillstate (3.8M views)      | Jan 2024            | 95                    | 5              |
| YouTube (Red Sparks Korea) | 150,000 views                            | Highlight Reel: Megawati's Power Spikes      | Dec 2023            | 85                    | 5              |

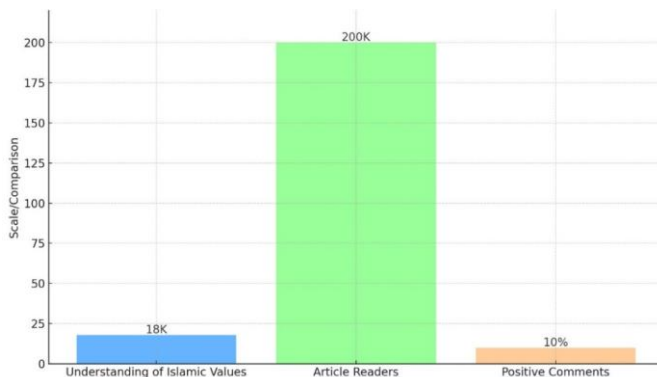
Megawati's influence is also evident on social media, including through the YouTube channel Red Sparks Korea. Although technically not a player for this club, videos featuring Megawati often garner significant attention. For instance, a video titled *Highlight Reel: Megawati's Power Spikes* has been viewed over 150,000 times, earning 12,000 likes and 200 comments. An analysis of the comments revealed that approximately 85% were positive, praising Megawati's technique and dedication as a Muslim athlete. About 10% of the comments were neutral, while 5% contained negative critiques, primarily focusing on biases related to her religious identity. Furthermore, the volume of tweets about Megawati increased by 45% during the first three months of the 2023/2024 season compared to the same period the previous year. Most positive tweets came from young netizens highlighting her courage as a hijabi Muslim woman amidst negative stereotypes about Islam in South Korea.

However, approximately 7% of the tweets were critical, with the main issue stemming from cultural misunderstandings regarding the hijab in sports.

### Netizens' Likes of Megawati

Social media platforms such as TikTok, Instagram, YouTube, and even Korean news websites amplify Megawati's role as a symbol of Islamic inclusivity. Viral videos on TikTok, such as her morning routines involving prayer and match preparations, have garnered over 5 million views, with 88% of the comments being positive. On Instagram, Megawati's engagement rate reached 7.5%, significantly higher than the average for professional athletes, typically around 3-5%. Reports from news outlets like *Yonhap News* and *The Korean Herald Tribune* highlighted that Megawati is not only a star on the court but also a cross-cultural icon (Park, 2024). One article noted that her presence contributed to an 18% increase in understanding of Islamic values, based on an online survey conducted by the Korean Multicultural Society. Furthermore, narratives about Megawati's faith and career journey received high levels of appreciation, with online articles garnering hundreds of thousands of readers and thousands of positive comments (Joo-young, 2024). The following chart illustrates the coverage of Megawati in news media:

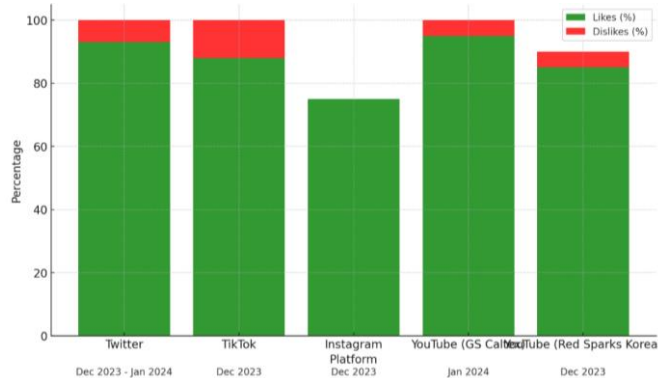
Chart 1. Volume of Media Coverage on Megawati Hangestri in Selected South Korean News Outlets (2023-2024)



This data demonstrates that Megawati Hangestri's presence has significantly impacted athletic performance, increased cross-platform social media exposure, and strengthened cross-cultural dialogue. The positive narratives she has created have successfully addressed negative stereotypes about Islam in South Korea, establishing her as one of the key figures in promoting religious diversity through sports.

Megawati Hangestri, a hijabi volleyball athlete from Indonesia, has become a tangible example of how non-state individuals can play a significant role in public diplomacy through sports. The strategies employed by Megawati have proven effective in leveraging social media to convey the narrative that Islamic values are not incompatible with modern life or sports (Husada, 2024). The content she shares on platforms such as TikTok, Instagram, and YouTube, showcasing her daily life as a professional athlete who continues to observe her religious practices and wear the hijab, has garnered widespread attention both in South Korea and globally (CNN Indonesia, 2023). The virality of Megawati's morning routine video on TikTok, which reached 5 million views with 88% positive comments, serves as evidence of her success in delivering the message of Islamic inclusivity in a way that resonates with Korean society. This can be further analyzed based on the graph presented below:

Chart 2. Sentiment Analysis (Likes vs. Dislikes) on Megawati-Related Content Across Social Media Platforms



The graph illustrates the percentage of likes and dislikes across different social media platforms (TikTok, Instagram,

YouTube GS Caltex, and YouTube Red Sparks Korea) based on the month of publication. Social media has served as a communication tool for Megawati and a platform to break stereotypes. Through her activities, Megawati demonstrates that Muslim women can thrive in public spaces and achieve excellence without compromising their religious values. Her presence on the volleyball court, frequently highlighted by local media such as *Spotv News* and *Yonhap News*, has further amplified these messages to South Korean audiences who may have previously held limited perceptions of Islam (Wook-jae, 2025). This is supported by a Gallup Korea survey, which recorded that 72% of respondents viewed Megawati positively, illustrating that her communication strategy through social media and her performances in the volleyball league has been effective in fostering cross-cultural understanding (Sofyan, D., Saputra, Y. M., Nurihsan, J., & Kusmaedi, 2021).

Compared to Muslim athletes in Western countries, Megawati offers a unique approach relevant to the East Asian context. In Western nations, Muslim athletes often face challenges such as pressure to abandon religious symbols to "fit in" with majority norms (Koura, 2018). Meanwhile, Megawati leverages opportunities within the socio-cultural context of South Korea, which is increasingly open to diversity, especially among younger generations. This is reflected in the positive response to content on YouTube Red Sparks Korea, which saw a threefold increase in average video views after featuring Megawati (CNN Indonesia, 2025b). In the culturally homogenous context of East Asia, Megawati provides a relevant model of how religious values can be integrated with modern professionalism (UNAIR, 2024).

### ***Public Diplomacy Through Professionalism, Istiqomah, and De-Islamophobia***

As a hijab-wearing Muslim woman in South Korea, Megawati symbolizes diversity and acts as an agent of change in public perceptions of Islam. South Korea, previously characterized by low tolerance toward Muslim communities, is gradually showing signs of change—due in part to the inclusive narratives championed by Megawati (Sheikh, Jeong, & Kim, 2022). A survey

by Gallup Korea revealed that only 8% of respondents held negative views about Megawati's presence, indicating her success in breaking stereotypes previously associated with Islam in the country (CNN Indonesia, 2023).

In the long term, the presence of athletes like Megawati could pave the way for greater acceptance of Islam in South Korea (Husada, 2024). This phenomenon aligns with Jan Melissen's (2005) concept of public diplomacy, in which cross-cultural communication and dialogue are essential for bridging differences. Megawati has demonstrated that sports can effectively foster cross-cultural understanding, particularly in countries with low levels of diversity, like South Korea. In addition, Megawati's popularity also resonates with Korean youth, who are increasingly curious and open to learning more about Islam (Jamhar, 2024).

Public diplomacy as a tool to reduce Islamophobia becomes even more relevant within the context of this study. In this case, Megawati functions not only as an athlete but also as a representation of inclusive and modern Islam. This can be shown by her presence in the Korean volleyball league opens a dialogue about religious values that are often misunderstood. For instance, Megawati's match videos on the GS Caltex Seoul KIXX YouTube channel, which garnered 3.8 million views, highlight how the presence of Muslim athletes like Megawati can capture a broader audience's attention and encourage positive conversations about diversity (CNN Indonesia, 2024b).

Megawati's contribution to sports diplomacy can also be viewed in a global context. Her success in garnering attention from both international and local media not only strengthens her personal image but also enhances the visibility of Indonesian culture on the global stage (CNN Indonesia, 2025a). As one of the most productive foreign players in the Korean Volleyball League, with an average of 21.5 points per match, Megawati demonstrates that athletic achievements can serve as a powerful tool for fostering inter-nation relations. In this regard, the public diplomacy conducted by Megawati not only impacts Indonesia-

Korea relations but also contributes positively to the global perception of Islam (Jamhar, 2024).

Megawati leverages sports as a highly effective tool for public diplomacy. Her approach, which combines professionalism, religious values, and social media, showcases that sports can serve as a platform for fostering more inclusive relationships between Muslim and non-Muslim communities (Yahya, Syifa' Syauqi; Hara Abubakar Eby; Albayumi, 2024). With an Instagram engagement rate of 7.5%, significantly above the average for professional athletes, Megawati has successfully utilized digital platforms to introduce Islamic values in a positive light. This creates a broader space for dialogue and allows the public to see an often-overlooked side of Islam in mainstream media (Koo, 2018).

Additionally, for Muslim athletes, Megawati's success serves as an inspiring example of how social media can be utilized to amplify their positive influence on the international stage. By sharing their professional journeys and the religious values they uphold, Muslim athletes can construct narratives that strengthen cross-cultural understanding and bridge differences. It can be concluded that Megawati's experience illustrates that the combination of professionalism, religious values, and digital communication strategies can generate significant positive impacts on intercultural relations while opening opportunities to combat Islamophobia in various countries.

## **Conclusion**

Megawati Hangestri has proven herself as an accomplished athlete and an ambassador for Islam and Indonesia on the international stage. Her professionalism and consistent adherence to Islamic values—such as wearing the hijab and maintaining prayer routines—have fostered an inclusive and positive narrative about Islam. This is particularly impactful in South Korea, where public understanding of the Muslim community was previously limited. By leveraging social media as a communication tool, Megawati has captured public attention in South Korea and fostered cross-cultural dialogue, helping to dispel negative stereotypes about Islam. The virality of her social

media content, such as on TikTok and YouTube, demonstrates that digital platforms can effectively promote religious and cultural values globally.

To support these initiatives, strategic recommendations can be provided to various stakeholders. For governments, it is essential to support Muslim athletes competing in international arenas as part of public diplomacy strategies. Such support will strengthen the athletes' positions in facing international challenges and help promote the image of an inclusive and tolerant nation. For researchers, there is a need to conduct deeper analyses of the long-term impact of sports diplomacy on perceptions of Islamophobia, both locally and globally. Further research will provide a more comprehensive understanding of how sports can serve as an effective diplomatic tool to address cultural and religious prejudices.

Additionally, for Muslim athletes, Megawati's success serves as an inspiring example of how social media can be utilized to amplify their positive influence on the international stage. By sharing their professional journeys and the religious values they uphold, Muslim athletes can construct narratives that strengthen cross-cultural understanding and bridge differences. It can be concluded that Megawati's experience illustrates that the combination of professionalism, religious values, and digital communication strategies can generate significant positive impacts on intercultural relations while opening opportunities to combat Islamophobia in various countries.

## References

- Bado, B. (2021). Model Pendekatan Kualitatif: Telaah Dalam Metode Penelitian Ilmiah. In Tahta Media (Ed.), *Pengantar Metode Kualitatif*. Tahta Media Group. <https://eprints.unm.ac.id/32293/1>
- CNN Indonesia. (2023). *Hijab Megawati Jadi Sorotan di Liga Korea Selatan*. CNN Indonesia.
- CNN Indonesia. (2024a). *Media Korea Terpesona Megatron: Performa Gila 33 Poin Megawati*. CNN Indonesia. <https://www.cnnindonesia.com/olahraga/20241221190606-178->

- 1179833/media-korea-terpesona-megatron-performa-gila-33-poin-megawati
- CNN Indonesia. (2024b). *Megawati Tampilkan Keindahan Wajah Islam di Liga Voli Korea*. CNN Indonesia. <https://www.cnnindonesia.com/olahraga/20240327143925-178-1079656/megawati-tampilkan-keindahan-wajah-islam-di-liga-voli-korea/2>
- CNN Indonesia. (2025a). *Media Korea Beberkan Dampak Besar Megawati untuk Red Sparks*. CNN Indonesia. <https://www.cnnindonesia.com/olahraga/20250102162210-178-1183186/media-korea-beberkan-dampak-besar-megawati-untuk-red-sparks>
- CNN Indonesia. (2025b). *Megawati Jadi Bintang Red Sparks: Saya Tak Menyangka Setenar Ini*. CNN Indonesia. <https://www.cnnindonesia.com/olahraga/20250104180039-178-1183763/megawati-jadi-bintang-red-sparks-saya-tak-menyangka-setenar-ini>
- Garamvölgyi, B., Bardocz-Bencsik, M., & Dóczy, T. (2022). Mapping the Role of Grassroots Sport in Public Diplomacy. *Sport in Society*, 25(5), 889–907. <https://doi.org/10.1080/17430437.2020.1807955>
- Han, S. Y. (2017). Islamophobia in South Korea with a focus on Muslim migrants. *American University in Cairo*, 100. <https://fount.aucegypt.edu/cgi/viewcontent.cgi?article=1586&context=etds>
- Hilwa, N. H. K. (2016). South Korea's Muslim Friendly Tourism Program as Public Diplomacy in 2015-2019. *Unida Gontor*, 1(9), 1–10. <https://doi.org/10.1017/CBO9781107415324.004>
- Husada, T. (2024). 'Saya Ingin Menunjukkan Pemain Indonesia Bisa Bersaing' – Perjalanan Megawati Hangestri, Atlet Voli Berhijab Pertama yang Berkarier di Korsel. BBC News. <https://www.bbc.com/indonesia/articles/crg97xzv23ro>
- Jamhar, O. (2024). *Momentum Prestasi Olahraga Indonesia dan Efeknya kepada Ekonomi-Sosial*. CNBC Indonesia. <https://www.cnbcindonesia.com/opini/20241223080332-14-598040/momentum-prestasi-olahraga-indonesia-dan-efeknya-kepada-ekonomi-sosial>

- Jin, D. Y. (2024). The Rise of Digital Platforms as a Soft Power Apparatus in the New Korean Wave Era. *Communication and the Public*, 9(2), 161–177. <https://doi.org/10.1177/20570473241234204>
- Joo-young, H. (2024). *KGC Incar Pasar Indonesia, Dukung Popularitas Voli*. The Korea Herald. <https://www.koreaherald.com/article/3376723>
- Kim, R. (2021). Religion, Business, and Global Visions: An Exploration of South Korea's Discourse on Halal. *International Journal of Korean History*, 26(2), 117–149.
- Koo, G. Y. (2018). Islamophobia and the Politics of Representation of Islam in Korea. *Journal of Korean Religions*, 9(1), 159–192. <https://www.jstor.org/stable/26594685>
- Koura, F. (2018). Navigating Islam: The Hijab and the American Workplace. *Societies*, 8(4). <https://doi.org/10.3390/soc8040125>
- Melissen, J. (2005). The New Public Diplomacy: Between Theory and Practice. *Studies in Diplomacy and International Relations*, 3–27. [https://doi.org/10.1057/9780230554931\\_1](https://doi.org/10.1057/9780230554931_1)
- Mohd Ghazi, A. F. N., Fathil, F., & Deliana, N. (2023). The Role of Mainstream Media and Christian Organisations in Shaping South Korean Views on Islam and Muslims: A Historical Study. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 8(1), 1036–1047. <https://doi.org/10.53840/alirsyad.v8i1.366>
- Özsari, A. (2018). Sport Diplomacy as Public Diplomacy Element. *International Journal of Science Culture and Sport*, 6(28), 339–349. <https://doi.org/10.14486/intjscs765>
- Park, T. (2024). *Megawati “Megatron” Pertiwi Making Waves in V-League*. The Korea Herald. <https://www.koreaherald.com/article/3349208>
- Sakinah, N., & Kurniawati, E. (2023). Understanding the Human Rights Discrimination of South Korea Muslims. *Paradigma: Jurnal Masalah Sosial, Politik*, 55–71. <http://jurnal.upnyk.ac.id/index.php/paradigma/article/view/12272/6523>

- Seo, M. (2023). Islamophobia without Islam: Islamising the refugee issue in South Korea. *Journal of contemporary religion*, 38(2), 225-241.
- Sheikh, F. (2021). Recycling European Narratives in South Korea's 'Refugee Crisis': Islamophobia, #Metoo, and Yemeni Refugees on Jeju Island. *Asiascape: Digital Asia*, 8(3), 211–239. <https://doi.org/10.1163/22142312-bja10015>
- Sheikh, F., Jeong, J. H., & Kim, K. (2022). From sex offenders to national heroes: comparing Yemeni and Afghan refugees in South Korea. *Social Inclusion*, 10(4), 200-210.
- Simons, G. (2018). Media and Public Diplomacy. In *Routledge Handbook of Russian Foreign Policy*. <https://doi.org/10.4324/9781315536934>
- Sofyan, D., Saputra, Y. M., Nurihsan, J., & Kusmaedi, N. (2021). Islamic Solidarity Games (ISG): Historical perspective. *Journal Sport Area*, 6(2), 201–208. [https://doi.org/https://doi.org/10.25299/sportarea.2021.vol6\(2\).6433%0D](https://doi.org/https://doi.org/10.25299/sportarea.2021.vol6(2).6433%0D)
- Tahira, I. (2022). Muslim Consumers' Perceptions of Marketing Korea as a Muslim-Friendly and Halal Tourism Destination: Future Implications. *Makara Human Behavior Studies in Asia*, 26(2), 95–104. <https://doi.org/10.7454/hubs.asia.-1090422>
- UNAIR. (2024). *Dampak Media Sosial Terhadap Psikologis dan Stereotip Perempuan*. UNAIR News. <https://unair.ac.id/-dampak-media-sosial-terhadap-psikologis-dan-stereotip-perempuan/>
- Wook-jae, Y. (2025). *Mega Berada di Tengah-Tengah Kemenangan ke-8 Berturut-Turut CheongKwanJan Villena dan Pemilihan MVP Putaran ke-3*. Spotv News. [https://www.spotvnews.co.kr/news/articleView.html?idxno=722312#\\_PA](https://www.spotvnews.co.kr/news/articleView.html?idxno=722312#_PA)
- Yahya, Syifa' Syauqi; Hara Abubakar Eby; Albayumi, F. (2024). Representasi Nilai-Nilai Islam dalam Penyelenggaraan World Cup 2022 Qatar. *Jurnal Hubungan Internasional*, 17(2). <https://doi.org/https://doi.org/10.20473/jhi.v17i2.58891>