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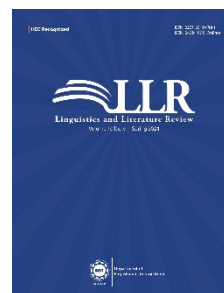
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# Linguistic Impact: Exploring the Influence of Korean Dramas on Everyday Language of Pakistani Women

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## Abstract

This study explores the linguistic and sociocultural impact of the Korean entertainment industry on Pakistani female audiences. This paper incorporates both, qualitative and quantitative methods of research. Grounded in Cultivation Theory, the research explores how prolonged exposure to Korean media shapes linguistic preferences and cultural inclinations. The long-term impact, due to the consumption patterns, unveiled the fact that there is an extensive impression of the Korean language on the language choices of Pakistani women. The reason behind the employment of such choices involves not only genuine appreciation but also staying updated with the trends of the world. The Korean language encompasses attractive intonation that captivates the attention of the listeners. In the research, sociocultural influence was highlighted because of the usage of Korean expressions in the daily use of the language of the participants. The present study investigated the wide range of Korean drama consumption, highlighted its linguistic impact, and the inspiration behind the language choices of the participants. Data was collected through a questionnaire to explore how exposure to Korean dramas affects language preferences and acquisition. For further research, this study also proposed some gateways between Urdu and Korean languages and the potential to incorporate diverse expressions in one's language. The findings have provided the evidences of using Korean vocabulary and phrases in every day communication by Pakistani women in their informal conversation. Further, the study can be conducted to analyze the structural similarities between Pakistani and Korean languages which provide ease in adopting the Korean discourse.

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**Keywords:** cultural Impact, K-drama, Korean language expressions, linguistic influence, Pakistani females

### Introduction

Over the last decade, K-dramas have made their way to popularity worldwide. Diversity in their plots, rich language, enthralling characters, and inclusion of culture have ingrained their impression in the minds of the audience all over the world. Among the countries where K-dramas have garnered significant attention is Pakistan. Notably, women have shown a keen interest in these dramas, investing considerable time in watching and engaging with this form of foreign entertainment. According to Touhami and Al-Haq (2017), the audience from different countries having a strong interest in popular cultures are likely to acquire critical thinking abilities, cultural awareness, and proficiency in another language. Individuals who have a similar inclination towards a particular type of enjoyment exhibit distinctive language use. Through the K-Wave, Koreans are globalizing and spreading their culture through media, mainly through dramas and movies. Their sole purpose is not only to entertain the audience rather they are penetrating their culture into those of other countries. At present, getting a Korean glass skin is every girl's dream because the media has set distinct levels of beauty standards all over the world.

According to Noor (2022), Globalization is a multifaceted process that is classified into three categories: political, economic, and cultural. The role of media and communication on the other hand is frequently discussed in terms of cultural globalization. Hence, Koreans are trying to be globalized culturally via the Korean Wave e.g. K-pop, K-dramas, K-movies etc. Furthermore, the integration of Korean language elements into other languages such as English and Urdu especially through Korean entertainment and cuisine, has become increasingly prevalent. Popular terms like "kimchi," "bulgogi," and "oppa" are now commonplace in colloquial language. Korean and Urdu languages share a few socio and linguistic similarities such as SOV structure, and similar sounds. Both languages utilize honorifics to convey politeness and respect, with Urdu incorporating terms like "sir" and "ma'am." Furthermore, English discourse now embraces Korean cultural terms such as "Jeong" (a strong emotional connection) and "hanbok" (traditional Korean attire). Therefore, this linguistic shift is attributed to the global popularity of Korean pop culture, particularly K-pop, and the widespread dissemination of the Korean

language and culture through dramas and films. So, the purpose of the present study is to examine the influence of the K-dramas on the language of Pakistani women.

Cultivation Theory, developed by George Gerbner and Larry Gross (1976), suggests that prolonged exposure to media influences individuals' perceptions, behaviors, and worldviews. This theory is particularly relevant in understanding how Korean media, especially dramas and entertainment content, shapes the linguistic and cultural preferences of Pakistani female audiences.

According to Cultivation Theory, repeated exposure to media content gradually influences viewers' realities, making them more likely to adopt the behaviors, language, and cultural norms presented on screen. Morgan et al. (2017) emphasize that media consumption plays a crucial role in shaping language and cultural preferences over time. In the context of this study, the frequent consumption of Korean entertainment has led to the incorporation of Korean expressions and linguistic elements into the daily conversations of Pakistani females. This phenomenon reflects how media plays a key role in shaping not only entertainment preferences but also language use and cultural identity.

By applying Cultivation Theory, this research aims to analyze the extent to which Korean media consumption has influenced the linguistic choices of Pakistani females, reinforcing the idea that prolonged engagement with foreign media can lead to notable linguistic and sociocultural shifts.

Pakistan, being a third-world country, nonetheless lags behind modern trends. People sitting in Pakistan enjoy the same impacts and influences that the whole world is going through. The young generation of the country has gained access to almost all the digital platforms through which they are not just enjoying K-dramas but also scouting and understanding cultural and societal norms. Hence, this new trend of being a K-drama fan has led the Pakistani audience towards a worthwhile impact. Pakistani girls try to submerge themselves in the whole drama including its plot, characters and settings. Viewers have gained immense knowledge of Korean culture just because of this latest exposure to the Korean language. K-drama has shaped the preferences of the audience, their language choices, and behaviors, therefore all of these practices will be investigated in the present study. Moreover, it endeavors to analyze the broader implications of this

exchange, exploring how exposure to Korean dramas influences the linguistic landscape of this demographic. The theoretical framework that has allowed this study to analyze verbal interactions within the Pakistani community, as a category of secondary discourse with no broader status outside the community, has been the subject of an intriguing investigation that may advance conversation analysis.

However, the study is limited in scope as it primarily focuses on urban, digitally connected women and does not consider broader demographics such as men, older age groups, or individuals from rural backgrounds. Additionally, it centres on linguistic influence rather than conducting an in-depth analysis of wider cultural or psychological effects.

### Literature Review

The current research explores a novel form of language used within Pakistani society. It highlights the broader influence of the Korean Wave, encompassing language and cultural expertise. It analyzes the linguistic aspects, especially concerning Korean language expressions in informal conversation. Therefore, this literature review establishes a foundation for understanding the linguistic impact of Korean media on Pakistani women. The research aims to contribute valuable insights into language patterns, bridging the gap in existing studies and exploring the dynamics of conversational analysis influenced by Korean dramas within this specific demographic. The study addresses the linguistic impact of *the Korean Wave (Hallyu)* on Pakistani women, focusing on the integration of Korean expressions into daily conversations. It also explores the sociocultural influence of Korean media and potential linguistic intersections between Urdu and Korean.

According to Gerbner et al. (1980), people who watch a lot of television are more inclined to base their views of reality on how the media portrays it. As part of the Cultural Indicators Project, which looked at how television affected viewers' views of reality, they created Cultivation Theory in the late 1960s and early 1970s. According to the hypothesis, audiences' attitudes, beliefs, and perceptions of the actual world are shaped by prolonged exposure to media content, especially television. Later, it broadened its scope to examine representations of gender, race, occupations, and other sociocultural topics after initially concentrating on the consequences of violent television content.

Chan and Seo (2011) asked why university students in Singapore choose to learn Korean. Anecdotal evidence suggests that the Korean Wave sparked a strong interest in Korean pop culture and media, inspiring many Singaporeans to study Korean (Chan & Seo, 2011).

Korean entertainment is a phenomenon that crosses national borders, claims Estavillo (2012). The "Korean Wave" or "Hallyu" is unmatched. All around the world, it is being consumed in massive quantities. According to Otmazgin and Lyan (2014), a lot of K-pop enthusiasts tend to use other Korean-related goods and industries, especially TV dramas. Eleven out of the eighteen fans, both Israeli and Palestinian, who made up about two thirds of the fans they interviewed claimed that they got into K-pop after being enthralled with Korean TV dramas and hearing the theme songs (Otmazgin & Lyan, 2014).

Indonesian culture has also been hit by the Korean wave since 2002, also nurturing the Korean wave's globalization. Korean Wave has also inspired the creative industry in Indonesia since they are improving. Through a study on the globalization of the Korean Wave, the authors suggest a reference for Indonesia to follow or catch up culturally and economically using South Korea's experiences in developing and exporting her pop culture in the global market (Anwar & Anwar, 2014).

Yoon's (2017) research emphasized the racial, emotional, and cultural bonds forged by Asian fans; this research analyzed the cultural assimilation of K-pop in Canada by utilizing qualitative interview data. Through an examination of Canadian youth of Asian descent, a demographic that is overlooked in the prevailing Canadian media landscape, despite constituting a significant portion of the K-pop fandom in Canada, this study delved into how young followers interpret and negotiate the racial and affective affinities of K-pop. Young Asian Canadian fans actively contested the prevailing Western popular culture's racial stereotyping of K-pop as the other, by redefining racial connotations associated with the genre in a positive light. In the interim, individuals developed an emotional connection to K-pop idols through the widespread utilization of social media. As a result, they internalized a specific mode of subjectivity in which they actively pursued the blueprint of ambitious, self-improvement self.

Cruz (2021) noted the rise of a "translation theory" perspective among K-pop enthusiasts, enabling them to understand culturally embedded

meanings. The study emphasizes the consequences of repeated translation in the K-pop industry, highlighting the importance of paratexts for interpretation. The role of fans, acting as content translators and prosumers, solidifies the global comprehensibility of transcultural ideas. The study delves into the translation challenges faced by content translators, especially in conveying subtleties of the Korean language. The article "Hangeul Holds the ARMY World Together" underscores the importance of accurate translation for followers worldwide.

Kim and Tahira (2022) proposed a study regarding behavioral intentions which has no doubt influenced the Korean wave and has had a great impact on it but to present Korea as a great destination, other things are also involved e.g., service quality, K-sports, and cultural products.

The Korean wave has not just impacted the language but also Pakistani youth's lifestyle and other preferences including cultural and emotional influences. Even food is inspired by Korean dramas. Pakistani youth does not just look at the dramas rather they focus on fascinating storylines, attractive locations, handsome actors, and mainly on the language (Saleem et al., 2023).

Hayanda (2022) did a comprehensive study on K-pop culture in a very dynamic way. He focused on the acquisition of the English language through the subtitles of Korean dramas. According to him, teenagers are motivated to learn foreign languages, especially English. English makes it easy as this is a common language that everybody understands. A strong effect on English vocabulary and grammar has also been noticed in his quantitative study. It has been said that any language can be learned through unconscious learning and it is also observed that by watching movies and coming into contact with the second language more often, can enhance its unconscious learning.

A strong influence of the Korean language on the regular discourse of Pakistani people has been observed by Sughra et al. (2022). The Korean language wave has also hit Pakistani audiences and left its effects on the language of Pakistani people. Sughra et al. (2022) did a thorough study by using a corpus analysis and selected the notions of modernization, graphization and standardization. The results were evident to state that the impact and effect which the Korean scene draws upon its consumers can be seen as an innovative and passion-driven learning being taken on. A casual-

comparative study by Miranda and Estoque (2023) shows a significant difference between the students who watched Korean shows and the students who did not. The results elaborated on the fact that students who watched Korean Shows with English subtitles have English proficiency. Their Grammar and vocabulary have upgraded.

Fatima and Kewalramani (2024) examined how young adults' emotional expressivity was affected by their intake of K-dramas. They used the Emotional Expressivity Scale (EES) to examine 250 people between the ages of 18 and 25 who watched and did not watch romantic K-Dramas. The results showed that, in comparison to non-viewers, viewers demonstrated noticeably higher levels of emotional expressivity. This implies that watching K-dramas could influence emotional behavior, perhaps through social reinforcement and observational learning. The study emphasizes how viewers' emotional experiences are greatly influenced by K-dramas and how crucial it is to take media effects into account when attempting to comprehend emotional processes.

It is evident that most researchers discussed Korean culture and its impact on society, some of them analyzed the use of subtitles to improve English language skills but the studies are scarce in terms of adopting the Korean language for communicative purposes, therefore, the current research is in an effort of exploring Pakistani fans of Korean dramas who share common communicative language characteristics in their conversations. These fans often switch between Urdu, English, and Korean, reflecting a unique linguistic perception influenced by their K-drama interests. However, this phenomenon has not been thoroughly examined, and its linguistic implications remain unexplored. This research aims to address this gap by answering the following questions: (i) To what extent have Korean dramas influenced Pakistani women's Korean vocabulary usage in conversational language expressions? (ii) What motivates Pakistani women to incorporate Korean language expressions in different social contexts?

While the global impact of the Korean Wave (Hallyu) has been widely studied, there is a noticeable research gap in exploring how Korean media, particularly K-dramas, influence the everyday language use of non-Korean audiences in South Asia, especially Pakistani women. Most existing studies focus on fandom culture, identity formation, or language acquisition in East Asian or Western contexts, leaving the linguistic impact on Pakistani

viewers largely unexplored. This study aims to fill that gap by examining how exposure to K-dramas affects the language choices and verbal expressions of young Pakistani women.

### **Theoretical Framework**

To answer the questions, the study has used the Cultivation Theory (Gerbner & Gross, [1976](#)), which holds that viewers' attitudes, behaviors, and perceptions are influenced by extended exposure to media content. This theory contributes to the understanding of how language preferences and sociocultural orientations are shaped by repeated exposure to Korean dramas in the context of Korean drama consumption among Pakistani female audiences. It is possible that regular exposure to Korean dialogues, vocabulary, and cultural standards in dramas cause one to internalize Korean language components, which impact everyday communication patterns. The research investigated how media consumption promotes language adoption and cultural affinity by looking at this phenomenon.

### **Research Objectives**

- To investigate the extent to which Korean dramas influence the use of Korean vocabulary in the conversational language of Pakistani females.
- To examine the motivation behind incorporation of Korean language expressions in different social contexts among Pakistani females.
- To explore linguistic intersections between Urdu and Korean, and analyze their implications for language integration.

### **Methodology**

The study explores the sociolinguistic reasons for the incorporation of Korean expressions into colloquial language and social interactions within the target group, as well as the intake and effects of Korean language patterns on conversational language.

Both quantitative and qualitative approaches were employed. The study focused exclusively on participants from the female demographic, specifically targeting individuals aged 18 to 30 who were fans of K-dramas. The data was collected by distributing 150 questionnaires among the targeted participants. The survey instrument, comprising 10 questions, was disseminated electronically via Google Forms. A focused sampling method

was employed to ensure a diverse and representative sample from the target demographic.

To complement the quantitative data, qualitative interviews were also conducted with a selected subset of 15 participants who demonstrated a high frequency of K-drama viewership and reported regular use of Korean expressions. The questionnaire encompassed a blend of closed-ended questions, offering a range of response options, and open-ended inquiries, fostering a comprehensive exploration of participant perspectives. These semi-structured interviews provided deeper insights into the personal motivations, social contexts, and emotional associations tied to their language use. The interviews were conducted via Zoom and lasted approximately 20–30 minutes each. Responses were recorded, transcribed, and analyzed thematically to identify recurring patterns, cultural references, and language choices. This mixed-methods approach allowed for a more nuanced understanding of how Korean dramas influence both conscious and subconscious language practices. Additionally, participant responses were interpreted through the lens of Cultivation Theory, emphasizing how long-term media exposure can reshape linguistic behaviors and cultural preferences. The combination of survey data and in-depth interviews enhanced the reliability and depth of the findings, providing a well-rounded picture of the sociolinguistic influence of Korean media on the selected demographic.

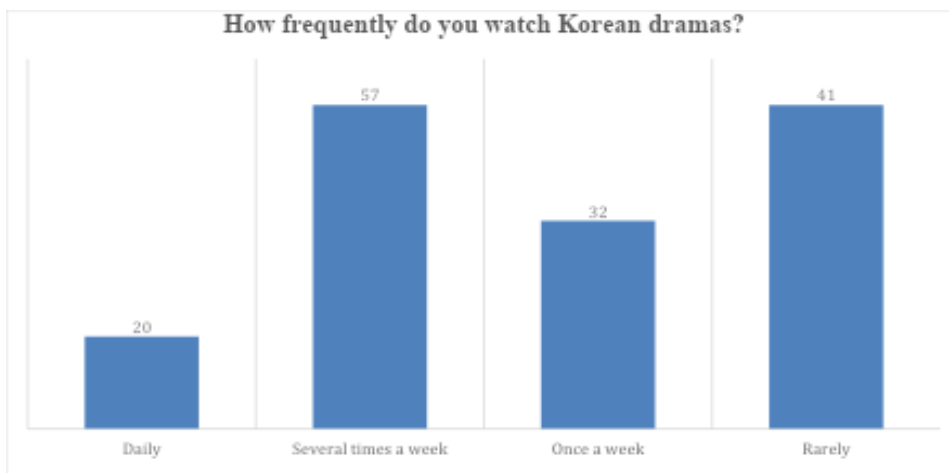
The following were the survey questions:

1. How frequently do you watch Korean dramas?
2. What genre of Korean dramas do you prefer?
3. Do you watch Korean dramas with subtitles?
4. In which aspect of language use do you think Korean dramas have influenced you?
5. Do you believe that watching Korean dramas has positively influenced your language skills?
6. How frequently do you use Korean words in your everyday language?
7. What is the motivation for using Korean language words?
8. With whom do you prefer using Korean language words?

9. Can you provide the Korean words that you use in your conversational language?
10. Beyond language, do you feel that watching Korean dramas has influenced your understanding of Korean culture?

### Analysis

**Figure 1**  
*Frequency of Consumption*



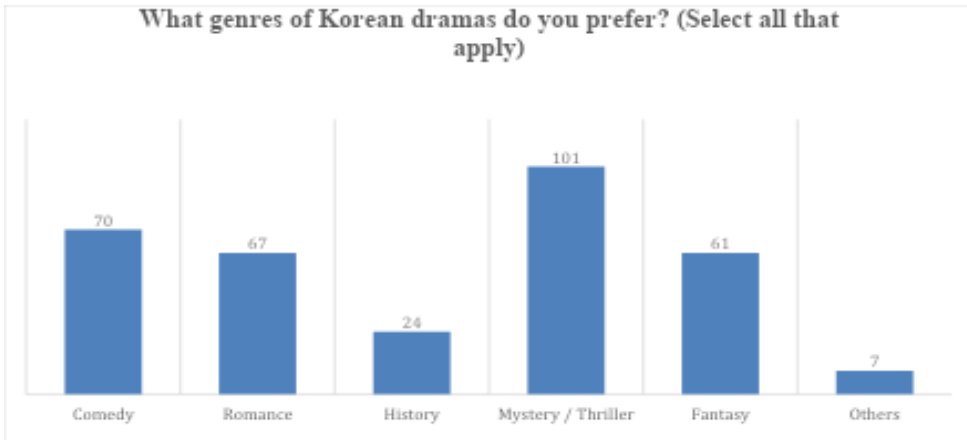
The initial survey question aimed to gauge the frequency of Korean drama consumption among participants, serving as an indicator of its popularity within the study group. Notably, the responses revealed a diverse pattern: 20 respondents reported daily consumption, 57 participants engaged several times a week, 32 individuals opted for a weekly viewing, and 41 mentioned rare viewership. A discernible trend favoring Korean dramas emerged, as visually depicted in the accompanying graph, providing a comprehensive overview of consumption preferences among the surveyed participants.

The second survey question sought to identify participants who preferred Korean drama genres, unveiling an overarching preference for the Mystery/Thriller category, which secured 101 votes. Comedy claimed the second position, while Romance and Fantasy shared the third and fourth spots. History secured the fifth rank, with other genres receiving fewer votes. Notably, the dominance of Mystery/Thriller and the shared third position of Romance and Fantasy underscore a thematic inclination toward

suspense and curiosity as significant driving factors in genre preferences, as evident from the hierarchical rankings of these categories.

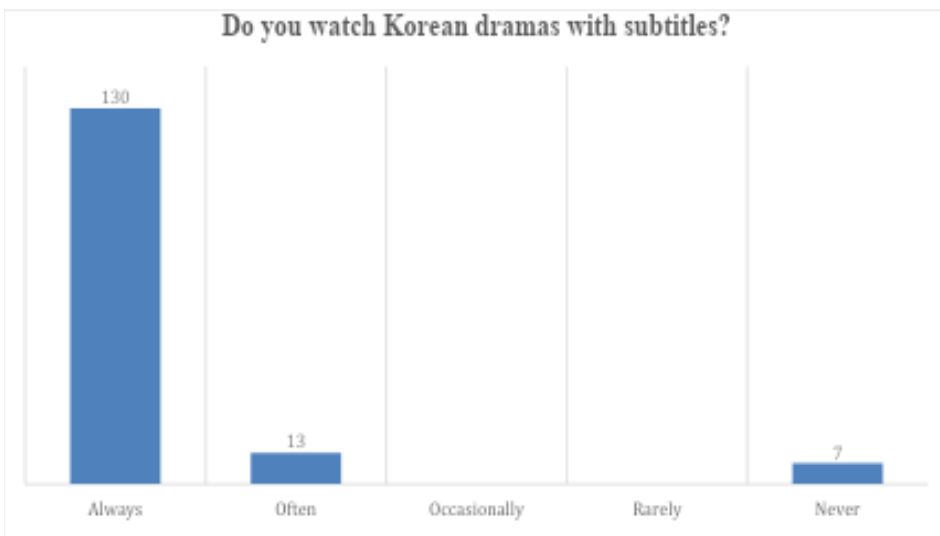
**Figure 2**

*Preference of Genres*



**Figure 3**

*Choice of Subtitles*



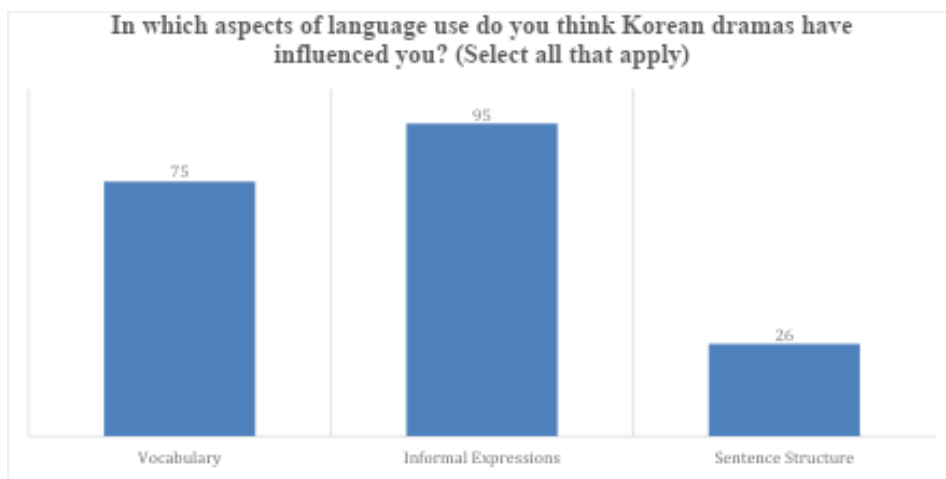
The third question was added to the questionnaire to comprehend whether all subtitles give a deep understanding of the language, and merely context cannot interpret the accurate meaning. By reading the subtitles and understanding the context, viewers are encouraged to include new Korean

phrases in their everyday language. This question seemed purposeful as it determined partakers' tendencies towards incorporating Korean expressions into their language repository.

The survey revealed that most of the participants preferred watching Korean shows with subtitles as that would enhance their language comprehension. On the other hand, a small number of participants proposed watching K-shows without subtitles. Hence, participants' reliance on the subtitles, shows their enriched viewing experience and interest in the Korean dramas.

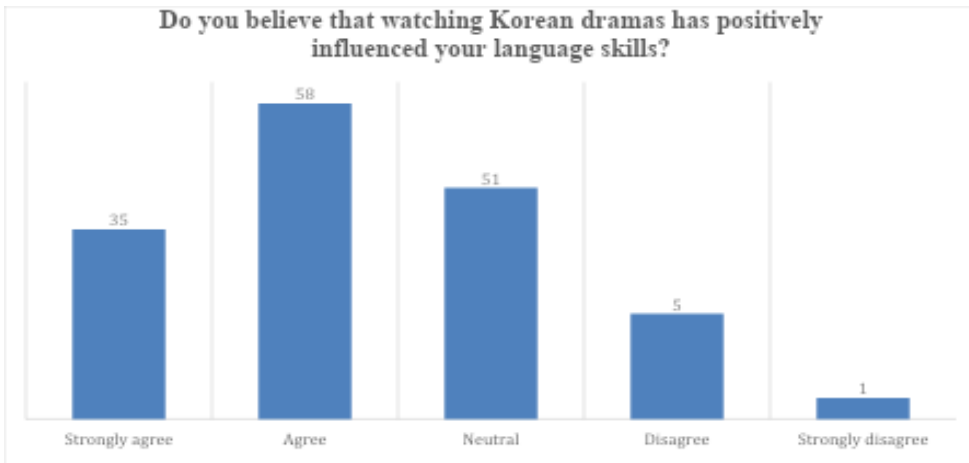
#### Figure 4

##### *Influence on Language Aspects*



The fourth question of the survey tested the participants' exposure to the Korean language and how it influenced their everyday language use. The options given to the participants were carefully crafted as they might not be mindful towards different aspects of the English language. The first option was about the vocabulary and it contained both formal and informal expressions. Secondly, “Informal Expressions”, might be used in a casual environment. The third option focused on the entire sentence structure and guided participants in constructing sentences by drawing on their knowledge of the languages they spoke. Participants preferred the usage of informal expressions more than using vocabulary and incorporating the whole sentence structure in their language.

**Figure 5**  
*Influence on Language Skills*



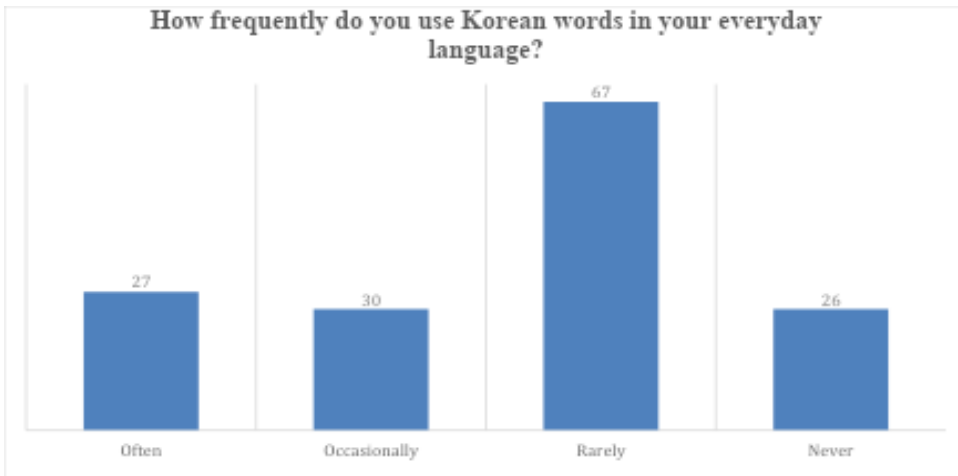
The fifth question inquired about the utilization of Korean dramatizations meant for the language skills of members. This question originated from the thought that an adverse impact on language skills could act as a hindrance to integrating Korean articulations into regular language. The results showed a transcendently positive impact, with 93 out of 150 members expressing faith in the positive effect of Korean drama on their language skills by choosing strongly agree and agree with the choices. Furthermore, 51 respondents kept an impartial position, while just 6 members contradicted its positive effect. This aggregate input highlights a by and large certain gathering, proposing that the impact of Korean shows will in general improve as opposed to upset language abilities among the studied members.

The sixth question dealt with the practical application of Korean expression in the daily conversations of the participants. The results disclosed a range of utilization recurrence: 27 respondents demonstrated successive amalgamation of Korean articulations, proposing a consistent joining into their phonetic collection. On the other hand, 30 members detailed utilizing these articulations sporadically, showing an occasional use in unambiguous settings. Strangely, 67 respondents referenced uncommon utilization, and 26 people communicated never involving Korean words in their discussions. The diversity in reactions recommends that the purposes behind fluctuating use could be multi-layered, possibly

affected by relevant suitability, individual solace levels, or other factors. This nuanced investigation reveals insight into the many-sided elements of members' functional commitment with Korean articulations in their language use.

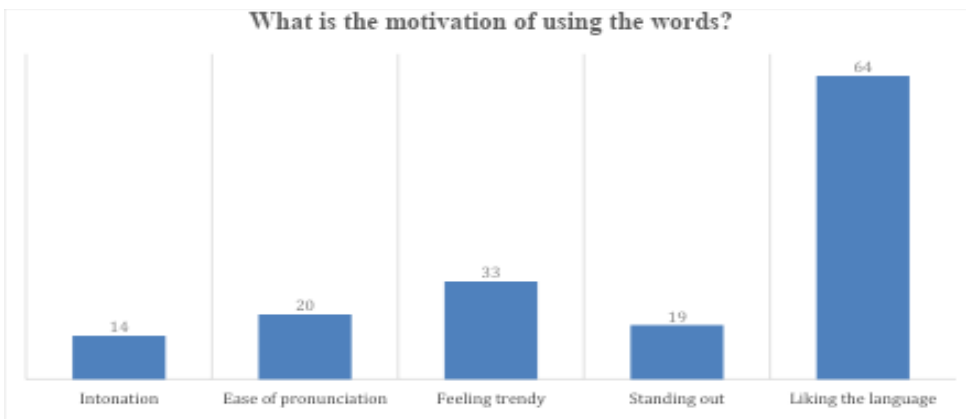
**Figure 6**

*Frequency of Using Words*



**Figure 7**

*Motivation for Using Words*

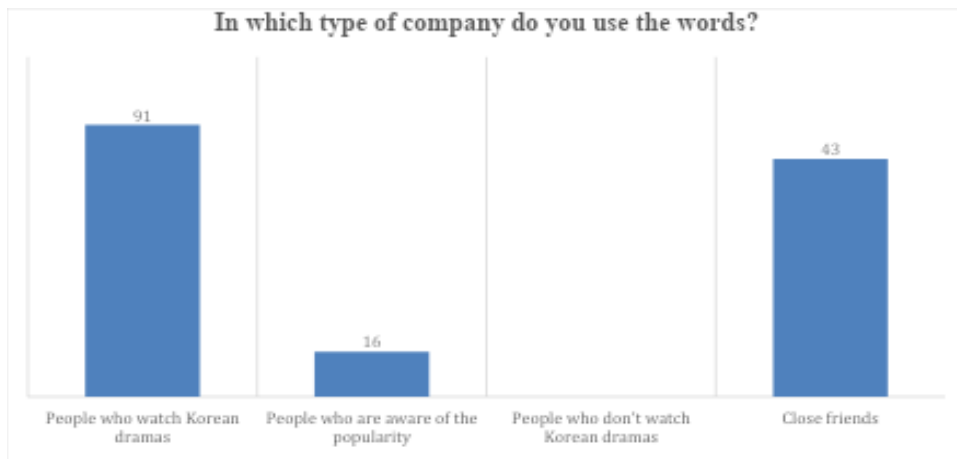


The seventh inquiry tried to reveal the motivation that participants feel when using Korean words, and the response options were designed to allow flexibility based on the structure of the study. 64 respondents communicated a liking for the Korean language as a general rule, highlighting a veritable

appreciation for its etymological subtleties. 33 members referred to the charm of feeling stylish as a convincing justification for integrating Korean words into their jargon, showing a sociocultural effect on language decisions. Interestingly, 20 respondents highlighted the perceived simplicity of learning and pronouncing Korean words as a motivating factor, emphasizing the language's learner-friendly characteristics. Besides, 19 members noticed a craving to stand apart as a component impacting their advantage in utilizing Korean articulations, recommending a uniqueness in language inclination. Ultimately, 14 respondents distinguished the enthralling sound of Korean as a particular viewpoint that caught their advantage, adding a nuanced aspect to the changed motivations noticed among the reviewed people.

### Figure 8

#### *Choice of Company*



The eighth question expected to observe the social settings liked by respondents for the usage of Korean articulations. Notably, 43 members uncovered a preference for utilizing these words in the gatherings of their dear companions, demonstrating a degree of solace and commonality inside this cosy circle. Besides, a critical greater part of 91 members revealed utilizing Korean articulations among people who share a typical interest in Korean dramatizations, no matter their closeness as companions. This finding proposes that a common social liking impacts the decision of phonetic articulation. Furthermore, 16 respondents demonstrated involving Korean words in front of people who are conscious of the far-reaching

ubiquity of Korean dramas, displaying an intentional decision to adjust etymological utilization to the mindfulness and enthusiasm for the more extensive social peculiarity.

### **Adoption of Expressions**

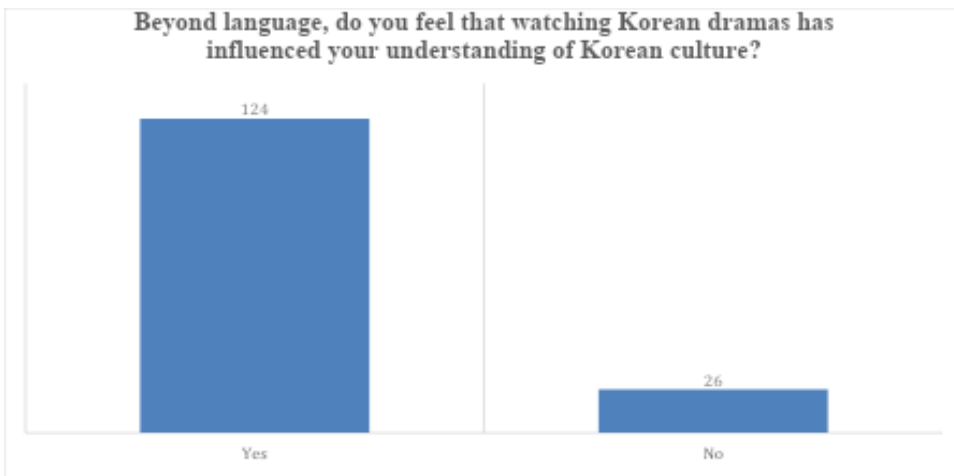
The ninth inquiry was intended to assemble unconditional reactions, giving insight into the particular articulations and words members were incorporating into their discussions. They are as per the following:

- aaishh — It is an interjection often used to convey a sense of frustration, disappointment, or exasperation.
- aigo — It's an expression used to show surprise, frustration, or annoyance.
- aegyo — It is used to describe a cute or charming display of affection, often characterized by playful and endearing behavior.
- annyeonghaseyo — This is a formal way to say "hello" in Korean.
- arasso — It means "I understand" or "got it".
- chingu — It is commonly used to refer to a person with whom one has a friendly relationship.
- daebak — It means awesome, "amazing," or "fantastic".
- eonni — This is a term used by females to refer to an older sister or a close female friend.
- gomawo — It means "thank you" in an informal context.
- hwaiting — It is used to encourage or cheer someone on.
- gamsahamnida — This means "thank you" in Korean.
- gwenchanayo — It is used to reassure someone or to indicate that everything is alright.
- jamkkanmanyō — This phrase means "wait a moment" or "just a moment."
- kamsamida — It is a polite and formal way to express gratitude and appreciation.
- kimchi — This is a popular Korean side dish made of fermented vegetables, usually cabbage.

- johayo — It means "it's good" or "I like it".
- juseyo — This word is a polite request that translates to "please give me" or "please do".
- neh — This term is equivalent to informally saying "yes" or "okay" in English.
- oppa — It's a term used by females to refer to an older brother or a close male friend.
- sarangheyo — It is a common and affectionate way to express love or deep affection towards someone.
- sillehamnida — This Korean phrase is a polite way of saying "excuse me" or "I'm sorry".
- uljima — It is a comforting expression meaning "don't cry" or "don't weep".

**Figure 9**

*Understanding of Korean Culture*



The tenth question aimed to assess the influence of Korean dramas on participants' perceptions of Korean culture. In response to this general inquiry, respondents were prompted to share whether Korean dramas played a role in shaping their understanding of Korean cultural elements. For those who responded affirmatively to the tenth question, the subsequent eleventh

question invited them to provide a more in-depth account of their experiences.

### Discussion

After taking responses, it can be inferred that watching Korean dramas has undoubtedly influenced the understanding of Korean culture and language in various aspects which confirms Gerbner's (1976) hypothesis of media influence in shaping others' cultural practices. Most of the participants acknowledged that they were impacted by two factors: language and culture. They want to learn Korean because of the ease of pronunciation, trendiness, catchy intonation and overall liking of the language because of the K-wave. The majority of participants admitted that they had been so impacted by Korean words that they have begun to use them in everyday conversations with individuals who understand them and are in the fandom. The main reason why most of them utilize these Korean terminologies is that they feel more comfortable expressing their ideas and can feel more fully engaged in the aspect of Korean culture that fascinates them, as aligned with the findings of Chan and Seo (2011). They utilize these words as a means of practicing Korean speaking skills, which is crucial to learning the language, and to create a code among their fan base when they do not want outsiders to comprehend what they say. Additionally, personal experiences shared by enthusiasts underscore the impact of Korean dramas on language acquisition. While the language may be challenging, the passion for the content and the learning experience makes it worthwhile. A large percentage of participants reported using Korean words and expressions in daily conversations, particularly in informal settings such as conversations with friends and on social media. This aligns with the core premise of Cultivation Theory (Gerbner & Gross, 1976), which suggests that repeated and prolonged media consumption shapes audience perceptions, behaviors, and, in this case, linguistic patterns.

Furthermore, the portrayal of everyday life in Korea, including their dressing styles, traditional foods, and language nuances, has provided insights into their lifestyle and cultural practices. Dramas often showcase the intricacies of how people greet each other, the significance of marriages, and even the type of alcohol, like soju, that is commonly consumed. Korean dramas shed light on the cultural values embedded in their society e.g., respect for elders is a recurring theme, along with specific etiquettes such as sitting at a table when eating with guests and the norm of taking off shoes

before entering a house. The emphasis on cleanliness and the importance of manners, exemplified through dining habits, have also contributed to their understanding of Korean culture. Additionally, some dramas have hinted at societal issues like corruption, prompting reflections on the strengths and challenges faced by the country. Others in the community also shared their perspectives. Some highlighted the role of language in reflecting hierarchical respect, noting how addressing older friends as "Oppa" adds depth to cultural understanding. Only the popularity of Korean shows made language learning easy and provided easy access to Korean culture which further helped to overcome the racial attributes towards Asian culture (Yoon, [2017](#)).

People expressed their admiration for the Korean culture and also compared Pakistani and Korean cultures, appreciating both the similarities and differences. No doubt, Korean shows do not entirely show everything about their culture but still they are paving way for the glimpses into various aspects of their culture. These include family values and traditions, societal norms, workplace ethics etc. The influence of Korean drama extends beyond mere entertainment for many respondents; it served as a motivation factor in their decision to pursue Korean language studies. In any case, it's important to know about the expected downsides. A few respondents noticed the unreasonable magnificence norms depicted in Korean shows and K-pop, as well as possible adverse consequences on self-perception and youth discernment. These observations offered a more critical perspective on the influence of Korean media.

Therefore, it very well may be derived that the effect of Korean shows on language and culture is very apparent. These shows offer a magnificent investigation of the Korean language, ways of life, customs, and values, it's crucial to approach them with a reasonable view, appreciating the upsides while being aware of likely impacts on impressionable mentalities. Besides, the study enlightened a different example of utilization among members, with shifting frequencies and inclinations.

Apart from the popularity of romance and fantasy in general, participants also expressed a high preference for mystery/thriller genres. In addition to influencing their word choice and language preferences, these genre picks demonstrate their interest in tense and emotionally intriguing content. Moreover, the accentuation on "Casual Articulations" and "Jargon" in language impact recommends an articulated tendency toward casual

language utilization, exhibiting the effect of Korean dramatizations on the semantic collection of members. The inspirations driving members to integrate Korean articulations into their ordinary language were investigated. A real appreciation for the Korean language, a craving to feel popular, the apparent simplicity of learning Korean words, a wish to stick out, and the enthralling pitch of Korean arose as key inspirations. Furthermore, members showed inclinations for social settings, with the larger part utilizing Korean articulations among dear companions and people who share a typical interest in Korean dramatizations. This highlights the sociocultural impact on language decisions.

### **Recommendations**

The study can be extended to follow language changes occurred over a long period following exposure to Korean dramas. This could give bits of knowledge into the durable impacts of language utilization. An examination of the effect of Korean dramatizations with different types of unfamiliar media on language use among Pakistani understudies can be directed. This could reveal insight into the remarkable parts of K-dramatizations' impact. Various approaches can be investigated to survey the profundity of social awareness, acquired through watching Korean shows. This could include estimating mentalities, discernments, and conduct changes towards Korean culture. Further, the division of the understudy populace, given the class inclinations of Korean dramatizations, should be possible to explore whether different kinds varyingly affect language variation and social osmosis. Future research can further explore individual encounters in more depth using qualitative methods such as focused group or in-depth interviews. Also, the investigation to analyze similarities and differences among Korean and Urdu dialects can be done, for example, shared word request and comparable phonetics, as possibly upgrading learning Korean language articulations. Japanese and Chinese shows are likewise popular among teenagers around the world including Pakistan, therefore, this provides a significant opportunity for further research in these media genres.

### **Conclusion**

The thorough investigation of responses regarding Korean show utilization among Pakistani female watchers has given important insight into designs, language impact, and functional application. The examination

revealed that Pakistani females are keen on involving the Korean language into their casual open discussion which is progressively turning into a part of their regular speech.

### Conflict of Interest

The authors of the manuscript have no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

### Data Availability

The data associated with this study will be provided by the corresponding author upon request.

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