



## HOW NON-MUSLIM COUNTRY EXPAND ITS HALAL FOOD TO MUSLIM COUNTRY: THE STUDY OF SOUTH KOREA IN INDONESIA DURING COVID-19

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### *Abstrak*

*Tulisan ini membahas bagaimana Korea Selatan menggunakan pendekatan soft power melalui makanan Halal Korea. Penulis mendasarkan penelitian ini pada teori gastrodiplomasi Low Culture Food dan konsep Halal Food. Penelitian ini merupakan deskriptif analitis dengan menggunakan metode kualitatif. Temuan penelitian ini menunjukkan bahwa ketika wabah Covid-19 melanda, Korea Selatan melakukan beberapa upaya untuk melindungi kepentingan nasionalnya dengan meningkatkan ekspor makanan Halal ke Indonesia. Makanan Halal menimbulkan tantangan bagi hubungan diplomatik kedua negara. Beberapa strategi Korea Selatan dalam menghadapi wabah Covid-19 adalah dengan menggunakan strategi food event strategy dan coalition building strategy, yang nantinya akan terus berlanjut hingga masa pasca pandemic Covid-19.*

**Kata Kunci:** Covid-19; gastrodiplomasi; Korea Selatan-Indonesia; makanan halal Korea

### **Abstract**

This paper discusses how South Korea uses a soft power approach through Korean Halal food. The author bases this research on the Low Culture Food gastro diplomacy theory and the Halal Food concept. This research is a descriptive-analytical study using a qualitative method. The findings of this study indicate that when the Covid-19 outbreak hit, South Korea made several efforts to protect its national interests by increasing Halal food exports to Indonesia. Halal food poses a challenge to diplomatic relations between the two countries. Some of South Korea's strategies in dealing with the Covid-19 outbreak are to use the food event strategy and coalition building strategy, which will continue until the post-Covid-19 pandemic period.

**Keywords:** Covid-19; gastrodiplomacy; Korean halal food; South Korea-Indonesia.

## Introduction

Food and its symbolism can convey ideas, beliefs, perspectives, and identity. Differences in social standing are represented not only by the amount and variety of cuisine served on various social strata meals, but also subtly by how they are served and cooked (Mennell, 1996). South Korea currently controls a small portion of the Islamic market. Several strategies must be developed to enter the growing Islamic market. One way is to increase the competitiveness of Korean food companies in the halal food market. Utilizing the influence of Hanryu (Korean wave) can improve Halal authentication and certification standards and aid in the development of marketing strategies given the country's economic and geographical status. Gastro diplomacy uses specialty foods to attract tourists to destinations that exclusively refer to the art of cooking and fine dining as an attraction and often as part of a way of life linked to the heritage connection between culture and cuisine (Bashir et al., 2019).

Indonesia is the target market of Korean Halal Food, because it has the world's greatest Muslim population (Indonesia Halal Lifestyle Center et al., 2021). Collaboration between South Korea and Indonesia has the potential to significantly increase the amount of halal food export products Demand for Korean Halal food will increase in 2021. The Korean halal industry's target market includes not just Muslim tourists, but also Muslims who live in Korea, Muslim exchange students, and Muslim citizens (Koreans) seeking Halal products. This gives the halal sector developed in South Korea a large target market. Furthermore, export data for the last 20-21 years reveal that the average export growth rate of ASEAN nations was 21.5%, with certain commodities sold being Halal certified. Korean halal sector participants concluded that Halal-certified items were beneficial in enhancing the Korean economy. Indonesia is a massive market for halal products (Konety et al., 2023). This also suggests that Indonesia has significant potential to generate inclusive and long-term economic growth by developing and expanding its halal sector. The halal economy has the potential to enhance Indonesia's GDP by US\$5.1 billion (or approximately Rp72.9 trillion) annually through export and investment opportunities. (Wahyu, 2023).

The popularity of Korean food in Indonesia has the potential to grow the number of Korean food culinary business actors. As a result of the high interest in Korean cuisine, several Korean food products have entered the Indonesian market. With such a

significant interest in Korean food, local business actors must establish Korean food concepts that are more imaginative in developing ideas and concepts for Korean food businesses (Husna & Aryani, 2023). Until now, South Korean dishes such as Tteokbokki, Odeng, Ramyeon, Gamjatang, Tangsuyuk, Samgyetang, Haemultang, Dakgalbi, Jjangmyeon, Sundubu Jjigae, Kimchi, Korean Fried Chicken, and Kimbap have entered Indonesia (Indonesia, 2023). With the popularity of Korean food, Indonesians must exercise caution while purchasing it, as not all Korean food is Halal. The halal designation on a restaurant is extremely essential to Muslim patrons, particularly in Indonesia. This is why some Korean restaurants in Indonesia use the MUI halal logo to indicate that they serve meals made with halal ingredients and follow Islamic animal slaughter standards (Oktavianingtias & Muslichah, 2022). Here are some halal Korean meals that Indonesians can eat: Tteokbokki, Jjampong, Odeng, Samgyetang, Bibimbap, and Kimchi (Ihatec, 2021).

The world is still recovering from the Covid-19 epidemic, which has made 2020 a unique and unpredictable year. Although a 'new normal' began to emerge in 2021 as a result of the widespread distribution of Covid-19 vaccinations, particularly in affluent countries, the impact of this pandemic continues to develop. The ninth version of the State of Global Islamic Economy Report spans the pandemic halfway through 2020 to the third period of 2021 (DinarStandard, 2022). Because of this pandemic, the issue of food security has been underestimated. Countries have increased their investment in food security measures, including developing and trading halal food. The Islamic Council for Food Safety (IOFS) has launched 16 food security initiatives, including the establishment of the Islamic Food Manufacturing Organization, Wheat Provide, and Meal Security Reserve, and the OIC has supported all of these initiatives. Several halal food mergers and acquisitions have occurred, and digitalization has moved through the value chain, from agribusiness to halal food items (DinarStandard, 2022).

Halal cuisine is now widely available in Korea, including in restaurants, supermarkets, and food stores. This demonstrates Korea's dedication to meeting the basic needs of the native Muslim population and overseas tourists. This effort also demonstrates Korea's commitment to recruiting more Muslim visitors while improving their comfort throughout their stay in Korea. The halal industry in South Korea has grown into a significant economic and social force. Korea has succeeded in developing

a strong and efficient halal ecosystem through collaboration with the government and several halal institutions such as KMF and KHA. This not only demonstrates Korea's commitment to cultural and religious diversity but also creates new chances in the global economy. The growth of the halal industry in Korea is the result of the country's adaptation to global market changes, as well as its commitment to becoming a safe and inclusive destination for all visitors, including Muslim communities (Bintang, 2023). The Korean halal food is the South Korean national economic interest for establishing halal food items in Indonesia (Prameswari et al., 2022). South Korea's government is expanding the availability of halal cuisine in the nation through its use as a gastro diplomacy strategy by extending the quantity, advertising, and safety of food substances that will be utilized to create food with halal safeguards. Furthermore, there is a possibility in the Muslim market to export halal products, and there is a steady increase in tourists visiting South Korea (Prameswari et al., 2022).

Previous research covers halal cuisine and serves as a tool for diplomacy between countries. Culinary status is a cultural feature in society that reflects a nation's values. However, other countries, particularly South Korea, are realizing the value of promoting specific culinary delights to boost their country's international reputation. South Korea coined the term "Taste of Korea" to raise international awareness of its food. Food is a potent nonverbal communication tool for influencing public opinion and promoting a country internationally. According to KoreanWave, Korean enterprises are aggressively entering foreign halal markets as Korea's Muslim dining culture increases. Korean food enterprises produce food following the halal food certification system to enter the halal food market targeted at Muslim consumers. Obtaining multiple certification methods, such as KMF and international certification, has boosted competitiveness in outside markets. The government has implemented efforts to boost the image of Korean cuisine. Halal cuisine is a complicated combination of science, economics, and politics. By researching how the principles of other cultures (for example, Korea) fit with Indonesian Muslims' liking for Korean halal food goods, as well as the acceptability of Korean products by Indonesian customers (Aleksandra, 2014); (Zhang, 2015); (Park & Lee, 2017); and (Nasution et al., 2023).

Other previous research is the Ministry of Foreign Affairs has taken several initial steps through Indonesian representative offices abroad, the Indonesian Ministry of

Tourism, and nonstate actors such as restaurant business actors, the diaspora, and Indonesian students through the Indonesian Students Association (PPI) abroad. This is the use of restaurants as cultural outposts for other countries. Gastro diplomacy refers to communicating your culture through food, reaching international audiences, and sharing your culture, history, and heritage through food. The concept is that the flag can follow the junction (Trihartono et al., 2020); and (Sonenshine & Rockower, 2016). Imported Muslim immigrants living in Korea primarily consume halal culinary products. In addition to the global standardization of halal food, the presence of halal retail products from global corporations such as Nestle in Korea spurred authentic Korean food retail companies to follow suit. Korea's halal food exports began in 2015. The South Korean government's Halal Food policy was announced by the Ministry of Agriculture, Food, and Rural Affairs in June 2015. It focuses on three primary points: Halal industry development policy, second export rise, and distribution network (Deniar & Effendi, 2019).

Studies on South Korean Halal Food, including concerns in gastro diplomacy and Korean cuisine. However, research on Korean Halal Food efforts in Indonesia during the Covid-19 pandemic has yet to be discussed. Unlike other research, this one makes use of the Halal industry. The author claims that South Korea uses a range of Low Culture Food gastro diplomacy initiatives based on the Halal industry concept while exporting Korean Halal food to Indonesia.

Gastro diplomacyThe purpose of this study was to analyze of the Covid-19 pandemic has influenced South Korea's gastro diplomacy efforts toward Indonesia through halal food during the Covid-19 pandemic. Indonesia is one of South Korea's target countries for implementing Korean halal food policies due to its large Muslim population. As a consequence, the statement of the problem in the preceding paragraph was "How are South Korea's Gastro diplomacy efforts in Indonesia through Korean Halal Food during the Covid-19 pandemic?".

## Methodology

### *Low Culture Food Gastro diplomacy*

In the modern world, a new expression of diplomacy has emerged, namely gastro diplomacy, which is often referred to as diplomacy through food. Gastro diplomacy is a public campaign or diplomacy between two or more countries that uses food to provide new knowledge about a country's culinary culture. According to Rockower, gastro diplomacy is "the act of winning hearts and minds through stomachs", which can be interpreted as governments carrying out diplomacy by utilizing their country's native food. Through gastro diplomacy, tourists can still taste the local cuisine of the country they want to visit through a sense of taste (Rockower, 2011). Food is a powerful diplomatic tool, not only as a substitute for hard power for "middle power" countries that do not have global hard power assets but also as a complement to hard power superpowers and as legitimacy for sub-national powers.

Gastro diplomacy, described by Pham is a citizen diplomat that combines tradition, gastro diplomacy, and national identity diplomacy (Pham, 2013). Pham describes gastro diplomacy as a government effort to spread traditional foods as a component of general diplomacy to encourage development through commercial and tourism. South Korea is an example of a "middle power" government that incorporates cuisine into its public diplomacy strategy. Shipping the country's cuisine culture to raise national awareness of the brand, encouraging investment in the economy in tourists and exports, and interacting on an economic and personal level are all potentially profitable communication tools for countries looking to differentiate their cultural and cuisine funds to improve their future. Tourists, trade, and national recognition of brands (Pham, 2013).

Low Culture Food gastro diplomacy uses food as a vehicle to introduce a country's cuisine. Food serves as a symbol of a country's identity and attracts international attention (Karyana, 2021). Gastro diplomacy is a form of nation branding that involves introducing food to the public and government guests through events such as food bazaars, cooking workshops, and dinner parties. The idea is for a country to introduce its distinctive richness so that the public and government are more aware of its features (Gilboa, 2009). Overall, countries are becoming more creative in promoting their meals. At the same time, global food-related issues are becoming more prevalent,

posing new challenges for gastro diplomacy. Food safety, adulteration, food and environmental protection, protectionist trade policies, and traditional cultural competition are issues that need to be considered. Disputes about food safety issues can strain bilateral relations. The author employs two strategies in carrying out gastro diplomacy with the goal of nation branding which is food event strategy, this method is typically performed by taking part in international events to introduce local cultures. And the coalition-building strategy, this strategy involves collaborating with other organizations in order to communicate cultural messages more swiftly through gastro diplomacy (Zhang, 2015).

Although gastro diplomacy can attract visitors and create business networks, it cannot improve South Korea's public diplomacy efforts. On the other hand, the success of South Korea in eventually establishing national brand recognition, increasing economic investment through tourism and trade, and encouraging cultural and individual contact with ordinary people demonstrate the efficiency of \. Gastro diplomacy is also a novel technique for transforming an individual's national character into a natural type of diplomatic soft power for larger consumers (Pham, 2013).

### ***Halal Food***

Halal food can be consumed according to Islamic law. As the nation with the world's greatest Muslim population, halal criteria are essential for Indonesian people. A halal lifestyle is not only an obligation for a Muslim because it is stated in the Al-Qur'an and Al-Hadith. It is also a requirement and daily routine that a Muslim must follow when carrying out his or her daily activities (Syariah, 2020).

Surah Al-Baqarah verse 168 describes such a case: "O people, eat some (food) on earth that is halal and good and do not follow the steps of Satan. Indeed, he is a real enemy to you." (Q.S Al-Baqarah: 168). The Qur'an verse above explains the advice that the food consumed must be halal and of good quality (nutritious) (Nashirun, 2020). Therefore, in general, halal food is permitted according to Islamic sharia. As stated in the fiqh qaidah: "The origin of everything is halal, as long as there is no argument that prohibits it". Therefore, Islam makes lawful what is good, and Allah SWT created food in this world; the law is permissible. The rule above means that the original law of

everything created by Allah SWT is halal and permissible unless something indicates harm (Nashirun, 2020).

According to Omar, the halal concept must consider all parts throughout the product chain, beginning with manufacturing and ending with the package, archive, and shipment. All of these factors are summarized in the halal food production chain. In addition, the cuisine is termed if it is treated improperly or stored properly, it becomes nonhalal. As a result, halal in food goods is acceptable more than just halal marking on product packaging, Islamic principles must also manage it. The public perception of a product was fundamental before the rapid development of food processing technology (Jaafar, 2011). Halal products have been certified as halal based on Islamic law. Not all halal products on the market are guaranteed to be halal. Several categories of halal food in Islam, include: (Hasanah et al., 2021) Halal in substance, In essence, halal is a product whose primary purpose is consumption and whose halalness has been stipulated in the Al-Qur'an and hadith. It is halal to get, Halal products can become harmful if obtained through nonhalal methods because they can harm other people, as stated in the Al-Qur'an and Hadith. Halal way of processing, If the processing procedures are incorrect, halal food and drinks will become harmful. A particular instance is when animal flesh is not butchered under Islamic law (Samsuddin, 2020).

The halal sector has progressed from halal food to multifaceted halal thought that encompasses the complete value of commercial activity. Beyond food, the product has quickly become a global emblem of integrity and an important decision among Muslims and non-Muslims alike. Halal goods are increasingly popular because they meet sharia criteria and because of their cleanliness, sanitation, and safety (Pacific, 2010). The halal food sector has experienced significant progress, and Muslim spending needs have increased by 6% since 2015. The OKI is interested in potential halal food and beverage business opportunities even in non-Muslim countries. Halal food companies can achieve multibillion-dollar public companies through trade financing, working equity, and increased capital. It appears that non-Muslim countries have recognized the opportunities and potential expansion of the halal market and are making efforts to lead in this sector of the global economy. Non-Muslim firms, particularly in the food and beverage sector. The unfriendly and harmful act of adding non-halal materials into foods, clothing, and other services claiming to be halal by non-Muslim business actors



poses a significant threat to the global growth of the halal industry (Siddique & Asri, 2020).

### **Research Methods**

The author conducted this research using a qualitative approach. The method utilized is descriptive-analytic. The descriptive-analytic method is utilized to describe South Korea's gastro diplomacy activities in Indonesia using Korean Halal food during the Covid-19 pandemic. South Korea has made efforts to use a food event strategy, which will feature a month-long online promotion of numerous Korean cuisine goods, allowing consumers to continue enjoying cultural exchanges between the two countries even during the PSBB period, as well as a coalition-building strategy that collaborates with several Halal certification bodies, governments, and corporations with common goals, particularly in the culinary area.

The secondary data used in this article are from previous research conducted through several journals, news outlets, books, and proceedings using Scopus and related to this research topic. However, based on the research features of international relations, which are split into empirical and interpretive, this study is classified as empirical research because it is used to describe a phenomenon rather than to explain its meaning. The data provides an explanation of gastro diplomacy and Halal food, allowing scholars to study the evolution of Halal practice. Analyzing these resources enables scholars and practitioners to create a holistic narrative that captures the current state of South Korea's halal food business while also contextualizing its growth and issues within a larger historical and regulatory framework.

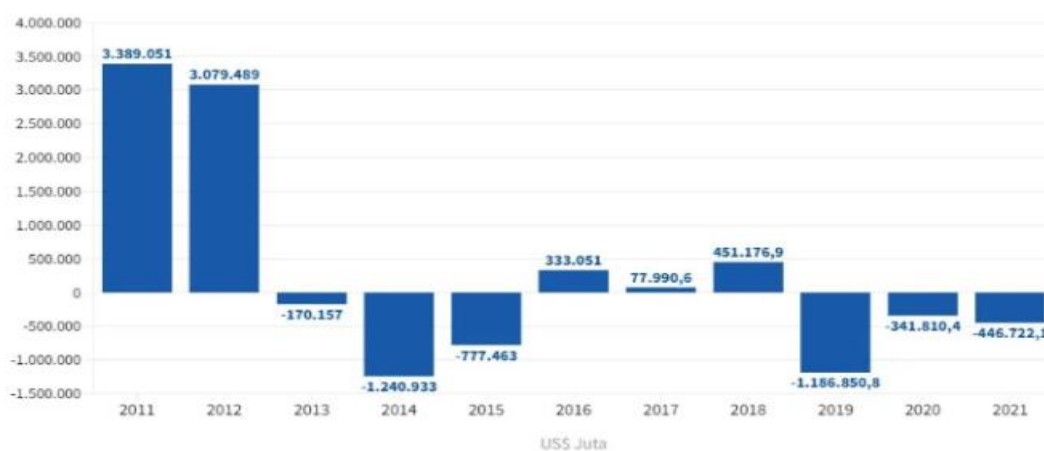
The data was gathered from previously published sources. The variable for Low Culture Food gastro diplomacy was extracted from (Karyana, 2021). Food event strategy and coalition building strategy gastro diplomacy from International Journal of Communication (Zhang, 2015). Several Halal certification procedures for export goods are obtained from LPPOM MUI (MUI, 2022). The report about Halal food distribution during Covid-19 from Global Islamic Economy Report (DinarStandard, 2022). Online events to promote Korean Halal food in Indonesia is the most recent trend in introducing Korean cuisine products to consumers from satunusantaranews (satunusantaranews, 2020). Collaboration between the Korean Muslim Federation (KMF) and the Indonesian Ulema Council (MUI) (Deniar & Effendi, 2019).

Three data analysis approaches were employed in the process. The first was data reduction, which included steps like word selection, classification, and simplification. Second, tables, graphs, and text are used to display the data. To arrive at a study result, the third step involves verifying the accuracy of the data by comparing it with the information gathered from similarities to differences. In a comprehensive data analysis, results are presented from several perspectives and given a thorough explanation using empirical validity. Specifically, if an instrument passes empirical testing, it can be considered to have empirical validity. The degree of agreement between two or more people witnessing or evaluating the same object is measured by interrater reliability, also known as interobserver reliability. It can assist reduce observer bias and is used when researchers assign ratings, or categories to one or more variables.

## Result and Discussion

The Korean Wave popularized South Korean culture is known all over the world. These two types of interest have risen in popularity over the years. The Korean Wave, on the other hand, contains a third component: the country's vibrant cuisine. South Korean food was formerly unknown, but it became popular immediately after the Korean Wave spread. This occurrence demonstrates how South Korean foreign policy has shifted from a focus on the government's interests to a focus on the people. Following this episode, South Korea began to exploit its food as a diplomatic tool (Nihayati et al., 2022)

Figure 1 - Trade Balance between Indonesia and South Korea (2011-2021)



Source: Central Statistic Agency.

The Indonesia-South Korea trade balance deficit was only US\$341.81 billion in 2020. Moreover, the trade deficit was caused by Indonesia's exports to South Korea which amounted to only US\$8.95 billion in 2021. This figure has increased by 38% compared to that in the previous year which amounted to US\$6.5 billion. Moreover, in 2021, Indonesia's imports from South Korea amounted to US\$9.42 billion. Compared with 2020, the value increased by 37.63 percent, namely US\$6.85 billion.

Gastro diplomacy in South Korea began under the leadership of President Moo Hyun Roh from 2003 to 2008 (Istad, 2016). To promote the Korean Wave, he founded the Korea Cultural Industries Exchange Foundation (KOFICE). President Roh hopes to make South Korean cuisine a global brand. This strategy is implemented in collaboration with various parties, including the business world, social communities, and the media. President Lee Myung Bak reimplemented this strategy Global Hansik: Korean Cuisine for the World is a program that promotes Korean cuisine around the world. The Korea-Indonesia Comprehensive Economic Partnership Agreement (IK-CEPA) will expand the two countries' economic ties (Dae-chang, 2014). Korea and Indonesia are currently important commercial partners for each other, and Indonesia has long been an important destination for Korean FDI. After reaching a cooperation agreement in May 2011 which discussed bilateral FTA (free trade agreement) studies, South Korea and Indonesia started IK-CEPA research on July 7, 2011. The short-term goal of IK-CEPA is to facilitate trade cooperation between the two countries so that it can reach US\$ 100 billion by 2020. In the long term, this economic cooperation is projected to provide benefits for the economies of both countries (Abdullah, 2016). In the future, if the IKCEPA forum is delegated, then this forum can focus more on discussing superior Indonesian products entering South Korea.

The introduction of new variations such as Omicron, in recent months, has created new obstacles to the economic recovery of ASEAN countries. The new wave of infections will likely force a retightening of restrictive measures and test the capabilities of health services in the region, casting doubt on hopes of economic recovery in the region. The imbalance between supply and demand, coupled with the closure and reopening of individual economies in ASEAN countries and their foreign partners, is a major cause of this bottleneck (Hoan, 2020). Disruptions to global supply chains, exacerbated by high shipping costs, could trigger faster inflation. As new variants of

Covid-19 emerge, additional supply chain disruptions and slowdowns may emerge in the short term. The current slowdown in China's economy due to lockdown policies in future waves of Covid-19 will have an impact on trade, global value chains, and investment between ASEAN countries and other countries. Gastro diplomacy uses specialty foods as a method to attract tourists to destinations that exclusively refer to the art of cooking and fine dining as an attraction and often as part of a way of life linked to the heritage connection between culture and cuisine.

### ***Food Event Strategy (Holding a Food Fair 2020-2022)***

A Food Event Strategy in gastro diplomacy employs a method of organizing an event related to culinary overseas. In addition to the ability to construct your event, you can also participate in international culinary events to easily promote culinary. This method can be simply implemented with the government's help (Zhang, 2015). This event will feature a month-long online promotion of numerous Korean cuisine goods, allowing consumers to continue enjoying cultural exchanges between the two countries even throughout the PSBB period. Despite the terrible scenario caused by the Covid-19 outbreak, they organized an event to promote Korean Halal food in Indonesia, the world's largest Muslim country. This online event is the most recent trend in introducing Korean cuisine products to consumers (satunusantaraneews, 2020).

At Center Jakarta (Agro-Fisheries and Food Trade Association of Korea) will hold "K-Food Fair Online Jakarta 2020" from November 18 to December 6 in Jakarta, 2020. This event will include online marketing of various Korean cuisine products for a whole month, allowing customers to continue experiencing cultural exchanges between the two nations disregarding the PSBB. Tokopedia and Qoo10, as large Indonesian e-commerce platforms, collaborate with K-Food Special Sales Week (Mediaindonesia.com, 2020). This service not only makes it easy for consumers to buy Korean food online but also offers tempting prizes to buyers. "Despite the difficult situation due to the Covid-19 pandemic, we have prepared an event to promote the best Korean agricultural products in Indonesia," said Lee Seong Beok, Chief Representative of AT Center Jakarta. The Indonesian Ulema Council (MUI)'s role at the event is to secure halal certification for its products. The relationship serves as a link between the Korean food sector and LPPOM MUI, to facilitate the halal certification procedure in

Indonesia. A seminar was also arranged to socialize, educate, and promote halal certification among South Korean food company actors interested in entering the Indonesian halal market which has been implemented since 2015 (Iswati, 2019).

**Figure 2 - Hallyu Festival 2021**



Source: <https://mediaindonesia.com/humaniora/446456/on-hallyu-festival-2021-hadirkan-industri-dan-budaya-korea-indonesia>

Hallyu Festival 2021 brings together enterprises interested in South Korean cultural and industrial content from all throughout Indonesia, both online and offline, to interact. Offline expositions range from K-content and K-food to K-beauty, but online events include live trade shows and concerts from k-pop musicians, as shown in Figure 2. 148 collaborations were developed throughout the event. KOCCA Indonesia also provides translator services to help business actors communicate more effectively.

The South Korean Embassy hosts the “2021 We Go Together Festival”, a series of arts and cultural events. Throughout October, several K-Pop, Korean Food, Korean Film, and travel events were organized both electronically and in person, in addition to special events blending Korean and Indonesian culture. The South Korean Ambassador to Indonesia Park Tae-sung said that this celebration could motivate the Korean and Indonesian people when facing the Covid-19 storm. In addition, because these events involve Korean and Indonesian culture, they can also be places for friendship between

Korean and Indonesian people. Moreover, at the press conference at the Ice Palace Lotte Avenue (Permatasari, 2021). Kim Yong Woon, director of the Korean Cultural Center Indonesia, said that the theme “We Go Together” was chosen because it was hoped that Korea and Indonesia could progress after this pandemic

The Korea Festival in 2022 is a series of activities, exhibitions, and performances aimed at promoting Korean culture to the Indonesian people. Visitors not only have the opportunity to watch and take part in activities related to Korean culture but also have the opportunity to win the main prize in the form of plane tickets to Korea. Since September 15, 2022, Indonesia has hosted the 2022 Korea Festival. The event began with the performance of traditional Korean songs and dances with the theme "Beautiful Korea, Dynamic Busan" which was performed by professional artists from the Busan National Gugak Center. On September 16, 2022, this event will be held at Ciputra Artpreneur Jakarta. The Annyeong Chukje event will be held at Lippo Mall Kemang from September 13 to September 25, 2022. Annyeong Chukje will also be enlivened by booths from KCC Indonesia, KOCCA Indonesia, KTO Indonesia, and Gyeongnam Jakarta which showcase interesting Korean cultural activities (Regina, 2022). Visitors will be welcome to participate in activities such as yutnori, tuho, hanbok, calligraphy, and tea drinking.

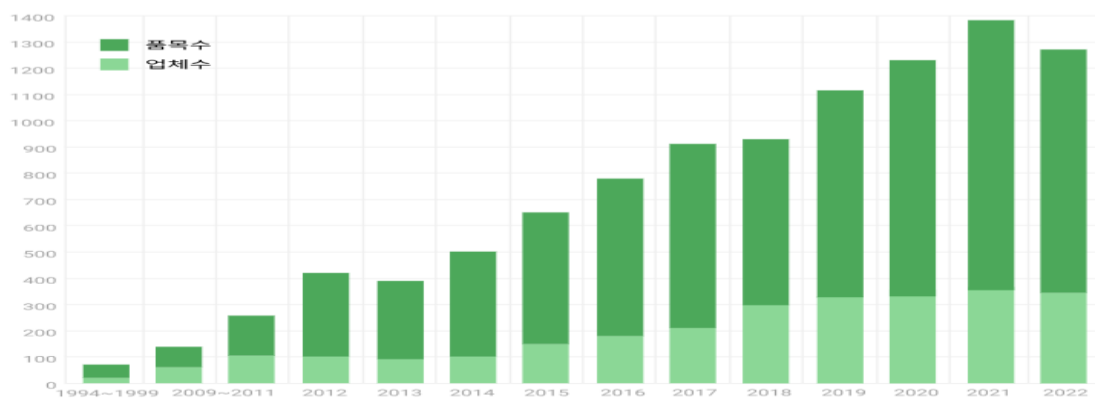
### *Coalition Building Strategy*

This coalition-building strategy fosters collaboration among governments, cross-agency organizations, and corporations with common goals, particularly in the culinary area. This collaboration is designed to broaden connections and facilitate collaborative work, resulting in the acquisition of a large number of human resources for gastro diplomacy (Zhang, 2015).

The South Korean government is working with several groups to transform Korean cuisine into a halal food market area. The Korean Muslim Federation (KMF) is a Korean Islamic religious entity with an affiliated Halal Committee that has been implementing Halal certification since 1994, which outlines Halal certification from 1994 to 2022. KMF Halal certification is used to ensure that Korean companies do not experience problems when exporting to Islamic countries (Commitee, 2019). This policy was enacted in collaboration with MAFRA and the Korean Muslim Association. The KMF is South Korea's primary and sole Islamic organization and was founded by a

group of local Korean Muslims. The goal is to transform Islam's image from a culture of violence toward one of peace. In December 1976 AD, approximately 53 young Korean Muslims received Islamic education in Indonesia, Malaysia, Pakistan, Saudi Arabia, Egypt, Libya, and Morocco as a result of KMF collaboration with Muslim countries (Umayyatun, 2017). The modernization of Islam in South Korea was carried out calmly, slowly, and steadily by the Korean Muslim Federation (KMF) (Geun, 2009). The South Korean government does not discriminate against Muslim minorities, instead, they deal with the Muslim community on the same basis as other religious groups, even though they are still in the process of early aided expansion of Islam. The Korean Muslim population faces various cultural obstacles, such as food and drink, which lead to discrimination and isolation (Nam, 2012).

Figure 3 – Statistics of Halal Food Certification



Source: <https://kmfhalal.org/en/about>

JAKIM Malaysia and MUI Indonesia have led the Korean Muslim Association since its inception in 1967. KMF Halal certification has recorded 148 Korean enterprises that have recognized Halal since 2010 (Deniar & Effendi, 2019). Moreover, numerous businesses have received halal certification from third-party groups. The Korean Halal Association, founded in 2014, not only issued halal certification but also promoted global halal organizations such as the Organization of Islamic Cooperation (OKI), the South Asian Association for Regional Cooperation (SAARC), and the United World Halal Development (UNWHD) through international festivals, exhibitions and conferences. The Korea Food Research Institute established an institution tasked with evaluating halal food standards in Muslim countries and developing guidelines for Korean halal food producers. Large Korean food export enterprises have generally

received halal certification. Pulmuone Company For example, JAKIM has granted halal certification to their products since August 2013. CheilJedang (CJ) also received the same halal certification from JAKIM. Nongshim, a firm noted for its Ramyun (instant noodles), has also exported to the Middle East. Meanwhile, Daesang became the first company to set up a halal food plant in Indonesia in 1973 with halal certification from MUI (Deniar & Effendi, 2019).

Cross certification is an effort to make it easier for Korean companies to obtain halal certificates without having to go through a certification process in the target country because each country has its regulations in the halal certification process which makes it difficult for Korean entrepreneurs to enter the Muslim market.

Several mechanisms and procedures must be carried out by companies to obtain Halal certification from KMF: (Setiawan, 2016)

First, the company submits the documents required to apply to obtain a halal license. Second, the administration expenditures related to the Halal license procedures are covered by the company.

Third, the KMF investigated, inspected, and reviewed the company's factory. This inspection includes a review of the product ingredients used, such as procedures, location, proof of purchase of ingredients, and how the food product is cut. Halal certification cannot be obtained from KMF if a product contains harmful ingredients. You must replace haram elements When you wish to obtain a Halal license from KMF, use Halal ingredients. Fourth, the Korean Islamic Law Acceptance Council was appointed to finalize the KMF analysis and Islamic license.

South Korea is starting to expand its food coverage with a gastro diplomacy approach, namely using halal food as a diplomatic tool in Muslim countries such as Indonesia. K-Halal Food is South Korean food that has been certified halal by the Korean Muslim Federation (KMF) or obtained through collaboration with Muslim countries such as Indonesia. Because Indonesia has the largest Muslim population in the world, Indonesia is one of the countries where South Korea intends to increase the Korean halal food market. The South Korean government is working with Korean business and trade consulting institutions, as well as the MUI, to provide halal certification for Korean halal food before it is sold in Indonesia. If the South Korean



government and Korean food businesses succeed in increasing exports of halal products to Indonesia, they hope that market expansion in Indonesia will continue.

The Indonesian Ulema Committee (MUI) established the LPPOM Foundation for the Research and Study of Nutrition, Drugs, and Cosmetics in 1989 based on the MUI Decree Number Kep/18/MUI/1989. After going through an independent investigation, LPPOM MUI successfully awarded the first halal certificate in 1994. The halal identification of an ingredient in food must be approved by the Food and Drug Supervisory Authority (BPOM), a department established in the declaration released by the MUI Fatwa Committee, under the supervision of the Department of Health (Faridah, 2019). In 1999, the Indonesian government issued Regulation Number 69 on Food Labeling and Advertising, which states that the application of the Halal sign on packaging needs to be verified by a qualified assessment agency using the Ministry of Religion's guidelines requirements and methods. Halal food labels containing food information can be affixed or affixed to the packaging in the form of writing, images, or an assortment of both. To put these restrictions into effect, the Minister of Religion issued Regulation Numbers 518 and 519 of 2001, in which he designated MUI as a halal-certifying organization tasked with carrying out inspections, processing and determining halal certification (Ruhaeni & Aqimuddin, 2023).

The MUI is an agreement reached by Indonesian Ulemas to overcome religious problems in society. The aims and functions of the MUI are as follows: The formation of the MUI seeks to mobilize dynamic and effective Islamic leadership and institutions that are capable of directing and encouraging Muslims to implement Islamic beliefs; guiding people in worship; guiding Muslims in developing muamalah; and be an example of developing morals to create a society that is physically and mentally safe, peaceful, just and prosperous, which is blessed by Allah SWT. This is stated in Chapter III article 13 of the MUI's Articles of Association and Bylaws (ADART) (Sarip et al., 2019). On January 6, 1989, some Muslim academics and the MUI founded the Nutrition, Drug, and Cosmetics Research Institute (AIFDC) in Jakarta, which is also known as the Nutrition, Drug, and Cosmetics Research Institute (LPPOM). LPPOM is the official halal certification body in Indonesia. Its members are Muslim scholars with backgrounds in chemistry, biochemistry, food science and technology, agro-industry and other fields (Ratanamaneichat & Rakkarn, 2013).

Figure 4 - LPPOM MUI Halal Certification for Export Products.



Source: <https://halalmui.org/sertifikasi-halal-produk-ekspor/>

The picture shows that there are many halal certification procedures for export goods according to the LPPOM MUI. The MUI Fatwa Commission and LPPOM MUI are in charge of halal certification procedures and decisions. LPPOM MUI is responsible for ensuring the adequacy of documents, scheduling inspection notes, providing inspection results minutes at MUI Fatwa Committee meetings, making MUI Fatwa determinations about product halalness based on inspection findings, and implementing MUI halal provisions (MUI, 2022).

Using the global standardization of halal products, the Indonesian government issued the Halal Product Guarantee Law no. 33 of 2014 (MUI, 2023). The Indonesian Ulema Committee has published a halal certification guide, namely the HAS 23000 Halal Certification Requirements (Policies, Procedures and Criteria), namely a book or document that contains the LPPOM MUI halal certification requirements and is divided into two parts, namely the Part I Halal Guarantee System Criteria (HAS 23000:1) and the Part II Policies and Procedures (MUI, 2023). According to the Indonesian Ministry of Industry, the food and beverage business grew by an average of 8.16% from 2015 to 2019, and despite the pandemic, this business was still able to grow well by 1.58% in 2020. The food and beverage industry also plays an important role in exports from the non oil and gas processing industry. The overall export value of the food and beverage industry reached USD31.17 billion in the January-December 2020 period, contributing 23.78% of non oil and gas processing industry exports which amounted to USD131.05 billion. And collaboration between the two parties has been formed since 2015 (RI, 2021).

## Conclusion

During the Covid-19 pandemic, South Korea's gastro diplomacy strategy in Indonesia followed the agenda of the South Korean government. This policy is likely to improve relations between Indonesia and South Korea in the future. The South Korean government is working with Korean commercial and trade consulting companies, as well as the MUI (Indonesian Ulema Committee), to obtain halal certification before exporting Korean Halal Food to Indonesia. If the South Korean government and Korean food companies succeed in increasing exports of halal products to Indonesia, they are confident that market growth will continue. South Korea's soft power aims to label Korean Halal Food so that Korean food can attract the attention and interest of the Indonesian Muslim population, and influence the perception of the Indonesian people to try Korean food because it is certified halal.

The Covid-19 pandemic has not stopped Korean Halal food companies from importing Korean Halal food to Indonesia. This food company's business increased by 1.58% in 2020. South Korea has made several efforts in gastro diplomacy to address the impact of the Covid-19 pandemic through Korean Halal food in Indonesia. The author uses two strategies to carry out low culture food gastro diplomacy with the purpose of nation branding which is the food event strategy, its often accomplished by participating in international events to introduce local customs. This event will feature a month-long online promotion of numerous Korean cuisine goods, allowing consumers to continue enjoying cultural exchanges between the two countries even throughout the PSBB period.

Then, the coalition-building strategy entails cooperating with other organizations to disseminate cultural messages more quickly through gastro diplomacy. Indonesia, which has the world's largest Muslim population, is one of the countries where South Korea hopes to expand its halal food industry. The South Korean government is collaborating with Korean business and trade consultancy institutes, as well as the MUI, to give halal certification for Korean halal food prior to its sale in Indonesia. If the South Korean government and Korean food enterprises are successful in growing halal product exports to Indonesia, they expect the market to expand further.

## Limitations and Future Research

This research has limitations that can be used as guidelines and references for further research. First, the subject of this research is K-Halal Food as a type of South Korean foreign policy and soft power. South Korea made several efforts in gastro diplomacy in Indonesia through Korean halal food during the Covid-19 pandemic. The author suggests that future research look at other South Korean efforts to implement K-Halal food in Indonesia after the Covid-19 pandemic.

Second, this research focuses on Indonesia as South Korea's determination in terms of implementation gastro diplomacy efforts through Korean Halal Food to improve the economies of both countries. Further research can be carried out in other countries or regions that have collaboration with the South Korean government.

Third, this research examines Korean Halal Food in South Korea's gastro diplomacy attempts in using gastro diplomacy theory. In the future, the author suggests using other concepts and theories to provide a new perspective when analyzing a problem. Furthermore, the author suggests using gastro diplomacy theory in research using different objects, so that these concepts and theories can be used to further analyze new phenomena that emerge.

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