

ANALYSIS OF THE ROLE OF *SELF-REGULATION MODERATION* IN THE RELATIONSHIP *BETWEEN CELEBRITY WORSHIP AND PSYCHOLOGICAL WELL-BEING* OF K-POP TEENAGERS

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Abstract

Keywords:

*Celebrity Worship,
K-Pop Adolescents,
Psychological Well-Being,
Self-Regulation.*

The Korean Wave has increased Indonesian adolescents' involvement in K-Pop fandom and contributed to celebrity worship, which may influence psychological well-being. This study examined the effect of celebrity worship on psychological well-being and the moderating role of self-regulation among Indonesian adolescent K-Pop fans. A quantitative correlational design was employed. Data were collected through an online questionnaire from 464 K-Pop fans aged 13–21 years using snowball sampling. Instruments included the Celebrity Attitude Scale, Ryff's Psychological Well-Being Scale, and Short Self-Regulation Questionnaire. Data were analyzed using simple linear regression and Moderated Regression Analysis (MRA). Results showed that celebrity worship had a significant positive effect on psychological well-being ($p = 0.018$), whereas self-regulation did not significantly moderate this relationship ($p = 0.606$). However, self-regulation had a significant positive direct effect on psychological well-being ($p < 0.001$). These findings highlight the importance of strengthening self-regulation to support adolescents' psychological well-being amid K-Pop fandom involvement.

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INTRODUCTION

The *Korean Wave* (Hallyu) phenomenon, especially K-Pop, has developed into one of the most influential popular cultural currents in Indonesia. K-Pop is a global cultural export that introduces Korean language, *fashion*, and social norms through distinctive music, choreography, and visuals (Karisma, 2024). A survey by the Ministry of Culture, Sports, and Tourism of South Korea (2024) shows that Indonesia has the highest level of interest in Korean culture in the world at 86.3% (Muhammad, 2024),



while the IDN Research Institute report (2024) places K-Pop as the favorite music genre of Indonesia's Generation Z. This high involvement is reflected in various fandom activities, such as following idol developments, *streaming*, *voting*, and buying *merchandise* (Munica, 2021). This condition shows that being a K-Pop fan is no longer just about enjoying music, but also involves a strong emotional bond with the idol.

Emotional attachment to idols is becoming increasingly relevant in the context of adolescent development. Adolescence is a period of development characterized by the process of forming self-identity and various biological, academic, and social demands, so that *psychological well-being* is an important aspect to support the psychological functioning of adolescents (Hurlock, 2000; Erikson, 1968). *Psychological well-being* describes an individual's ability to accept themselves, build positive relationships with others, be independent, master the environment, have a purpose in life, and continue to grow as a person (Ryff, 2023). In the context of K-Pop fans, the formation of adolescent identities is also influenced by the social environment, peer groups, and idol figures (Hakim et al., 2021). Adolescents with *low psychological well-being* tend to have difficulty accepting themselves, determining life goals, and dealing with the pressures of daily life.

Increasingly strong involvement with idol figures can develop into *celebrity worship*, which is excessive attachment to public figures (Maltby, 2004). McCutcheon et al. (2002) classify *celebrity worship* into three levels, namely *entertainment-social*, *intense-personal*, and *borderline-pathological*. Various studies show that *celebrity worship* is related to *maladaptive daydreaming* (Azizah & Kusumaningrum, 2025), negative *body image* (Millenia & Soetjningsih, 2023), and emotional dependence on idols (Darmawan & Noorrizki, 2024). The findings suggest that attachment to idols may be related to less adaptive psychological conditions. However, involvement in fandom does not always have a negative impact. Other research shows that involvement in fandom can provide social support, a sense of community, and meaningful experiences that contribute to *psychological well-being* (Tansy & Kurniawati, 2023; Man et al., 2024; Brotokusumo & Swasti, 2024). In fact, Azzahra and Ariana (2021) found a positive relationship between *celebrity worship* and *psychological well-being*, while Oktavinita and Ambarwati (2022) found no significant relationship.

The inconsistencies in these findings suggest that the relationship between *celebrity worship* and *psychological well-being* is likely not simple and may be influenced by certain individual factors. Zsila et al. (2021) emphasized that research on *celebrity worship* still rarely explores individual factors that determine the direction of its influence on mental health. In addition, most previous studies have focused on direct relationships between variables or using early adult samples, so studies on teenage K-Pop fans are still relatively limited. One of the factors that is suspected to play a role is *self-regulation*, which is the ability of individuals to regulate thoughts, emotions, and behaviors to achieve goals (Miller & Brown, 1991). Previous research has shown that *self-regulation* contributes positively to *psychological well-being* (Morosanova et al., 2023; Singh & Sharma, 2022) as well as helping K-Pop fans manage their involvement in fandom more adaptively (Putri & Rozi, 2024). Thus, *self-regulation* is thought to explain why attachment to idols through *celebrity worship* can be related differently to *psychological well-being*.

Based on these problems and gaps, this study seeks to test *self-regulation* as a moderator variable in the relationship between *celebrity worship* and *psychological well-being* in adolescent K-Pop fans in Indonesia. Unlike previous studies that generally only

examined the direct relationship between variables, this study integrated individual factors as a mechanism that can explain the direction of the relationship between *celebrity worship* and *psychological well-being*. The findings of this study are expected to enrich the study of the psychological mechanisms that affect the *psychological well-being* of adolescent K-Pop fans as well as provide an empirical basis for the development of programs or interventions that focus on improving *self-regulation*, so that involvement in fandom can take place more adaptively and support the psychological well-being of adolescents. Based on this description, this study aims to examine the influence of *celebrity worship* on *psychological well-being* in adolescent K-Pop fans and test the role of *self-regulation* as a moderator variable in these relationships. The hypothesis proposed is that (H1) *celebrity worship* has a significant effect on *psychological well-being*, and (H2) *self-regulation* moderates the relationship between *celebrity worship* and *psychological well-being* in adolescent K-Pop fans.

LITERATURE REVIEW

Psychological Well-Being

Psychological well-being is a condition of psychological functioning characterized by the individual's ability to accept themselves, build positive relationships with others, be independent, master the environment, have a life purpose, and develop self-potential (Ryff, 2023). In adolescence, *psychological well-being* is important because adolescents are at the stage of identity formation and face various biological, academic, and social demands (Hurlock, 2000; Erikson, 1968). In the context of K-Pop fans, idol figures and social environments can also influence the process of forming adolescent identities (Hakim et al., 2021).

Celebrity Worship

Celebrity worship is an individual's psychological attachment to public figures that can develop into strong emotional involvement (Maltby, 2004). McCutcheon et al. (2002) divide *celebrity worship* into three levels, namely *entertainment-social*, *intense-personal*, and *borderline-pathological*. Involvement in fandom can provide social support and a sense of belonging that contributes to *psychological well-being* (Tansy & Kurniawati, 2023; Kanaka et al., 2024), but excessive attachment is also associated with *maladaptive daydreaming*, *negative body image*, and emotional dependence on idols (Azizah & Kusumaningrum, 2025; Millenia & Soetjiningsih, 2023; Darmawan & Noorrizki, 2024).

Self-Regulation

Self-regulation is the ability of individuals to regulate their thoughts, emotions, and behaviors to achieve goals (Miller & Brown, 1991). This ability helps individuals manage involvement in fandom more adaptively (Putri & Rozi, 2024) and contributes positively to *psychological well-being* (Morosanova et al., 2023; Singh & Sharma, 2022). Thus, *self-regulation* is thought to play a role in determining how adolescents manage their involvement with idol figures.

The Relationship Between Celebrity Worship and Psychological Well-Being

The relationship *between celebrity worship* and *psychological well-being* shows inconsistent results. Azzahra and Ariana (2021) found a positive relationship between the two variables, while Oktavinita and Ambarwati (2022) found no significant relationship. These differences show the possibility of individual factors affecting the relationship between *celebrity worship* and *psychological well-being* (Zsila et al., 2021).

The Role of Self-Regulation Moderation

Self-regulation is thought to moderate the relationship between *celebrity worship* and *psychological well-being* because self-regulation helps individuals control their thoughts, emotions, and behaviors in response to involvement with idols. Adolescents with good *self-regulation* are estimated to be able to manage fandom involvement more adaptively so that the impact of *celebrity worship* on *psychological well-being* can be different from adolescents with low *self-regulation*. Based on this description, the research hypothesis is:

H1: *Celebrity worship* has a significant effect on *psychological well-being* in young K-Pop fans.

H2: *Self-regulation* moderates the relationship between *celebrity worship* and *psychological well-being* in teenage K-Pop fans.

RESEARCH METHODS

Research Design

This study uses a quantitative approach with a correlational design to determine the relationship between variables and test the role of *self-regulation* as a moderator variable in the relationship between *celebrity worship* and *psychological well-being*. The variables in this study consisted of *celebrity worship* as an independent variable (X), *psychological well-being* as a dependent variable (Y), and *self-regulation* as a moderator variable (Z).

Research Subject

The study participants totaled 464 adolescent K-Pop fans in Indonesia with an age range of 13–21 years. The criteria for participants in this study are individuals who have been K-Pop fans for at least one year and are active in the fandom community. Sampling was carried out using *the snowball sampling* technique.

Research Instruments

Data collection was carried out using a questionnaire based on the Likert scale consisting of three instruments, namely *the Celebrity Attitude Scale* (14 items; $\alpha = 0.802$) to measure *celebrity worship*, *Ryff's Psychological Well-Being Scale* (23 items; $\alpha = 0.875$) to measure *psychological well-being*, and *the Short Self-Regulation Questionnaire* (12 items; $\alpha = 0.728$) to measure *self-regulation*.

Data Analysis

Data analysis was conducted using simple linear regression and *Moderated Regression Analysis* (MRA) to test the influence of *celebrity worship* on *psychological well-being* and the role of *self-regulation* as a moderator variable. Before hypothesis testing, regression assumption tests were carried out which included normality, linearity, multicollinearity, and heteroscedasticity tests.

RESULTS AND DISCUSSION

Results

Respondent Characteristics

This study involved 464 adolescent K-Pop fans from 34 provinces in Indonesia with the largest proportion coming from West Java (21.3%), Central Java (15.1%), and East Java (11.4%). Primary data was obtained through an online questionnaire and presented in the form of a table to describe the characteristics of respondents.

Table 1. Respondent Age

No	Age (Years)	Frequency (f)	Percentage (%)
1	13	1	0,2 %
2	14	12	2,6 %
3	15	20	4,3 %
4	16	31	6,7 %
5	17	68	14,7 %
6	18	66	14,2 %
7	19	73	15,7 %
8	20	89	19,2 %
9	21	104	22,4 %
Total		464	100%

Based on Table 1, the majority of respondents were in the age range of 19–21 years, with the highest number at the age of 21 years as many as 104 people (22.4%), followed by 89 people (19.2%) at the age of 20 years and 73 people (15.7%) at the age of 19 years. Thus, it can be concluded that most of the study respondents are in the late phase of adolescence.

Table 2. Gender

No	Gender	Frequency (f)	Percentage (%)
1	Male	30	6,5 %
2	Women	434	93,5 %
Total		464	100%

Based on Table 2, 93.5% of the respondents in this study were dominated by women, namely 434 people and the remaining 6.5% were male respondents of 30 people.

Table 3. Respondent Status

No	Status	Frequency (f)	Percentage (%)
1	Students	164	35,3 %
2	Students	226	48,7 %
3	Employees	66	14,2 %
4	Students & Employees	8	1,7 %
Total		464	100%

Based on Table 3, the majority of respondents were students (48.7%), followed by students (35.3%) and workers (14.2%). A small percentage of respondents (1.7%) have the status of students as well as workers.

Table 4. The Time Frame of Becoming a K-Pop Fan

No	Long idolize a certain K-Pop group/artist	Frequency (f)	Percentage (%)
1	1 year	23	5,0 %
2	2-3 years	86	18,5 %
3	4-6 years	141	30,4 %
4	> 6 years old	214	46,1 %
Total		464	100%

Based on Table 4, the majority of respondents have been K-Pop fans for more than 6 years (46.1%), followed by 4–6 years (30.4%) and 2–3 years (18.5%). Meanwhile, respondents who have only been fans for about 1 year are the least group (5.0%).

Descriptive Analysis

Based on the results of variable categorization analysis, the psychological *well-being level* of the majority of respondents was in the medium category as many as 310 respondents (66.8%), while the low category was 80 respondents (17.2%) and the high category was 74 respondents (15.9%). In the *celebrity worship variable*, most respondents

were in the medium category as many as 325 respondents (70.0%), followed by the high category as many as 72 respondents (15.5%) and the low category as many as 67 respondents (14.4%). Meanwhile, *the majority of respondents were* in the medium category with 311 respondents (67.0%), with 86 respondents (18.5%) in the high category and 67 respondents (14.4%) in the low category.

Classic Assumption Test

After the description of the data, a classical assumption test was carried out as a prerequisite for simple linear regression analysis and *Moderated Regression Analysis* (MRA) to ensure the feasibility of the model and the fulfillment of statistical assumptions.

Table 5. Normality Test

Test	Statistics	<i>p</i>
Kolmogorov-Smirnov	0.029	0.821

Based on Table 5, the significance value of the Kolmogorov–Smirnov test is 0.821 ($p > 0.05$), which indicates that the data are normally distributed.

Based on the results of *the Partial Regression Plot*, the relationship between *the variables of celebrity worship, self-regulation, and psychological well-being* showed a linear pattern without forming a curvilinear pattern. Thus, the linearity assumption in the regression model is stated to have been fulfilled.

Table 6. Multicollinearity Test

Coefficients				Collinearity Statistics		
Model		Unstandardized	Standard Error	Standardized	Tolerance	LIVE
M ₀	(Intercept)	55.735	0.347			
M ₁	(Intercept)	55.732	0.275			
	<i>Celebrity</i>	0.237	0.070	0.124	0.999	1.001
	<i>Worship</i> (X)					
	<i>Self-Regulation</i>	1.048	0.064	0.604	1.000	1.000
	(Z)					
	Interactions	-0.009	0.017	-0.019	1.000	1.000
	(X*Z)					

Based on Table 6, all variables met the criteria of Tolerance > 0.10 and VIF < 10 , so there was no problem of multicollinearity in the research model.

Based on *the Scatterplot*, the residual dots are randomly spread around the zero line and do not form a specific pattern. Thus, the regression model does not show symptoms of heteroscedasticity so that the assumption of homocedasticity is met.

Uji Hypothesis

The hypothesis test in this study used simple linear regression and *Moderated Regression Analysis* (MRA) with a significance level of 5% ($\alpha = 0.05$). The analysis included the t-test, the F-test, the coefficient of determination (R^2), and the R^2 change to test the role of moderation.

Table 7. Simple Linear Regression t-test results

<i>Coefficients</i>						
Model		Unstandardized (B)	Std. Error	Standardized (Beta)	t	<i>p</i>
M ₀	(Intercept)	55.73	0.3475		160.4	<,001
M ₁	(Intercept)	55.74	0.3458		161.2	<,001
	<i>Celebrity Worship</i> (X)	0.2103	0.08852	0.1099	2.376	.018

Based on the results of the t-test, *celebrity worship* had a significance value of 0.018 ($p < 0.05$), which shows that *celebrity worship* has a significant effect on *psychological well-being*. A positive regression coefficient ($B = 0.2103$) indicates that the higher the level of *celebrity worship* that is still within adaptive limits, the higher the *psychological well-being* in K-Pop fan teens. Thus, the first hypothesis (H1) is accepted.

Table 8. Simple Linear Regression F Test Results

<i>ANOVA</i>						
Model		Sum of Squares	df	Mean Square	F	p
M ₁	Regression	313.2	1	313.2	5.646	.018
	Residual	2.563×10+4	462	55.47		
	Total	2.594×10+4	463			

Note. M₁ includes *Celebrity Worship (X)*

Note. The intercept model is omitted, as no meaningful information can be shown

Based on Table 8, the regression model has a significance value of 0.018 ($p < 0.05$), so the regression model is declared feasible to be used to predict *psychological well-being*.

Table 9. Determination Coefficient Test Results

<i>Model Summary – Psychological Well-Being</i>				
Model	R	R ²	Adjusted R ²	RMSE
M ₀	0.000	0.000	0.000	7.485
M ₁	0.110	0.012	0.010	7.448

Note. M₁ includes *Celebrity Worship (X)*

Based on Table 9, the R² value of 0.012 shows that *celebrity worship* contributes 1.2% to *psychological well-being*, while 98.8% is influenced by other factors outside the study model.

Table 10. Moderation Test Results (MRA)

Table 10: Moderation Test Results (MPL)						
Coefficients						
Model		Unstandardized	Standard	Standardized	t	p
		(B)	Error	(Beta)		
M ₀	(Intercept)	55.735	0.347		160.394	<,001
M ₁	(Intercept)	55.732	0.275		202.456	<,001
	<i>Celebrity Worship (X)</i>	0.237	0.070	0.124	3.358	<,001
	<i>Self-Regulation (Z)</i>	1.048	0.064	0.604	16.400	<,001
	Interactions (X*Z)	-0.009	0.017	-0.019	-0.516	.606

Based on Table 10, the interaction variable ($X \times Z$) had a significance value of 0.606 ($p > 0.05$), so *self-regulation* did not moderate the relationship between *celebrity worship* and *psychological well-being* in K-Pop fan adolescents. Thus, H2 was rejected.

Table 11. R² Results of the Non-Interaction Moderation Model

<i>Model Summary – Psychological Well-Being</i>				
Model	R	R ²	Adjusted R ²	RMSE
M ₀	0.000	0.000	0.000	7.485
M ₁	0.614	0.376	0.374	5.923

Note. M₁ includes *Celebrity Worship (X)*, *Self-Regulation (Z)*

Table 12. Results of R² Change Moderation Model with Interaction

<i>Model Summary – Psychological Well-Being</i>				
Model	R	R ²	Adjusted R ²	RMSE
M ₀	0.000	0.000	0.000	7.485
M ₁	0.614	0.377	0.373	5.928

Note. M₁ includes *Celebrity Worship (X)*, *Self-Regulation (Z)*, *Interaksi (X*Z)*

Based on Tables 11 and 12, the R² value increased from 0.376 to 0.377 after the addition of the interaction variable (X×Z), with ΔR^2 of 0.001 (0.1%). This shows that the contribution of *self-regulation moderation* to the relationship *between celebrity worship and psychological well-being* is very small.

Discussion

This study aims to determine the influence of *celebrity worship* on *psychological well-being* in adolescent K-Pop fans and test the role of *self-regulation* as a moderator variable in these relationships. The results showed that *celebrity worship* had a positive and significant effect on *psychological well-being*, while *self-regulation* was not proven to play a role as a moderator. However, *self-regulation* was found to have a strong direct influence on *psychological well-being*.

The results of the first hypothesis test (H1) showed that *celebrity worship* had a positive and significant effect on *psychological well-being* ($t = 2.376$; $p = 0.018$; $B = 0.2103$). Although this influence is significant, the contribution of *celebrity worship* in explaining *psychological well-being* is relatively small ($R^2 = 0.012$), so that adolescents' psychological well-being is not only influenced by involvement with idols, but also by other psychological and social factors. These findings suggest that engagement with K-Pop idols is not necessarily related to negative impacts, but can have a positive relationship when at a relatively moderate level of engagement.

The majority of respondents in this study were in the category of *moderate celebrity worship* (70.0%). Based on the concept of the *Celebrity Attitude Scale*, the level of involvement is closer to entertainment and social forms of engagement than more intensive and potentially maladaptive attachment (McCutcheon et al., 2002). At this level, fan activities can be a means of having fun, socializing, and building relationships with communities that share similar interests. Miranda et al. (2022) explain that involvement in the fandom community can increase *the sense of belonging* and *social connectedness*, which is related to the fulfillment of individual psychological needs. This is in line with the concept of *psychological well-being* by Ryff (1989), especially in the dimension of *positive relations with others*.

In addition to the social aspect, involvement with idols can also provide a source of inspiration for adolescent self-development. Bandura (1986) explained that individuals can learn values, attitudes, and behaviors through *the observational learning* process. In

the context of K-Pop fans, the career journey, discipline, and effort displayed by idols can be a positive reference for fans in building personal motivation and goals. The findings of Jenol and Pazil (2020) show that the content displayed by idols can inspire fans in determining life goals, while Octavia and Adiyanti (2025) found that K-Pop fans tend to internalize the value of hard work and discipline from their idols. The process is related to aspects of *personal growth* and *purpose in life* in *psychological well-being* (Ryff, 1989).

The positive relationship between *celebrity worship* and *psychological well-being* in this study can also be understood through the ability of most respondents to maintain a balance between fandom activities and daily life. Involvement with idols does not always lead to dependency that interferes with individual functioning, because fans can still carry out academic, social, and personal roles at the same time (Almada, 2021). Parasocial interactions with idols can also be a space for reflection and a source of positive emotional experiences for fans. Sandy (2025) showed that parasocial relationships can contribute to the psychological stability of fans, while Sadira and Vrisaba (2025) found that parasocial relationships are related to subjective perceptions of well-being in K-Pop fans.

The findings of this study are in line with Adiesia and Sofia (2021) who stated that emotional attachment to celebrities is not always accompanied by obsessive behavior and individuals can still maintain the ability to think rationally. Rahmadini et al. (2024) also show that social skills play a role in helping individuals build healthier relationships with idol figures. In addition, Tansy and Kurniawati (2023) found that *celebrity worship* had a positive effect on *psychological well-being* in BTS fans in Indonesia, while Siregar (2025) found similar results in K-Pop fan communities.

However, the results of this study are different from some previous studies that found a negative relationship between *celebrity worship* and *psychological well-being*. Maltby et al. (2001) explain that *celebrity worship* at a higher level can be related to poor psychological function, while Jamilah et al. (2020), Fauziah and Chusairi (2022), Kusumawardani and Agustina (2022), Wijaya and Rahayu (2025), and Pratiwi and Rukiyati (2026) found that involvement with celebrities can be related to low psychological well-being. The difference in results may be related to the characteristics of the sample and the level of intensity of *celebrity worship* studied. Research that finds negative relationships generally involve higher levels of engagement, such as *intense-personal* or *borderline-pathological*, which are characterized by excessive emotional attachment and difficulty maintaining boundaries between personal life and fandom activities (McCutcheon et al., 2002). Therefore, the influence of *celebrity worship* on *psychological well-being* needs to be understood based on the level of intensity and characteristics of an individual's involvement with their idol.

Furthermore, the results of the second hypothesis (H2) test showed that *self-regulation* did not play a role as a moderator in the relationship between *celebrity worship* and *psychological well-being*. The results of *Moderated Regression Analysis* (MRA) showed that the interaction between *celebrity worship* and *self-regulation* was not significant ($B = -0.009$; $p = 0.606$), with a very small change in model contribution after the addition of the interaction variable ($\Delta R^2 = 0.001$). These findings show that the level of *self-regulation* does not change the strength or direction of the relationship between *celebrity worship* and *psychological well-being*.

The absence of a moderation effect can be explained through the characteristics of the research data. The majority of respondents had *levels of celebrity worship* and *self-*

regulation in the medium category, so the variation in scores needed to form the effect of possible interactions was relatively limited. Baron and Kenny (1986) explain that low variation in moderator variables can cause moderation effects to be difficult to identify statistically. In addition, respondents' involvement in fandom activities that is still at a moderate level shows that self-regulation has not been a factor that specifically determines the impact of *celebrity worship* on *psychological well-being*.

Although not acting as a moderator, *self-regulation* showed a very strong direct influence on *psychological well-being* ($t = 16,400$; $p < 0.001$; $B = 1,048$; $\text{Beta} = 0.604$). This value shows that *self-regulation* is a more dominant predictor than *celebrity worship* ($\text{Beta} = 0.1099$) in explaining *psychological well-being*. These findings support Zimmerman (2000) who states that self-regulation is an important skill in adolescent development because it helps individuals direct behavior, set goals, and conduct self-evaluation.

The direct influence of *self-regulation* on *psychological well-being* can be explained through the individual's ability to set goals, control impulses, and evaluate behavior. Adolescents with good self-regulation tend to be able to balance fandom activities with academic and social demands, thus supporting the dimensions of *autonomy*, *environmental mastery*, *personal growth*, and *purpose in life* in the concept of *psychological well-being* (Ryff, 1989). These findings are in line with Huwae (2024) who showed a positive relationship between *self-regulation* and various dimensions of *psychological well-being*, and Putri and Rozi (2024) who found that *self-regulation* has a positive effect on the psychological well-being of K-Pop fans.

The results of this study also support previous findings that placed *self-regulation* as a direct predictor rather than a moderator variable. Putri and Paryontri (2024) found that self-control is related to an individual's ability to manage fandom involvement, while Qorina and Khoirunnisa (2024) show that self-control plays a role in predicting an individual's tendency to idolize celebrities. Theoretically, Miller and Brown (1991) explain that self-regulation mechanisms will be more active when individuals face situations that require real behavioral control. Thus, in the condition of *celebrity worship* that is still at a moderate level, *self-regulation* plays more of a role as a general psychological capacity that supports individual well-being than as a factor that changes the relationship between *celebrity worship* and *psychological well-being*.

This study has several limitations that need to be considered in interpreting the research results. First, the use of the *snowball sampling* technique causes the characteristics of the respondents to not fully represent the entire population of K-Pop fan teenagers in Indonesia. Second, this study uses a self-report-based data collection method, so that respondents' answers are highly dependent on subjective perceptions and may be influenced by social bias. Third, the measurement of *celebrity worship* in this study uses a total score so that it has not specifically described the contribution of each dimension of *celebrity worship* in relation to *psychological well-being*. Therefore, further research is recommended to use more diverse sampling techniques, consider mixed or qualitative research approaches to gain a deeper understanding, and examine the role of the *celebrity worship* dimension more specifically. In addition, further research can consider other variables that have the potential to explain the relationship between *celebrity worship* and *psychological well-being*, such as social support, parasocial attachment, fan identity, and other psychological factors.

CONCLUSION

This study shows that *celebrity worship* has a positive effect on *psychological well-being* in teenage K-Pop fans. These findings indicate that engagement with idols does not necessarily have a negative impact, but can function adaptively when it is still at a reasonable level so that it can provide psychological benefits for fans. On the other hand, *self-regulation* has not been shown to moderate the relationship between *celebrity worship* and *psychological well-being*, but acts as a more dominant direct predictor of *psychological well-being*. These findings contribute to the development of fan psychology studies by showing that the impact of *celebrity worship* is contextual and is influenced by the characteristics of an individual's involvement with his idol.

The implications of this study show that strengthening *self-regulation* is an important aspect in supporting adolescent *psychological well-being*, including adolescent K-Pop fans. Therefore, educators, counselors, and psychology practitioners can direct fandom activities as a form of adaptive involvement, while developing self-regulation skills to support adolescent psychological well-being.

This study has limitations in the use of *snowball sampling* techniques which causes the characteristics of respondents to not fully represent the entire population of K-Pop fan teenagers in Indonesia. In addition, the use of *the self-report method* allows respondents' answers to be influenced by subjective perceptions and social biases. The measurement of *celebrity worship* also uses total scores so that it does not specifically describe the contribution of each dimension of *celebrity worship* in relation to *psychological well-being*. Therefore, further research is recommended to use more diverse sampling techniques, consider mixed or qualitative research approaches to gain a deeper understanding, and examine the role of *the celebrity worship* dimension more specifically. In addition, further research can consider other variables that have the potential to explain the relationship between *celebrity worship* and *psychological well-being*, such as social support, parasocial attachment, fan identity, and other psychological factors.

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