

The Relationship Between Social Identity and Individual Involvement in the Community Toward a Sense of Community: My Day Indonesia at the Day6 Forever Young 2025 Jakarta Concert

Zakiyah Aulia Sabrina Hanifah Jauhary¹, Rifqi Farisan Akbar²

Universitas Indonesia Membangun, Bandung, Indonesia
Corresponding Author: zakiyahaulia@student.inaba.ac.id¹,
rifqi.farisan@inaba.ac.id²

Article Information:

Received: December 13, 2025 Accepted: December 24, 2025, Published: January 06, 2026

Abstract

This research investigates the psychosocial dynamics within the My day Indonesia fan community of Day6 triggered by widespread dissatisfaction with the "Day6 Forever Young 2025" concert promoter, a phenomenon feared to undermine internal cohesion. The study aims to examine the correlations among Social Identity, Individual Involvement, and Sense of Community in this challenging situation. Using a quantitative approach, the study surveyed 100 respondents selected via probability sampling (Slovin's formula, 10% error margin) from a population of 8,469 participants in the Jakarta concert. Parametric statistical testing revealed that both independent variables were significantly positively associated with the dependent variable. Specifically, Social Identity showed a strong correlation with Sense of Community ($r = 0.725$; $p < 0.05$), whereas Individual Involvement showed a moderate correlation ($r = 0.515$; $p < 0.05$). The simultaneous analysis further confirmed a significant collective relationship ($r = 0.730$; $p < 0.05$). These findings emphasize that in times of crisis, a strong sense of identity and active individual engagement are pivotal in preserving the bond and togetherness of the My Day Indonesia community.

Keywords: Social Identity, Individual Involvement, Sense Of Community, My Day Indonesia, Day6

1. Introduction

The Day6 Forever Young 2025 concert in Jakarta, which involved My Day Indonesia, gave rise to interesting social dynamics. The phenomenon of various concert crises such as this is not new in the global music industry, especially in the Hallyu era, where concerts have become a space for social interaction that fulfills the emotional needs of fans (Jenkins, 2012). In the context of My Day, the sudden venue change from JIS to GBK Madya, uncertainty about refunds, heavy rain that damaged the waiting area, delays in soundcheck, and unprepared safety procedures created an experience that fell far short of expectations and left fans disappointed.

Published by:

Based on an interview, My Day Berserikat's report noted significant financial losses amounting to Rp5.5 billion. As of December 2025, only 22.5% of the funds had been refunded, with only some fans receiving refunds months later.

This situation has caused not only disappointment and emotional distress among fans. In the initial stages after the concert, My Day Indonesia's dynamics showed mixed responses. Some members temporarily withdrew from fandom activities, deactivated their fan accounts, stopped following My Day Indonesia discussions, or deleted DAY6-related content because they felt disappointed and needed emotional distance. Previous research indicates that crises can trigger reduced participation or withdrawal.

However, many other members increased their involvement to assist others. They shared documentation of the concert conditions, compiled loss reports, created a refund tracker, coordinated through My Day Berserikat, and communicated with YLKI and BPKN (Badan Perlindungan Konsumen Nasional). This event elicited various forms of collective responses, including solidarity, emotional support, and joint activities, to maintain the stability of My Day Indonesia. These conditions illustrate that the My Day Indonesia fandom has certain social mechanisms that enable them to persevere in the face of crisis.

Social identity is thought to influence the formation of a sense of community strongly. Social identity refers to the extent to which individuals define themselves as part of a group and feel connected to that collective identity. ([Tajfel, 1979](#)). This is also reinforced by the statement that social identity is the basis for explaining how individuals define themselves and invest in their group, as well as forming hierarchical group identification ([Leach et al., 2008](#)). Among My Day Indonesia fans, social identity is shaped by shared interests, emotional experiences, and affection for idols. A strong social identity tends to foster a sense of loyalty, commitment, and solidarity among members. ([Click, 2017](#))

In the context of the failure of the Day6 Forever Young 2025 concert in Jakarta, after the incident, the digital space that was initially full of complaints turned into a medium for mutual support, sharing experiences, and processing collective disappointment. Interactions such as discussion threads, chronological explanations, and refund advocacy show elements of influence and fulfillment of needs, especially emotional validation and clear information. A shared emotional connection also emerged when members stated that their shared negative experiences actually strengthened their sense of community.

In addition to social identity, individual involvement in My Day Indonesia is considered an important factor in fostering a sense of community. Among My Day Indonesia fans, social identity is shaped by shared interests, emotional experiences, and affection for idols. A strong social identity tends to encourage loyalty, commitment, and solidarity among members ([Click, 2017](#); [Juslin, 2019](#)). Involvement includes active participation, contribution, and interaction of members in My Day Indonesia activities, both online and offline (Obst & White, 2004). The higher a person's involvement, the greater the opportunity for interpersonal relationships and mutual support to form. In the My Day Indonesia music fandom, activities such as attending concerts, creating content, sharing information, or participating in collective movements can strengthen members' connections with My Day Indonesia.

In the context of My Day, the tragedy of the Day6 Forever Young 2025 concert in Jakarta, even though trust in the promoter was damaged, their identity as DAY6 fans remained the reason many members stayed. They continued to identify themselves as part of My Day, maintaining

the values of fandom, and interpreting the crisis as part of learning and growing collectively. This social identity prevents division and encourages collective action such as My Day Berserikat, demonstrating how this identity becomes the foundation of cohesion in the midst of crisis ([Zubernis, 2012](#)).

In addition to social identity, individual involvement in My Day Indonesia is also an important factor related to a sense of community. Involvement includes active participation, contribution, and interaction of members in My Day Indonesia activities, both online and offline ([Obst & White, 2004](#)). The higher a person's involvement, the greater the opportunity for interpersonal relationships and mutual support to form. In the My Day Indonesia music fandom, activities such as attending concerts, creating content, sharing information, or participating in collective movements can strengthen members' connections with My Day Indonesia. During the Day6 Forever Young 2025 concert crisis in Jakarta, My Day's involvement was evident in the intensity of online communication, the organization of refunds, the coordination of advocacy with relevant institutions, and the dissemination of valid information to prevent misinformation. This creates a safe space to process negative experiences, helps members who withdraw, and maintains the stability of My Day Indonesia. In other words, individual involvement in My Day Indonesia connects individual emotions with social dynamics, strengthening the sense of community during crises ([Obst & White, 2004](#); [Reysen, 2017](#)).

The relationship between a sense of community, social identity, and individual involvement becomes increasingly relevant when My Day Indonesia faces a crisis, such as what happened to My Day Indonesia after the Day6 Forever Young 2025 concert in Jakarta. Despite emotional pressure and uncertainty, My Day Indonesia demonstrated forms of social adaptation that reflected strong cohesion and a sense of belonging. This context is important for examining how psychological variables are formed in situations that disrupt My Day Indonesia. Research shows that shared experiences resulting from pressure can strengthen social cohesion if social identity and a sense of community or togetherness are strong ([Benard & Doan, 2011](#)).

When reviewing previous studies, research on K-Pop fan communities and global communities has been extensively studied. However, previous studies have mostly examined social identity, individual involvement, sense of community, and other psychological dynamics separately ([Chadborn et al., 2018](#)). There is still little research that examines the simultaneous relationship between these three factors in the context of the My Day Indonesia crisis as a fandom, especially in real situations that demand social resilience in the community. In fact, understanding the contribution of social identity and individual involvement in the community to the sense of community can provide more comprehensive insights into the psychological mechanisms that strengthen the cohesion of a group or community.

2. Literature Review

2.1 Social Identity

Social Identity Theory (SIT) was developed by [Tajfel and Turner in 1979](#) as a framework for understanding how individuals form their identity through membership in social groups. Essentially, this theory states that individuals tend to define themselves partly through social categories that they consider to be part of an “in-group,” and then compare that group with an “out-group” in order to maintain or enhance positive evaluations of themselves. This process involves three main components: social categorization (grouping oneself and others into categories), social identification (adopting group values and norms), and social comparison

(favoritism toward the in-group to gain psychological superiority) ([Tajfel, 1979](#)).

In the context of fandom, social identity emerges when fans feel that their community, such as music, sports, or entertainment fans, is an integral part of their identity. For example, soccer fans may identify themselves as part of the “club X supporters” group, which distinguishes them from fans of other clubs, thereby creating solidarity and group pride. This is supported by research showing that fandom often involves the formation of a strong collective identity, where group members feel connected through shared experiences, such as watching games or listening to music (N. Ellemers et al., 2002). This social identity can influence behavior, such as extreme loyalty or conflicts between fan groups, which are often seen in phenomena such as rivalries between fandoms ([Hogg, 2016](#)).

Furthermore, research by ([Leach et al., 2008](#)) expands the understanding of social identity by dividing it into two main domains: self-investment and self-definition. The self-investment domain includes components such as centrality (how important the group is to personal identity), satisfaction (satisfaction from group membership), and solidarity (a sense of unity with group members). Meanwhile, the self-definition domain includes self-stereotyping (adopting group stereotypes as part of oneself) and in-group homogeneity (the perception that group members are similar to one another). This hierarchical model emphasizes that social identity is not a monolithic concept, but rather consists of interrelated components, which can be measured using instruments such as the Likert scale to assess the level of identification. This instrument has been used in various studies, including studies on social identity in the context of international migration and minority groups, and has been applied in fandom research to measure how deeply fans are invested in their communities ([Leach et al., 2008](#)).

The application of this theory in fandom is reinforced by empirical studies showing that social identity plays a key role in fan motivation. For example, in research on sports fandom, social identity contributes to behaviors such as attendance at events or financial support, as fans seek positive validation through group association (Obst & White, 2004). In the digital age, online fandom reinforces this identity through platforms such as social media, where fans form virtual communities that maintain in-group versus out-group boundaries. However, this theory also has limitations, such as a lack of emphasis on intra-group dynamics or cultural factors, which have been criticized in recent literature (N. [Ellemers et al., 2002](#)).

2.2 Individual Involvement in the Community

In sports management literature, the term fan engagement is described by [Yoshida, Gordon, Nakazawa & Biscaia \(2014\)](#). They developed a scale consisting of three dimensions: management cooperation, prosocial behavior, and performance tolerance. This scale measures the extra-role behavior of fans who actively cooperate with the community, provide support to other members, and remain in the community despite facing pressure (N. Ellemers et al., 2002). Because the phenomenon studied leads to the behavior of fan communities facing incidents such as concert tragedies, this scale is highly relevant for measuring individual involvement in such communities.

Previous studies have shown that social identity significantly affects behavioral engagement within communities. For example, fans who feel that their identity is linked to the community will be more active in their support and participation. On the other hand, a study on fan engagement ([Yoshida et al., 2014](#)) found a relationship between group identification and dimensions of engagement, as well as the impact of engagement on behaviors such as purchase

intent.

However, few studies simultaneously link social identity and individual involvement to a sense of community in the context of fandom experiencing a crisis or real incident. Therefore, this study fills the empirical gap by focusing on fan communities facing concert tragedies and post-incident dynamics.

2.3 Sense of Community

The concept of the Sense of Community (SOC) is a fundamental construct within the field of social psychology that elucidates the psychological attachment an individual experiences toward a particular group or community. Formulated by [McMillan and Chavis \(1986\)](#), SOC is articulated as “the feeling of togetherness that emerges from membership in a community that sufficiently satisfies the emotional and social needs of the individual” (McMillan & Chavis, 1986). This construct underscores that SOC transcends mere physical presence within a group; rather, it embodies a subjective experience that engenders a sense of “home” or solidarity, which in turn affects behavior, well-being, and social engagement. This theoretical framework has emerged as a cornerstone for comprehending community dynamics, both in physical and virtual contexts, and has frequently been amalgamated with social identity theory ([Ellemers, 2002](#); [Tajfel, 1979](#))

[McMillan and Chavis \(1986\)](#) delineate four interrelated dimensions that are instrumental in shaping sense of community (SOC). Membership occurs when individuals perceive themselves as integral constituents of the community, characterized by delineated boundaries, emotional investment, and collective rights and responsibilities, thereby fostering a sense of security and communal identity. Influence involves the conviction that individuals possess the capacity to affect group decisions and vice versa, which entails shared authority and reciprocal accountability. Integration and fulfillment of needs refers to how a community addresses individual needs through positive interactions, support, and interdependence. Finally, shared emotional connection is a robust emotional bond, such as a collective history or tradition, that engenders solidarity and warmth. These dimensions are logically interconnected, as membership provides the foundation for influence, which in turn supports the fulfillment of needs, all underpinned by emotional ties that strengthen the overall community fabric.

3. Research Method

3.1 Design and Approach

This study used a quantitative method with a multiple correlational design ([Cholid & Nuradina, 2025](#)). Data processing in this study used parametric statistics in IBM SPSS version 20 ([Rachmadhani & Fikri, 2023](#))

3.2 Population, Sample, and Instruments

The population included 8,469 members of My Day Indonesia My Day Indonesia at the DAY6 Forever Young 2025 concert in Jakarta. A sample of 100 respondents was selected using the Slovin probability sampling formula ($e=0.1$), meeting the criteria of concert attendance, requesting a refund, and being involved in the case either directly or online. The measurement instruments used in this study were questionnaires adapted from the Multicomponent In-Group Identification instrument (adapted from [Leach et al., 2008](#)) and the Fan Engagement Scale to measure individual involvement in My Day Indonesia ([Yoshida et al., 2014](#)). and to measure sense of community using the Sense of Community Index 2 (SCI-2), adapted from (McMillan

& Chavis, 1986) tested for validity (Pearson) and reliability (Cronbach's Alpha >0.60) ([Pratidina Ekanesia et al., 2023](#)).

3.3 Procedures and Data Analysis

Primary data from questionnaires were distributed through the My Day Indonesia WhatsApp group, Twitter (X), and fandom channels. Secondary data were obtained from My Day Indonesia and My Day Berserikat documentation. Data analysis to test the research hypothesis included normality tests (Kolmogorov-Smirnov), multiple correlations with Pearson Product Moment, and determination coefficients (R^2) to test partial and simultaneous correlations between social identity and involvement in the My Day Indonesia sense of community at the Day6 Forever Young 2025 Jakarta concert ([Farisan Akbar et al., 2024](#)).

4. Findings and Discussions

4.1 Findings

The research aims to examine the relationship between social identity and individual involvement in My Day Indonesia on the sense of community among Day6 fans (My Day Indonesia) at the Day6 Forever Young 2025 concert in Jakarta. All data was obtained through an online questionnaire distributed to My Day Indonesia members spread across various regions in Indonesia. The collection of this data aimed to obtain a comprehensive picture. The characteristics of the respondents in this study were reviewed based on gender, age range, and domicile. The distribution of respondent characteristics is presented in graph form to facilitate understanding.



Figure 1. Respondent Identity Based on Gender
Source: Primary Data Processed by Researchers (2025)

Based on Figure 1, it is known that the majority of respondents were female, namely 95 people (95%), while male respondents numbered 5 people (5%). These findings indicate that My Day Indonesia in this study was dominated by women.

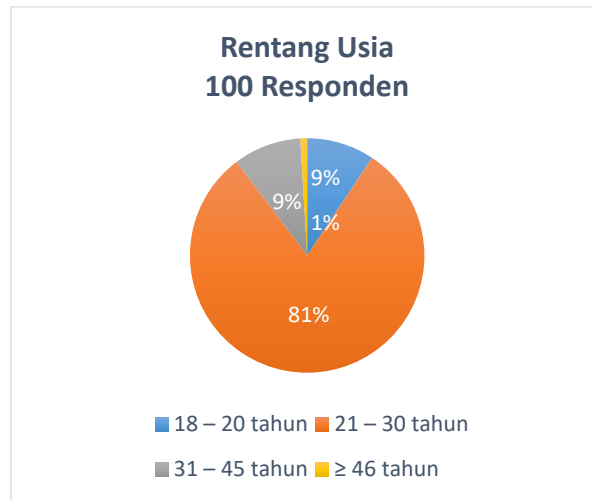


Figure 2. Respondent Identity Based on Age Range
Source: Primary Data Processed by Researchers (2025)

Based on Figure 2, respondents aged 21 – 30 years dominated the research sample, numbering 88 people (88%). Respondents aged 18 – 20 years numbered 9 people (9%), those aged 31 – 45 years numbered 9 people (9%), and those aged ≥ 46 years numbered 1 person (1%). This indicates that the majority of My Day Indonesia members involved in this study were in the young adult age group.

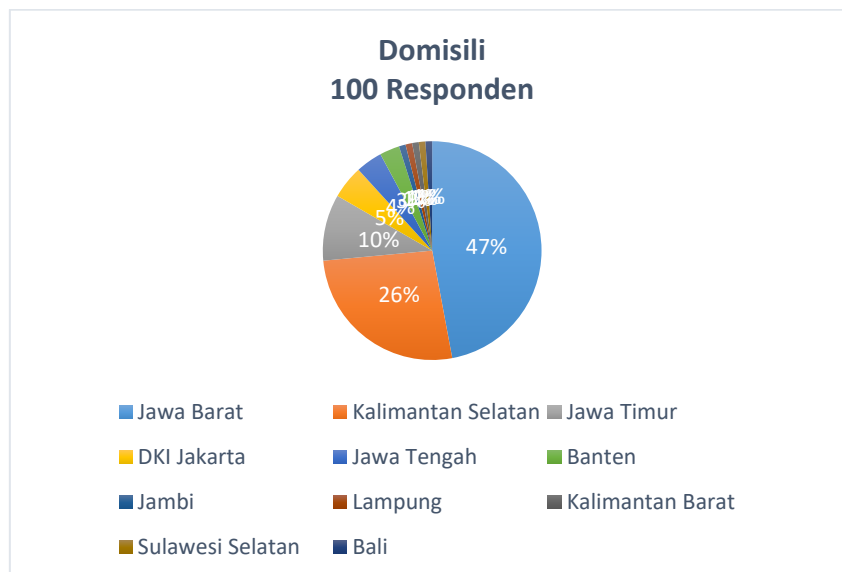


Figure 3. Respondent Identity Domicile
Source: Primary Data Processed by Researchers (2025)

Based on Figure 3, most respondents reside in West Java Province, namely 48 people (48%), followed by South Kalimantan with 27 people (27%) and East Java with 10 people (10%). The rest are spread across various other provinces, such as DKI Jakarta, Central Java, Banten, Jambi, Lampung, West Kalimantan, South Sulawesi, and Bali. This distribution shows that My Day Indonesia has a wide geographical reach.

4.2 Hypothesis Testing

Published by:

4.2.1 Classical Assumption Test

Table 1. Normality Test Results for Sense of Community (Y), Social Identity (X1), and Individual Involvement in My Day Indonesia (X2)

		Social Identity	Individual Involvement in Community	Sense of Community
N		100	100	100
Normal Parameters ^{a,b}	Mean	80,5400	53,2900	32,8000
	Std. Deviation	10,60248	7,33649	6,52269
Most Extreme Differences	Absolute	,079	,120	,102
	Positive	,050	,093	,079
	Negative	-,079	-,120	-,102
Kolmogorov-Smirnov Z		,792	1,202	1,020
Asymp. Sig. (2-tailed)		,558	,111	,249

a. Test distribution is Normal.

b. Calculated from data.

Source: Data from questionnaires processed)

Based on the analysis of normality test data in Table 1, it shows that all variables have a significance value > 0.05 , so the data is normally distributed in this study. Therefore, the requirements for conducting multiple correlation tests in this study are met.

4.2.2 Hypothesis Test

Table 2. Results of the Partial Correlation Test between Social Identity (X1), and Individual Involvement in My Day Indonesia (X2) with Sense of Community (Y)

		Social Identity	Individual Involvement in Community	Sense of Community
Social Identity	Pearson Correlation	1	.621**	.725**
	Sig. (2-tailed)		0,000	0,000
	N	100	100	100
Individual Involvement in Community	Pearson Correlation	.621**	1	.515**
	Sig. (2-tailed)	0,000		0,000
	N	100	100	100
Sense of Community	Pearson Correlation	.725**	.515**	1
	Sig. (2-tailed)	0,000	0,000	
	N	100	100	100

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Data from questionnaires processed

The results of Pearson's partial correlation test in Table 2 show that social identity has a positive and significant relationship with sense of community ($r = 0.725$; $p < 0.05$) with a strong level of closeness. Individual involvement in My Day Indonesia also has a positive and significant

relationship with sense of community ($r = 0.515$; $p < 0.05$) with a fairly strong level of closeness.

Table 3. Simultaneous Multiple Correlation Test between Social Identity (X1) and Individual Involvement in My Day Indonesia (X2) with Sense of Community (Y)

Model	R	R Square	Adjusted R Square	SE. of the Estimate	R Square Change	Change Statistics			Sig. F Change
						F Change	df1	df2	
1	.730 ^a	.533	.523	4,50455	.533	55,290	2	97	.000

a. Predictors: (Constant), Individual Involvement in Community, Social Identity

Source: Data from questionnaires processed

Simultaneously, as shown in Table 3, social identity and individual involvement in My Day Indonesia are significantly associated with a strong sense of community ($r = 0.730$; $p < 0.05$). This can also be seen in the Sig. F Change value, $0.000 < 0.05$. Therefore, it can be concluded that there is a significant simultaneous relationship.

Based on the results of the analysis above, the first hypothesis is supported, indicating a significant relationship and a strong degree of association between the Social Identity variable and the Sense of Community variable. This can be seen in the results of the partial multiple correlation test using Pearson's calculation, which shows that the correlation value between the Social Identity variable and the Sense of Community variable is $r = 0.725$ with $p = 0.000 < 0.05$, so it can be concluded that there is a positive and significant relationship between the two variables. The r value of 0.725 is in the strong relationship category according to the correlation classification of 0.60–0.79 (Sugiyono, 2019). Therefore, H_{1a} is accepted and H_{0a} is rejected.

The second hypothesis found that there is a significant relationship and a fairly strong level of closeness between the variable of Individual Involvement in My Day Indonesia partially on the variable of Sense of Community. This is evident in the correlation coefficient (r) between Individual Involvement in My Day Indonesia and Sense of Community ($r = 0.515$, $p < 0.05$), indicating a positive and significant relationship between the two variables. The r value of 0.725 is in the category of a fairly strong relationship according to the correlation classification of 0.40 – 0.599 (Sugiyono, 2019). Therefore, it can be said that H_{1b} is accepted and H_{0b} is rejected.

The third hypothesis is that there is a significant and strong relationship between the variables of Social Identity and Individual Involvement in My Day Indonesia, simultaneously on the variable of Sense of Community. This is evident in the results of the simultaneous multiple correlation test examining the relationship between social identity and individual involvement in My Day Indonesia and sense of community, which show consistent findings. This can be seen in the Sig. F Change value, $0.000 < 0.05$. Therefore, it can be concluded that there is a simultaneous significant relationship. Thus, H_1 is accepted and H_0 is rejected.

Therefore, it can be concluded that from the various data analysis processes carried out by the researchers, the hypotheses in this study were all accepted in accordance with the criteria or norms for hypothesis testing.

4.3 Discussion

Based on the results of the data analysis, the study shows a correlation between social identity

and individual involvement in My Day Indonesia, as well as with the sense of community at the Day6 Forever Young 2025 Jakarta concert. The correlations among the variables, both partial and simultaneous, are demonstrated in this study. This can be explained by reviewing that social identity is a significant factor that supports how each participant in My Day Indonesia, Day6 fans, known as My Day, continues to foster a sense of community, even in the midst of a crisis situation that threatens the integrity of the My Day Indonesia My Day bond. The occurrence of disappointing and detrimental experiences for My Day at the Day6 Forever Young 2025 concert, organized by promoter Mecimapro, emerged as a crucial element in this study. The dynamics formed from collective disappointment to the emergence of the My Day Berserikat movement provide a clear manifestation of the mechanisms through which psychological variables are formed, thereby transforming the potential risk of division into strong solidarity and maintaining My Day's sense of community towards My Day Indonesia.

Research findings reveal a positive correlation with a strong level of closeness between issue identity and sense of community. In this context, social identity is often considered merely a form of pride associated with membership in My Day Indonesia. However, during the Day6 Forever Young 2025 Jakarta concert, My Day demonstrated that social identity is a psychological dimension that acts as a preventive measure against the disintegration of My Day. This statement is reinforced by the dynamics observed in My Day Indonesia My Day, which show that crises trigger feelings of apathy, differences of opinion, and withdrawal among My Day Indonesia members, some of whom experience feelings of betrayal and disappointment regarding the commitment of music promoters and their idols. This phenomenon is in line with ([Giles, 2013](#)) findings, which state that crises are prone to triggering disintegration or division. However, this study has revealed that My Day Indonesia My Day shows the opposite response when faced with a crisis situation that shakes My Day Indonesia. This study also revealed that most members of My Day Indonesia chose to remain involved, which ultimately encouraged and guided other My Day Indonesia members to remain united in accordance with the theory of sense of community in terms of influence being able to provide reciprocal influence between individuals and My Day Indonesia.

This phenomenon can be explained through the theoretical framework proposed by ([Tajfel, 1979](#)) who argue that social identity provides more meaningful emotional responses and meaning. When My Day members faced dissatisfaction and disappointment with the promoter's substandard management of the concert, uncertainty about refunds, and chaos at the concert venue, each My Day member did not relinquish their identity as part of My Day Indonesia My Day. Instead, as described in the research model by [Leach et al. \(2008\)](#), self-investment (investment in My Day Indonesia) directs My Day Indonesia members to understand the challenges faced by My Day Indonesia as issues that require personal involvement. This results in a social identity that encourages them to refrain from dwelling on the disappointment and frustration experienced individually, ultimately transforming these emotions into a spirit of collective solidarity, promoting mutual reinforcement among My Day Indonesia My Day members.

This study also proves that individual involvement in My Day Indonesia contributes significantly to the formation of a sense of community among each member of My Day Indonesia. The Day6 Forever Young 2025 concert phenomenon provides unique empirical evidence that fan involvement has evolved from simply watching concerts and supporting their idols' careers to constructive participation in the form of advocacy and protection of the rights of fellow My Day members. The formation of the My Day Berserikat movement is a clear

manifestation of the variables studied. When the promoter was slow to respond, My Day Indonesia members took the initiative to collect data on losses, compile a refund tracker, raise funds to submit a fan protest truck to the JYP Entertainment building, and establish communication with YLKI and BPKN (Badan Perlindungan Konsumen Nasional) RI based on an interview. My Day was even able to engage in direct dialogue with Commission VI of the Indonesian House of Representatives in an effort to convey concerns regarding concert ticket sales and consumer protection, with the assistance of legal counsel as part of My Day Berserikat's commitment to ensuring that this case is followed up in accordance with applicable law based on an interview. When reviewing the Fan Engagement theory ([Yoshida et al., 2014](#)), the various forms of response shown by My Day are forms of prosocial behavior and intense management cooperation. Members of My Day Indonesia not only demand their rights, but also support each other, sharing valid information so that fellow members are protected and can continue to monitor cases that occur. These findings support the views of [Obst & White \(2004\)](#) and [Reysen et al. \(2017\)](#) that this kind of active participation strengthens the elements of influence and fulfillment of needs. Individual involvement in My Day Indonesia through these advocacy efforts makes members feel that they have a role and are heard by fellow My Day Indonesia members, even though they are ignored by the promoter who should be responsible in this case.

Thus, the emergence of social identity dynamics and individual involvement in My Day Indonesia simultaneously fostered a sense of community among its members and prevented disintegration, despite disappointing experiences. This is in line with the research by [Drury et al., 2019](#) which states that shared crisis experiences can trigger social cohesion gaps. The phenomenon in My Day Indonesia shows how a digital space that was initially filled with anger gradually became a space for building a real sense of community through collective solidarity efforts. Members comforted and validated one another, and the movement evolved over time. This condition supports what is described in the research, namely that in this phenomenon, the aspect of shared emotional connection is important ([Damara Sastri et al., 2023](#)). This bond is no longer based solely on euphoria over DAY6 songs or idols, but rather on fostering empathy for shared experiences (financial and psychological losses). Every member who feels the same way sees the problems faced as strengthening the integration of My Day Indonesia social, which is much stronger than just a shared hobby. Therefore, My Day Indonesia, the fan community for Day6, is no longer merely a platform for entertainment but a place to learn, understand, support, and grow together in confronting the challenges it faces. This aligns with the aspects of individual involvement in My Day Indonesia, particularly in terms of performance tolerance, the resilience and commitment to remain engaged despite facing negative events or pressure.

5. Conclusion

This study aims to critically examine the complex relationship between social identity and individual involvement in , as well as the sense of togetherness that arises in the Day6 fan collective, particularly My Day Indonesia, in the context of the Day6 Forever Young 2025 concert held in Jakarta. Findings from comprehensive data analysis indicate that social identity is positively and statistically significantly correlated with My Day Indonesia's sense of togetherness, both individually and collectively, and with individual participation in My Day Indonesia. These results imply that a strong social identity among My Day Indonesia members correlates with a greater tendency to foster a sense of belonging, emotional connection, and solidarity with their My Day Indonesia, especially in the face of crises that may threaten group cohesion.

In addition, the role of individual involvement in My day Indonesia has also been empirically validated as having a positive and significant relationship with the sense of My day Indonesia. This involvement is manifested through the proactive involvement of My day Indonesia members in various collective actions, including disseminating information, providing emotional support, and joint advocacy in responding to challenges related to the concert. This observation underscores the idea that a sense of togetherness is not solely developed through shared enthusiasm for idols, but also through the tangible participation of individuals in protecting collective interests and supporting fellow My Day Indonesia members.

At the same time, the interaction between social identity and individual involvement in My Day Indonesia is crucial to strengthening members' sense of togetherness. Negative collective experiences serve to catalyze the development of solidarity, empathy, and lasting commitment among My Day Indonesia constituents. This insight enriches the social science and organizational behavior discourse on My Day Indonesia by illustrating that crises can serve as catalysts for strengthening social cohesion, particularly when supported by strong social identity and higher levels of individual participation.

The implications arising from this study indicate that, in the field of My day Indonesia fan management and My day Indonesia social management in a broader sense, enhancing group identity and facilitating active member involvement can be important strategies for ensuring the sustainability and resilience of My day Indonesia. This study examines the conceptual understanding of the formation of a sense of togetherness in My day Indonesia in the tragedy of the Day6 Forever Young 2025 concert, emphasizing that psychological and participatory elements are very important in maintaining the integration of My day Indonesia, especially when My day Indonesia is faced with pressure or events that are collectively detrimental.

References

- Benard, S., & Doan, L. (2011). The conflict-cohesion hypothesis: Past, present, and possible futures. In *Advances in Group Processes* (Vol. 28). Emerald Group Publishing Ltd. [https://doi.org/10.1108/S0882-6145\(2011\)0000028010](https://doi.org/10.1108/S0882-6145(2011)0000028010)
- Chadborn, D., Edwards, P., & Reysen, S. (2018). Reexamining differences between fandom and local sense of community. *Psychology of Popular Media Culture*, 7(3), 241–249. <https://doi.org/10.1037/ppm0000125>
- Cholid, A. J., & Nuradina, K. (2025). Hubungan antara Entrepreneurial Orientation dan Creative Self-Efficacy dengan Keunggulan Bersaing pada Content Creator Shopee Affiliate di Bintang Agency Mediatama. *Ranah Research: Journal of Multidisciplinary Research and Development*, 7(6), 4008–4023. <https://doi.org/10.38035/rj.v7i6.1781>
- Click, M. A. . L. H. . & H. H. W. (2017). (2017). Making monsters: Lady Gaga, fan identification, and social media. *Popular Music and Society*, 40(3), 324–241.

- Damara Sastri, P., Ekanesia, P., Farisan Akbar, R., & Syadzwina, D. (2023). Effectiveness Of MBCT Therapy in Improving Psychological Well-Being in NSSI (Non-Suicidal Self Injury) Survival in The City of Bandung. *West Science Interdisciplinary Studies*, 01(08), 667–674.
- Drury, J., Carter, H., Cocking, C., Ntontis, E., Guven, S. T., & Amlôt, R. (2019). Facilitating collective psychosocial resilience in the public in emergencies: Twelve recommendations based on the social identity approach. *Frontiers in Public Health*, 7(JUN), 1–21. <https://doi.org/10.3389/fpubh.2019.00141>
- Ellemers, N. . S. R. . & D. B. (2002). (2002). Self and social identity. *Annual Review of Psychology*, 53(1), 161–186.
- Ellemers, N., Spears, R., & Doosje, B. (2002). S Elf and S Ocial I Dentity *. *Annual Review of Psychology*, 53, 161–186.
- Farisan Akbar, R., Damara Sastri, P., Prameswari Putri Djaelani, B., Meilia Azzahra, S., & Ningsing Handayani Halawa, W. (2024). Peer Mentoring Training for Students. *Inaba of Community Services Journal*, 3(1), 1–8. <https://doi.org/10.56956/inacos.v3i1.276>
- Giles, D. C. (2013). The Extended Self Strikes Back: Morrissey Fans’ Reaction to Public Rejection by Their Idol. *Popular Communication*, 11(2), 116–129. <https://doi.org/10.1080/15405702.2013.779501>
- Hogg, M. A. (2016). *Social Identity Theory* (pp. 3–17). https://doi.org/10.1007/978-3-319-29869-6_1
- Jenkins, H. (2012). *Textual Poachers*. Routledge. <https://doi.org/10.4324/9780203114339>
- Juslin, P. N. (2019). Music and emotion. In *The Oxford handbook of music and emotion: Theory, research, applications* (pp. 1–24).
- Leach, C. W., van Zomeren, M., Zebel, S., Vliek, M. L. W., Pennekamp, S. F., Doosje, B., Ouwerkerk, J. W., & Spears, R. (2008). Group-Level Self-Definition and Self-Investment: A Hierarchical (Multicomponent) Model of In-Group Identification. *Journal of Personality and Social Psychology*, 95(1), 144–165. <https://doi.org/10.1037/0022-3514.95.1.144>
- McMillan, D. W., & Chavis, D. M. (1986). Sense of community: A definition and theory. *Journal of Community Psychology*, 14(1), 6–23. [https://doi.org/10.1002/1520-6629\(198601\)14:1<6::AID-JCOP2290140103>3.0.CO;2-I](https://doi.org/10.1002/1520-6629(198601)14:1<6::AID-JCOP2290140103>3.0.CO;2-I)
- Obst, P. L., & White, K. M. (2004). Revisiting the sense of community index: A confirmatory factor analysis. *Journal of Community Psychology*, 32(6), 691–705. <https://doi.org/10.1002/jcop.20027>
- Pratidina Ekanesia, Prinska Damara Sastri, & Hanifah Jauhary, Z. A. S. (2023). Student Engagement for Students of Psychology Study Program, Universitas Indonesia Membangun. *West Science Interdisciplinary Studies*, 1(09), 702–708. <https://doi.org/10.58812/wsis.v1i09.203>
- Rachmadhani, N., & Fikri, A. (2023). Penguatan Psychological Capital Siswa SMK X dalam Menghadapi Dunia Kerja Sebagai Upaya Mereduksi Tingkat Kemiskinan. *Inaba Journal Of Psychology*, 1(01), 24–32. <https://doi.org/10.56956/ijop.v1i01.188>

- Reysen, S. . et al. (2017). (2017). A social identity perspective of personality differences. *Journal of Personality*, 85(5), 660–672.
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.
- Tajfel, H. . & T. J. C. (1979). An integrative theory of intergroup conflict. In *he social psychology of intergroup relations* (pp. 33–47).
- Yoshida, M., Gordon, B., Nakazawa, M., & Biscaia, R. (2014). Conceptualization and measurement of fan engagement: Empirical evidence from a professional sport context. *Journal of Sport Management*, 28(4), 399–417. <https://doi.org/10.1123/jsm.2013-0199>
- Zubernis, L. . & L. K. (2012). *Fandom at the crossroads: Celebration, shame and fan/producer relationships*. Cambridge Scholars Publishing.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>)

