Research Article

The Democratic People's Republic of Korea's Law on the Elimination of Reactionary Thought and Culture Under Kim Jong-Un's Leadership

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Abstract

This study aims to explain how Korean Wave, or Hallyu, influenced the enactment of the Elimination of Reactionary Thoughts and Culture Laws in North Korea. To answer the questions, this research used securitization theory and a qualitative descriptive method. The research combined several sources of literature, such as journals, books, the official website of the South Korean government, and several official reports from online media in East Asia. The results of the research show that the Law on the Elimination of Reactionary Thoughts and Culture, which was passed by the North Korean government, was caused by the negative assumptions made by the leader of the country about the spread of Hallyu or Korean Wave in his country. The various distributions of South Korean cultural content are viewed as a "threat" to the continuity of North Korean ideology. Meanwhile, South Korean cultural products have inevitably spread rapidly and massively in almost all parts of the world. Therefore, the North Korean government needs laws with legal force and ideological campaigns to prevent public disturbances caused by foreign cultural influences, especially those from South Korea.

Keywords: Law; North Korea; Korean Wave; Hallyu; South Korea.

INTRODUCTION

North Korea is one of the countries that was affected by the Corona Virus Diseases-19 (COVID-19) pandemic when it spread throughout the world three years ago. At that time, North Korea's economy fell because the country's trade with China continued to decline year after year. The Chinese Customs Office reported that China-North Korea trade was equivalent to USD 2.78bn (2019), USD 539.06 million (2020), and USD 318.04 million (2021) (Lee, 2022). According to Prof. Kim Jung from the University of North Korean Studies, the majority of North Korea's elite live off trade with China. However, COVID-19 made the transactions decrease markedly. Meanwhile, the deteriorating economy of North Korea has also spread corruption in the country. According to the Korean Central News Agency (KCNA), an official at Pyongyang University of Medicine was accused of corruption for allegedly accepting bribes.

Besides economic effects, COVID-19 also affects North Korea socially. For instance, the pandemic has made North Korea even more isolated. Kim Jong-Un is increasingly desperate because the border with China is closed. In addition, bad weather and massive floods reduce food supplies, so North Korea must be prepared to face a food crisis. This situation is also a concern for the North Korean government, which wants to keep its people under the influence of party propaganda. Otherwise, the government will see the rise of rebellion from its people. This action might become an internal factor that can trigger instability in North Korean society. Unfortunately, in addition to the internal factor, the government must face threats externally. The illegal spread of *Hallyu* or *Korean Wave* in that country is an external factor that impacts North Korea's political elites and people. Thus, it is feared that it will lead to anti-regime activities or movements that threaten the survival of Kim Jong-Un's regime.

According to Prof. Robert E. Kelly at the Department of Political Science and Diplomacy at Pusan National University, pop culture originated in the West, especially music. It has frequently been linked to individualism, creativity, non-conformity, and freedom of expression. Pop culture undermines the traditional social mores typical of dictatorships. Such culture introduces unconventional behavior, a challenge to authority, non-traditional occupations, and sexual freedom (Kelly, 2021). In addition, young people of North Korea today start using South Korean phrases in their text messages, such as *"saranghaeyo"* (I love you), *"chal-ka"* (see you), *"bye-bye"* and *"ty"* (the English abbreviation for thank you) since cell phones have become common recently. The South Korean influence is not limited to young people. A number of parents also give their children South Korean names. The terms *"oppa"* (older brother) and *"dong-saeng"* (younger) have become a phenomenon among some North Korean artists and the younger generation. All foreign influences that penetrated

North Korean society might arguably threaten political stability after they harm social stability. Hence, Kim Jong Un criticized these cultures directly and ordered the eradication of the *"puppet words and style"* in his country. The *"puppet"* that Kim Jong Un refers to is South Korea. This term implies that South Korea is a puppet of the United States (the US) (Asia Press, 2021). Additionally, this is against North Korea Ju Che's ideology, which means *"self -reliance"* without the help of other people or foreign countries.

By reviewing several studies using the keywords "Korean Wave, Hallyu, and North Korea" obtained from Scopus, Ranjit Kumar Dhawan writes his article about *"Korea's cultural diplomacy: An analysis of the Hallyu in India"* and he analyzes Korea's cultural diplomacy efforts to spread the Korean Wave in India (Dhawan, 2017: 559). In 2020, Lee wrote a compelling article discussing the possibility of unifying cultures in South and North Korea. *She explained* that there was a marked difference in North and South Korea's receptiveness towards each other. This difference has built a gap in the landscape of the minds of South and North Koreans (Lee, 2020: 465).

Besides, an article by Chung describes the influence of South Korean media on North Korean society (Chung, 2018: 1). Yoon (2015) also wrote an article discussing the social change experienced by people in North Korea. She observed young North Koreans who appreciate foreign visual media and can watch South Korean media by renting it from the black market. For these young people, watching South Korean TV is not just a way to escape reality. It also symbolizes social change and expresses the resistant culture against pervasive terror in North Korea (Yoon, 2015: 167).

Many studies explain the positive values of South Korean culture as a means of diplomacy. The four authors above focus on South Korea's soft diplomacy and significant differences in South and North Korean minds about unification, recognition, and cultural integration. They also highlight that South Korean media play a substantial role in soft power that gradually influences North Korean society. Finally, the authors discuss media reception and social changes among North Koreans. Based on these comparative literature reviews, the author raises a research question about how the *Korean Wave* or *Hallyu* influenced the enactment of the Law on the Elimination of Reactionary Thoughts and Culture in North Korea.

The present research tries to explain the above phenomena using securitization theory. The securitization theory has proven that national security policies will not just happen. Political issues that are considered dangerous, threatening, alarming, and menacing are extreme security issues that must be addressed immediately. The theory was initially presented by Clara Eurokhmanoff. She explained that, basically, non-threatening issues could turn into serious ones after being articulated as a "problem" by securitization actors. The end of the Cold War marked the emergence of debates regarding the idea of security in the sphere of

international relations. The narrower group defined state security on military and political stability between the US and the Soviet Union (Soviet), while the wideners group added another threat that was not military but had the potential to disrupt social stability. The latter group also developed security ideas that were not only focused on human and regional security but also on culture and identity ideas.

In the societal sector, Buzan, Wæver and Wilde, through their book entitled *"Security: A new framework for analysis"* stated that social security had a relationship with social and cultural relations. They believed that the main issues that were seen as threats in the social sector were "migration, horizontal competition, and vertical competition". For example, we can illustrate the threats in a society as "Culture A". In the threat of *"migration"*, the emergence of "Culture A" from one country that floods "Culture B" in another country will massively affect social and cultural life slowly. When this occurs over an extended period of time, it will make "Culture B" change due to the shift of the majority culture. Meanwhile, the threat of *"Horizontal Competition"* occurs when "Culture A" in the origin country that is flooded by "Culture B" from other countries changes due to the influence of the majority culture and language. Finally, the threat of *"Vertical Competition"* occurs when people stop seeing themselves as a community with a "Culture A" identity because of two factors, integration or separatist plans (Buzan et al., 1998: 121).

A critical approach argues that *"security"* is not always positive or universal. It can be negative depending on the context and subject matter. The practice of implementing security and those who receive it at the same time can also lead to an unequal relationship between the community and the authorities. A securitization theorist broadens the scope of security, including economic, social, military, political, and environmental sectors. Each of these sectors has its own central idea that must be protected. The essence of this securitization theory is to show the emphasis on the meaning (rhetorical structure) of decision-makers when uniting around an issue and trying to convince the public to raise the issue in the political realm.

To convince the public to take action or adopt a policy, securitization actors must attract attention and often exaggerate the issue and level of threat through propaganda. This propaganda creates a critical condition where there is no point of return (a point of no return). If the problem is not resolved immediately, it will bring up an extraordinary event that is no longer relevant. As a final step, a solution will be offered, which usually uses military terms (McGlinchey et al., 2017: 146). This is used by security actors to take actions that assist the public in understanding the threats that disrupt security and objects that must be protected from threats. A problem becomes securitized if a group of people collectively agree to consider it as a threat. They support taking action or implementing a policy as a preventive

measure. Securitization that succeeds in creating security will provide an opportunity for these actors to make a different policy with the power they have.

RESEARCH METHOD

This research article was conducted using the principles of a qualitative descriptive method. The data were collected from secondary document sources, such as books, journals, official websites of the South Korean government, and official reports from online media in East Asia. The data were then analyzed and described to figure out key findings. They are expected to provide useful information to support the explanation of this article. This analysis aimed to find out how the Korean Wave or Hallyu influenced the enactment of the Law on the Elimination of Reactionary Thoughts and Culture in North Korea.

RESULT AND DISCUSSION

The Rise of the Two Koreas

The Korean Peninsula is part of the Northeast Asia region, which also includes China and Japan. The Korean civilization ended when Japan entered the Korean Peninsula in 1910. Japan intended to make Korean Peninsula its territory because it had a strategic position. However, Japan's colonial period ended when the country suffered defeat in World War II (WW II) in 1945. In that war, the US allied with the Soviets to fight against Japan. Finally, the Korean people declared the Korean Peninsula independent on August 15, 1945.

After Japan suffered defeat and no longer had power on the Korean Peninsula, the US and Soviets landed their military forces in the region. As a result of the US-Soviet Allied Negotiation, the Korean Peninsula was divided into two parts at point 38^0 in order to disarm Japanese troops. The US occupied the Southern, and the Soviets occupied the Northern one (Li, 1972: 11). Three years after declaring the independence of the Korean Peninsula, the two regions established their separate government in 1948 because the two Koreas had different systems and ideologies (Suh, 2013: 15). North Korea declared their country as Democratic People's Republic of Korea (DPRK) and designated Pyongyang as its capital. Meanwhile, South Korea established self-government under the name Republic of Korea (ROK) and established Seoul as the capital of the country.

Under Kim Il Sung's leadership, North Korea's only system, which was based on the *Ju Che* ideas as a guideline for action, became even stronger (Lee, 2018: 80). Kim Il Sung was the former supreme leader of North Korea, who once established a government in Pyongyang and ruled North Korea for 26 years. Kim Il Sung's leadership ended in February 1974, and Kim Jong Il officially succeeded his father on February 19, 1974. In his speech at a national seminar, he conveyed his strategy, "*Kimilsungism-ization of the Whole Society,*"

as a form of party propaganda. During his speech, Kim Jong Il defined "*Kimilsungism"* as a system that included *"the ideas, theory, and methods of Ju Che"* as taught by his father (Hudson, 2017: 12). He also announced that the Kimilsungism-ization of the whole society was the most important ideological line. He did this in order to make everyone a "*Kimilsungist"* who would be loyal to his father until the end.

Kim Il Sung's death on July 8, 1994 marked a new era for Kim Jong Il's leadership without his father's influence. Unfortunately, this incident became the beginning of various natural disasters that took place continuously. In 1993, cold weather hit North Korea and caused severe damage to the country. Hailstorms also occurred in 1994. In July-August 1995, a massive flood hit North Korea and caused the country's economic fall. For the first time in North Korea's history, the country asked for help from the international community. In 1996, North Korea was again hit by floods, followed by drought in 1997, and a hailstorm occurred again in 1998. The major flood in 1995 stopped the country's food distribution system. This resulted in a severe food crisis that caused 1.5 million North Korean deaths during 1995–1996 (Lim, 2009: 107-108).

Kim Jong Il's reign ended when he died in December 2011 after having a heart attack. After his father died, Kim Jong Un had to continue the leadership of his country. It means he must be ready to face national stability problems, like his father's regime, especially those related to the nuclear issue, economic difficulties, and natural disasters. These problems made the UN's World Food Program give a warning that the country is facing a widespread food crisis and is threatened with starvation (Stares & Wit, 2009: 5). This is a challenge for Kim Jong Un because he has to be careful to measure the changing socio-economic conditions and people's aspirations. Kim Jong Un must be aware of a problem that could be very important to the future of his regime. In his first New Year's speech in 2012, Kim Jong Un introduced a new vision of North Korea as a *"civilized socialist nation".* He promised to provide facilities and resources to his people, so they could participate in developing the culture and enjoy a more prosperous life (Kim, 2021: 50-51).

Like North Korea, the economic crisis also hit South Korea in mid-1997. It started with the crisis in Thailand, which spread to several countries in Asia, including South Korea. This condition forced the South Korean government to take a loan from the International Monetary Fund (IMF) (Kim, 2006: 2). Interestingly, most Koreans were united to participate in the efforts to repay the loan. Within three months, the South Korean people were able to collect gold around USD 2.6 billion and succeeded in repaying the debt much earlier than scheduled. In two years, the South Korean authorities announced that the country's foreign exchange reserves had reached more than USD 60 billion in mid-1999 (Mas'oed & Yoon, 2005: vi) and South Korea's economic growth managed to reach 9.5% in 1999 and 8.5% in

2000 (Kwon, 2006: 213).

South Korea's success of economic growth was followed by successfully interacting with the international community through information, technology, and popular culture under President Kim Dae Jung's leadership. Various successes in developing advanced technology in the modern industry have helped South Korea get international attention. By increasing the focus on quality, design, marketing, and branding, Samsung and LG became world-class brands in the global electronics industry by occupying positions in the world's top five (Laricchia, 2022).

Figure 1. 2022 World Electronics Company Sales (in USD Billions)
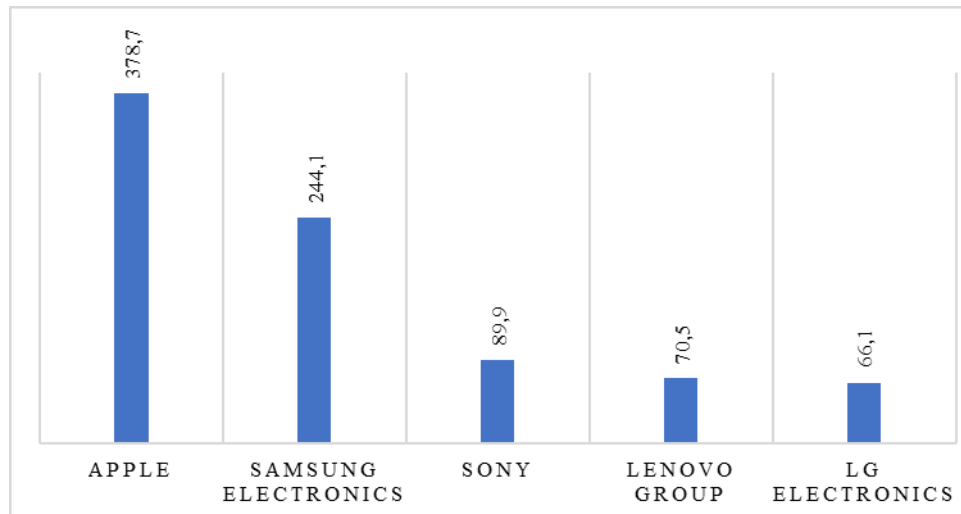
Source: Authors

The South Korean automotive industry has also succeeded in making its car brands one of the best in quality and able to compete with Japanese car brands (OICA, 2022). Currently, the South Korean government aims to produce 6.3 million Fuel Cell Electric Vehicles (FCEV) and build 1,200 refueling stations across the country by 2040 (Yoon, 2022).

Figure 2. 2021 Top 5 Car Producing Countries in the World (in Millions)
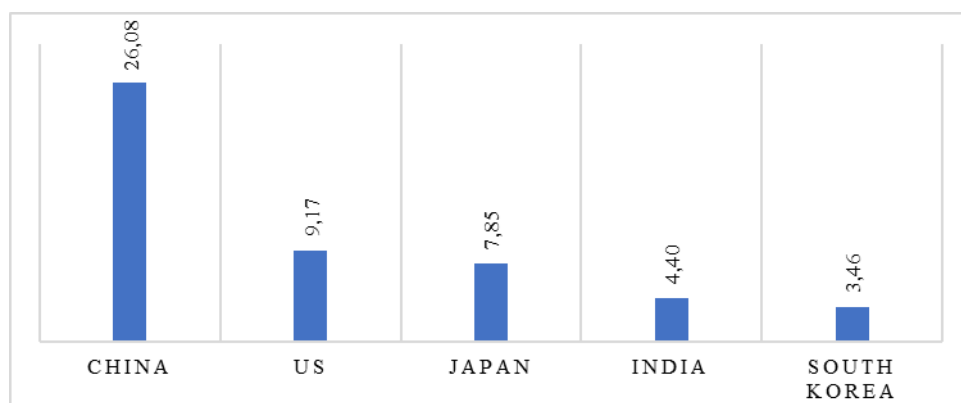
Source: Authors

By taking advantage of globalization, the government has started to lift the travel ban for its citizens abroad. They continued to support efficiency and innovation in private businesses based on the 2005 Act on Private Participation in Infrastructure (Ministry of Strategy and Finance, 2014: 17). This turned out to be enthusiastically welcomed by the people of South Korea. They started exploring the US and Europe for school or a career. With a Western outlook, these Koreans brought new perspectives to business, art, and other innovative forms of expression, promoting a large pool of talented and highly qualified young talents. Many talented young generations in South Korea have started to emerge and express new and fresh ideas through cinema and music. This marked the beginning of the awakening of South Korean artists to experiment with and produce popular cultural products.

Furthermore, the international penchant for Korean cultural products has led to a new phenomenon known as *Hallyu* or the *Korean Wave (Lee, 2017: 83).* The spread of the *Hallyu* or *Korean Wave* entered the markets of China, Japan, Southeast Asia, and several countries around the world. Winter Sonata was an example of a drama series that received successful appreciation in Japan in 2003 (Kim & Ryoo, 2007: 118). Drama series have also increased the popularity of K-pop around the world. More importantly, the country's economic effects were often associated with this expansion (Kim, 2011: 166). K-pop has garnered immense global attention, especially with PSY's mega-hit *"Gangnam Style"* (Invest Korea: 13 & 32). For films, South Korea has a production value and quality that is no less than Hollywood. This is evidenced by Parasite's success, which won four Academy Awards at the Oscars in 2020 (Asia Scotland Institute, 2021).

After great success in contributing to the Korean economy (Parc, 2021), South Korean cultural products began to be used in soft diplomacy. South Korean government achieves national attention by prioritizing the advantages of Confucius, which originates from the teachings of the Chinese philosopher Confucius (Seo et al., 2012: 421). Confucius teaches five main moral values in human relations: justice between kings and people, love between parents and children, mutually respectful husband-wife, trust between friends, and orders between seniors and juniors (Lee, 1999: 186). Other cultural products that are often heavily embedded in Korean cultural products are traditional clothes *(hanboek)* and traditional architecture *(hanoek)*, various kinds of Korean food *(hansik)*, such as bibimbap, japchae, kimchi, kanjang, doenjang, gochujang, (Chung et al., 2016: 180-183), and Korean people's habits, such as drinking liquor or *soju*.

The Influence of the *Hallyu* or *Korean Wave* in North Korea

The spread of *Hallyu,* or the *Korean Wave,* globally has become a phenomenon that can steal many people's attention worldwide. These cultural products also generate signifi-

cant revenue for the country and change the international perception of South Korea. It is not surprising that anyone can enjoy these cultural products through films, music, and drama series. However, across the border between North Korea and China, illegal sales of foreign cultural products are made (Bicker, 2021). In 2012, old Chinese televisions, video players, three-dollar radios, videotapes, compact discs, and flash drives started to enter North Korea massively, particularly among the North Korean elite (Gershman, 2013: 170). Unfortunately, the spread of illegal *Hallyu* or *Korean Wave,* which only contains cultural content from South Korea and does not contain elements of physical violence, is actually considered a serious political issue that must be immediately addressed by the North Korean government.

Like South Korea, other foreign cultural products, especially Western such as the US and Japan, are also perceived as a *"serious problem"* in North Korea. For Kim Jong Un, the supreme leader of North Korea, K-pop is seen as a *"vicious cancer"* that can infect and destroy his people (Zur, 2021)**.** Through the state media, Kim Jong Un warned that foreign cultural products would destroy North Korea like a wet wall. Thus, he declared war against South Korean culture. Through the film *"Parasite",* Kim Jong Un told his people that society in the capitalist system was rotten and sick. Kim Jong Un also said the success of the South Korean group BTS was a result of working like a slave.

In addition, the use of the word *"oppa,"* which is also well-known in South Korea, is gaining attention. This term is considered a puppet word and perverted. According to South Korea's Yonhap news agency, the official newspaper ruled by the Worker's Party, it said: *"the ideological and cultural penetration under the colourful signboard of the bourgeoisie is even more dangerous than enemies who are taking guns"* (McCurry, 2021). As a country that prefers to isolate itself from international interaction, the illegal distribution of Korean cultural products in North Korea shows that the government really does not allow foreign cultural products to enter its territory. Based on reports from DailyNK, which obtained information from North Korean insiders, legal investigations will be carried out for people who carry out illegal acts, such as listening to, recording, and distributing foreign radio broadcasts. In addition, importing and distributing impure foreign recordings, video content, books, or published material and copying and distributing music that is not approved by the North Korean government is illegal (Roth, 2021).

A North Korean defector named Kang Nara tried to review North Korea's real-life visualization while she was still living in that country. In North Korea, he remembered that every woman was not allowed to let her hair down because it was considered an influence of capitalism. Another defector named Kang Hana told a different story. She recounted when she was still at a North Korean school: *"At school, I was taught to detest the enemy South Korean soldiers as violent and hostile".* Kang Hana said that when economic stability de-

clined, people would be left to fend for themselves. There was no space for gathering and supporting one another. Jung Haneul, another North Korean defector, also shared his experience when he was in North Korea. He joined the Korean People's Army when he was 17 years old and recalled that the condition of the border guard unit was rigid and hierarchical. He has almost no fond memories of the military and trying to sneak across a minefield in 2013 to escape the country (Kim & Denyer, 2020).

All the negative perceptions raised by Kim Jong Un are aimed at South Korean cultural products because they are seen as a threat to the continuity of the regime in his country. It might arguably threaten political stability and against North Korea Ju Che's ideology. Ju Che's ideology is based on the teachings of supreme leader Kim Il Sung, which mean *"self-reliance"* without the help of other people (foreign countries) and was officially announced in 1972. Based on the teachings of Marxism and Leninism, Ju Che's ideology was developed to control his people in a collectivist system (Yoon & Mas'oed, 2003: 117-118). In a long article from August 1966 by Nodong Sinmun, Ju Che was made up of eight convictions: think in one's own way, believe in one's own capacity, Marxism-Leninism is the guiding principle, do not mechanically copy other's experiences, have national pride, a self-sufficient economy is a material basis for chajusông (the character of chaju), respect chajusông mutually, strengthen the anti-imperial struggle on the basis of chajusông (Lim, 2009: 62).

As a country that has no tolerance for diversity, the North Korean government strictly prohibits the existence of independent media, civil society organizations, trade unions, and all other forms of freedom in society. The North Korean government clearly prohibits freedom of expression, public, and religion in the country. Through the 14th Supreme People's Assembly presided over by Choe Ryong Hae and convened on December 4, 2020, the North Korean government passed four new laws related to the elimination of reactionary thought and culture, science-technology achievements, the forestry law, and the mobile telecommunications law (Xinhua, 2020). One of the most prominent laws is the Law on the Elimination of Reactionary Thoughts and Culture, which prohibits North Koreans from consuming foreign cultural products such as books, music, films, and television or using *"slang"* term that is not in accordance with the traditional style of the North Korean people (Hartley, 2021). Pornographic content, superstitious materials (the Bible), and their distribution or display are considered criminal acts and will be subject to legal sanctions.

Specifically, the law explains those who have seen and read impure recordings, video materials, and books will receive public trials and punishment according to the law, including the masterminds of all these illegal acts. Those who are found guilty of getting a group to watch foreign content will receive the death penalty. An official was executed in August 2020 for carrying prohibited items amid tightened pandemic control (Kang, 2020). Mean-

while, those caught watching or possessing the content will become forced laborers within 15 years (Williams, 2021). Additionally, devices for playing videos and music are also prohibited. A device that has not gone through an official technical inspection will be confiscated without compensation, including TVs, DVD players, computers, and cell phones. They must be registered with Bureau 27 of the Ministry of State Security.

In the past, the Law on the Elimination of Reactionary Thoughts and Culture dealt with matters that offended and embarrassed the North Korean government. Today, the law is related to eliminating traces, influence, and everything related to foreigners and South Korea. The purpose of making the law is to strengthen the ideology, revolutionary, and elite positions of North Korea. The law allows the government to prevent the penetration and spread of anti-socialist ideology and culture by preserving North Korean ideas, spirit, and culture. It also aims to strengthen control over the distribution of information going in and out of or to the country, such as newspapers, foreign cultural content, and internal information that includes propaganda ideas. This is an important situation for the North Korean government to keep its people under the party propaganda to avoid rebellion from happening.

Furthermore, the law is made because the authorities feel sensitive to radio broadcasts that can reach many people within the country. Foreign videos are also prohibited because the number of North Koreans watching content from South Korea on TV or in movies has increased significantly along with the closing of the China-North Korea border during the COVID-19 pandemic. This statement is supported by Professor Lim Eul Chul of North Korean Studies at Kyungnam University's Institute for Far East Studies. He stated that the new law aims to prevent internal turmoil caused by economic difficulties caused by the COVID-19 pandemic and international sanctions imposed on North Korea. The prohibition of foreign publications, including the Bible, occurs because religion will oppress the state indirectly. Therefore, to prevent public disturbance, Kim Jong Un created a legal structure that has the force of law and carried out an ideological campaign.

Professor Park Won Gon from the Department of International Politics at Handong Global University also revealed the impact of the COVID-19 pandemic rise in anti-regime activities from political elites. These will be a threat to the survival of Kim Jong-Un's regime. The enactment of this law is a warning to North Korean elites to avoid activities that will disrupt internal stability in the country. The passage of this law proves that Kim Jong-Un wants to strengthen his ideological control over the North Korean people by prohibiting the spread of various foreign cultures and tightening his ideological policies. One form of propaganda carried out by North Korea to its people is by establishing learning infrastructures such as class education centre and museums as the backbone of North Korean ideologi-

cal education. These centres and museums teach the war against the US, Japan, and South Korea using graphic painting media.

The passage of the Law on the Elimination of Reactionary Thought and Culture against the massive spread of *Hallyu or Korean Wave*, including in North Korea, shows how Kim Jong-Un's reacted in response to the people in his country who had begun to be contaminated by foreign influences, especially cultures originating from South Korea, Japan, and the US. If we look back and apply the securitization theory in this case, *Hallyu* or the *Korean Wave* is not something that can be considered a *"threat"* or *"dangerous"* when compared to weapons used for war. *Hallyu* or *Korean Wave* actually received a good response and was openly accepted among the international community. Unfortunately, this culture is actually interpreted differently by the supreme leader of North Korea. In Kim Jong-Un's eyes, K-pop is considered vicious cancer that can infect and destroy his people. The success of South Korean society in achieving awards is also considered like a slave, while the common language *"oppa"* used to call someone older is considered a puppet and perverted word.

North Korea's negative sentiment towards the spread of *Hallyu* or the *Korean Wave* should be considered carefully. In fact, it will trigger the emergence of anti-regime activities and movements that threaten the sustainability of the current regime. In addition, the deteriorating socio-economic conditions in North Korea pose a crucial challenge for the country's supreme leader to secure the future of his regime. To stop all the "threats" and "dangers" associated with the spread of *Hallyu* or the *Korean Wave*, North Korea needs a legal tool to create political stability according to the government's version. For this reason, the Law on the Elimination of Reactionary Thought and Culture was passed to prohibit the consumption of foreign cultural products and impose sanctions or penalties on those who attempted to distribute and display such foreign cultures.

North Korea also uses the law to strengthen the ideology, spirit of revolution, and class positions of the North Korean elite from the penetration or spread of anti-socialist ideology and culture. In addition, the law also aims to control the distribution of information entering or leaving the country, so this situation will put full control of the government to keep the people under party propaganda and prevent rebellion. Interestingly, while North Korea's government were reported to do repressive act towards the spread of *Hallyu* or *Korean Wave* that entered the country since 2012 illegally, North Korean people keep consuming foreign cultural products until now, without fear of sanctions or punishment if they are caught by North Korean security forces.

CONCLUSION

Various efforts were made by the South Korean government to tackle the effects Asian

Financial Crisis that occurred in 1997. Focusing on the development of technology and cultural industry, South Korea successfully improved its economic stability and image. Two South Korean electronics industry companies managed to rank in the top five in product sales. South Korean car production also managed to rank in the top five in the world. Meanwhile, South Korea's cultural products were successfully accepted by the international community from various countries. Unfortunately, this was not received well by North Korea. Fear of foreign influence has made the North Korean government carry out various kinds of propaganda to control conditions in the country. The propaganda starts by labelling South Korean cultural products as vicious cancer, noting that capitalism is a system with rotten and sick people in it, Korean artists are considered state slaves, and South Korean slang is considered obscene. In short, the North Korean government has considered South Korean cultural products as a serious problem that will threaten security and stability in the country.

By asserting that he would fight against all these foreign products, Kim Jong Un passed the Law on the Elimination of Reactionary Thoughts and Culture, which banned all matters related to foreign products from the US, Japan, and South Korea. Using security in his country as a reason, he even imposed execution and life imprisonment as the harshest punishment for those who committed the offenses. Starting from the negative sentiments raised to influence his people, Kim Jong Un made South Korean cultural products a serious security issue that must be addressed immediately to maintain the stability of the regime he leads.

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