



Research Article

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Received: 18 February 2021 / Accepted: 9 April 2021 / Published: 10 May 2021

South Korea's Halal Tourism Policy - The Primacy of Demographic Changes and Regional Diplomacy

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DOI: <https://doi.org/10.36941/ajis-2021-0081>

Abstract

Halal tourism policies are alternatives in the diversification of the tourism industry. In non-Muslim majority countries, such as Singapore, Thailand, Japan, and South Korea, these policies expand the market segmentation, especially tourists from Muslim majority countries. This paper explains the halal tourism policy in South Korea, which only started in the last 5 years. Specifically, it analyzes various factors supporting halal tourism in South Korea, despite being a non-Muslim majority country. The study uses qualitative data collected through direct observation and interviews. This paper argues that economic and market factors are not the only considerations for the Korean government in supporting this policy. The results indicate that halal tourism emerged due to domestic demographic changes with increasing Islam in South Korea. Moreover, this policy was strengthened by China's economic pressure, which restricted its population from visiting South Korea. The restriction was due to the adoption of the THAAD policy by the Korean government. This study recommends that research on halal tourism should be conducted in other non-Muslim, or compared to Muslim majority countries. Moreover, the research time should be increased to establish result differences. Future studies should also adopt different scientific perspectives apart from international relations.

Keywords: Demographic Changes; Halal Tourism; Regional Diplomacy; South Korea; Supporting Factors; Tourism Policy; Tourist Muslim

1. Introduction

The current halal label used on many products is a new policy of the South Korean tourism model, though it is a non-Muslim majority country. South Korea is mainly known for pigs and alcohol as daily food specialties. However, this does not prevent the government from implementing halal tourism policy because it attracts tourists from various countries. Based on 2016 data, around one million Muslim tourists visit South Korea (KTO, 2017). This shows that the developed halal tourism policy is an attraction for Muslim tourists, even in countries with few Muslims. Developing and successfully marketing halal destinations should be guided by Islamic teachings and principles in tourism activities (Battour & Ismail, 2016).

There are 3 main trends related to the study of halal tourism, which is rapidly growing in the world today. First, halal tourism is a commodity. Islamic tourism (halal) focuses on participation, involvement, places, tourist destinations, products, and services (El-gohary, 2016). Sharia hotels need to have prayer rooms with mats, Quran, *qibla*, halal food, and no alcohol storage (Mohsin et al., 2016). Second, as a state policy, halal tourism aims to attract the interest of the world community. The Japanese government supports policies in increasing Muslim tourists through establishing halal certification institutions, developing tourism, providing worship facilities, transportation, restaurants, and tour guide hospitality (Zainur Fitri, 2017). Singapore's success in becoming the friendliest country within the Muslim minority has a positive impact on the increase of Indonesian tourists, affecting the foreign exchange (Fransisca, 2016). Third, halal tourism as diplomacy media. Halal tourism increases the economy and soft power of Japan in Southeast Asia (Megarani, 2016). South Korea uses economic globalization to develop its soft power potential in halal food (Hijrani, 2019). Through halal tourism, Indonesia's public diplomacy has resulted in an increased foreign Muslim tourist arrival (Ratu, 2018). However, the studies have not thoroughly discussed the reasons why a non-Muslim country implements halal-labeled policies.

This paper fills the new studies by investigating why South Korea implements halal tourism policy. In line with this, there are 3 questions raised. First, how does South Korea implement halal tourism policy? This question is related to policy choices that contradict the demographic conditions of South Korea, where Muslims are a minority. Second, what factors underlie the formation of halal tourism policy in South Korea? This is related to the existence of other factors that encourage policy implementation besides domestic political interests. Third, halal tourism policy's impact on the social and religious life in South Korea? This issue is related to the policy's impact on the country's interests amid domestic turmoil, including society belief.

This paper is based on the assumption that South Korea implements halal tourism due to 3 essential factors. First, the implementation aims to reduce South Korea's dependence on other countries' assistance. This policy was strengthened by China's economic pressure, which limited its population to visiting South Korea due to the Korean government's THAAD policy. Second, the halal tourism policy is used as a medium to increase the society's belief in government, including the response to the presence of the Muslim diaspora. Halal tourism policy spoils Muslim tourists, resulting in an annual increase in the interest of visiting South Korea. Third, the halal tourism policy intends to expand cooperation with Muslim countries. The shadowy position of South Korea under China and North Korea requires efforts to build relationships with other countries, especially the Muslim world.

2. Literature Review

There are 3 essential concepts used to analyze research problems. They include halal tourism, state legitimation, and soft diplomacy.

2.1 Halal Tourism

Halal tourism is all destinations or actions permitted or involved in the industry, according to Islamic

teachings (Battour & Ismail, 2016). Islamic tourism focuses on participation and involvement by Muslims, places, and tourist destinations, as well as products, including places, food, entertainment, and drinks. Furthermore, it is focused on social, economic, cultural, and religious dimensions, as well as managing the services offered through marketing and ethical considerations. Labeling halal tourism as an Islamic might give the wrong impression that the activities and products are only for Muslim customers. However, non-Muslim customers also consume products for various reasons (El-gohary, 2016).

Sharia hotels have their requirements in serving their Muslim guests. They ensure the presence of prayer rooms in the lobby or on other floors, serving halal food that is slaughtered in the name of Allah, no storage of alcoholic products, provision of prayer mats, and the Quran, as well as showing the direction of qibla in each room. Besides halal food, other factors that ensure the comfort of Muslim guests are the environment such as employee uniforms, restrictions on entertainment access (night clubs and bars), recognition of various Islamic holidays, and vacation opportunities by these hotels (Mohsin et al., 2020). The halal tourism strategy in Japan consists of providing restaurants, accommodation, transportation, related associations or institutions, and information services while maintaining Japanese local wisdom. This strategy improves Japan's economy and diplomatic relations (Wibyaninggar, S. A., & Aminah, 2018).

South Korea is interested in building an image of a Muslim-friendly country by improving the society's income and investment, as well as finding alternatives to developing a domestic market to be independent towards China as an export destination. Furthermore, it aims to strengthen cooperation and diplomatic relations with non-traditional countries (Kusumaningrum et al., nd). In other parts of the Asian continent, Japan has opened a tourism market to the need for nation branding (Megarani, 2016) and attracting Muslim tourists.

2.2 State Legitimation

In 2015, South Korea entered into a partnership with the United Arab Emirates to develop the halal food industry through an MoU signing (Sadiq, 2017). South Korea aimed to enter the global halal market industry competition and promote itself as a Muslim-friendly country (Sadiq, 2017). To enter the world market, South Korea cooperated with the Korean Muslim Federation (KMF) in developing the halal food industry. The concept of power and national interest is used to determine the dynamics of tourism, Korean food exports, and the role of KMF in the tourism and export sector (Riyanti, 2017). Also, apart from South Korea, the Japanese government supports policies in increasing the number of foreign Muslim tourists. These include establishing halal certification institutions, developing tourist attractions, putting up restaurants and worship facilities, as well as improving transportation and tour guide hospitality in providing tourism information (Zainur Fitri, 2017)

The halal cuisine and culinary tourism are promoted through the use of the Internet, rather than the content analysis method of the National Tourism Bureau Investigation. Japan, South Korea, and Thailand formulate a potential strategy in their countries as a preferred tourist destination for Muslims by introducing and promoting delightful halal cuisine, restaurant food culture, and services. However, it differs from China, which considers religious issues an ethnic problem in its culinary tourism strategy (Yousaf & Xiucheng, 2018). In Thailand, halal certification is fully controlled by the Central Islamic Council of Thailand (CICOT). Certification of halal products is helpful in the country's economic sector, especially in the export of food to various Muslim countries and attracting tourists (Aminuddin, 2016). Although Singapore is not an Islamic country, it became the friendliest country for Muslims and positively impacts the increasing number of tourists from Indonesia, which indirectly affects the country's foreign exchange (Fransisca, 2012).

2.3 Soft Diplomacy

In gastro diplomacy in tourism, diplomacy, food, and tourism are interrelated. Gastrodiplomation

campaigns (diplomacy) contribute to the formation and quality control of the ethnical cuisine of overseas restaurants (food), fostering positive customer associations (diplomacy), which motivate travel to the country (tourism). As a result, tourists visit restaurants and other culinary sites (food) and gain more profound knowledge and cultural involvement (diplomacy). This spurs repeated visitation to overseas ethnical restaurants (food) and the nation itself (tourism), contributing to the third dimension of Nye in public diplomacy, developing long-term relationships. Both Rockower's (2014) gastrodiplomation trends apply to future tourism. Apart from restaurants, food producers, distributors, and marketers, destination management organizations, and locally active NGOs are other collaborators for gastro diplomatic multilateralism in the tourism sector (Suntikul, 2019). Tourism carries cultural values and local wisdom and shows the country's strength in achieving global competitiveness (Widhasti & Christy Damayanti, 2017). For example Petra, as the Jordan's most visited site, lends an urgency to the need for collaboration among the various parties and stakeholders (Saltman, 2020).

Halal tourism policy can boost the Japanese economy. Moreover, the policy confirms Japan's soft power in Southeast Asia (Megarani, 2016). South Korea is collaborating with Muslim countries to develop potential soft power in halal food, using economic globalization (Hijrani, 2019). In contrast, the public diplomacy efforts in Indonesia by halal tourism are in line with Mark Leonard's classification of news management, strategic communication, and relationship building. Indonesia's public diplomacy through the halal tourism sector has resulted in an increased number of foreign tourist arrivals, especially Muslims. Furthermore, King Salman's visit has resulted in a significant rise in the number of tourist arrivals (Ratu, 2018).

3. Methodology

This paper builds on the results of research conducted in South Korea in 2019. South Korea was chosen based on several reasons. Apart from being a country with a minority Muslim population, it was chosen due to its incessant introduction of halal tourism, limited to promotion and state policies. This descriptive paper emphasizes in-depth exploration by comparing the South Korean issue with several other countries that are also introducing halal tourism. The paper used primary and secondary data. Primary data were obtained through direct observation and interviews with related parties. Information retrieval involved face-to-face interviews and online by telephone, chat, and email. Secondary data was retrieved from references through literature, journals, e-books, magazines, notes, transcripts, books, newspapers, minutes, and agendas.

Observations were made in Seoul city, South Korea, from January to February 2020. Various interviewees were the Muslim-friendly restaurant owners, community representatives, and institutions related to halal tourism, Korean immigrants, and visiting tourists. The study was conducted through face-to-face interviews and communication media. The data was documented in the form of pictures, sound recordings, and videos. Apart from observations, information was obtained from references by studying the literature related to South Korean halal tourism through prints and electronic media.

4. Results

4.1 Implementation of Halal Tourism Policy in South Korean

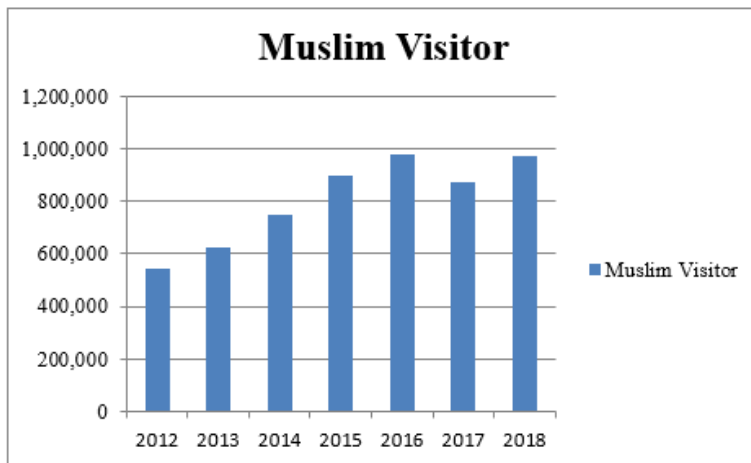
Halal tourism in South Korea is implemented by the government, starting with policy formulation. The policy was implemented in several forms, such as the launch of a halal tourism guidebook in 2014, providing rules for restaurants, and collaborating with Islamic countries. Through the Korea Tourism Organization (KTO), South Korea publishes Korean halal food guidebooks suitable for Muslim tourists. They are accessed through the Visit Korea website, where the guidebook is annually updated (Kusumaningrum et al., N.d.). The regulation regarding halal policy issued by the government was not officially announced, according to Hyung Jun Kim, an academic from Kangwon University (H. J. Kim, 2020):

There is no halal regulation, but only rules for restaurants. The regulation seems to be made from civilian institutions and not the government (Interview, Yogyakarta, 27 February 2020, 11.00 WIB).

James Noh, a Director-General of the Korea Institute of Halal Industry (KIHI), stated that The Ministry of Agriculture, Forestry and Rural Affairs (MAFRA) announced the Development and Promotion of Halal Food Exports on 29 June 2015 (Noh, 2019). Although the South Korean government did not directly issue official rules on halal tourism policies, they were launched through their department.

The implementation of halal tourism policy in South Korea is seen from the emergence of related foods and the development of restaurants. This condition is marked by the launch of a book about 252 Muslim Friendly Restaurants (Puspaningtyas, 2017) by the Korea Tourism Organization (KTO), the existence of Islamic hotels, halal markets, street food, and cosmetics. Moreover, there is an improvement of public facilities, including 17 mosques, 42 prayer rooms (Puspaningtyas, 2017), and Islamic Centers in Seoul, Gyeonggi (Incheon), Gangwon, Gyeongsang (Daegu, Ulsan, Busan), Chungcheong (Daejeon), Jeolla, and Jeju. (Korea, 2014). Furthermore, the Korea Tourism Organization (KTO) issued a book called Muslim Friendly Routes in Korea and made the Muslim Friendly Korea Tourist Map. Additionally, this government policy received support from Muslim institutions and communities, such as the Korean Muslim Federation (KMF), located in the Seoul Central Mosque, the Korean Halal Authority (KHA) in Daejeon, and the Korea Institute of Halal Industry (KIHI) in Seoul.

This policy has resulted in an increase in the visitation of Muslim tourists to South Korea. In 2012, as many as 541,500 Muslim tourists visited South Korea, which increased to 1.2 million people in 2017 (KTO, 2017). In conclusion, the increase in the number of Muslim tourists to South Korea is seen in Graph 1 below:



Graph 1. Statistics of Muslim Tourists Visiting South Korea

Source: Processed from various sources in 2020

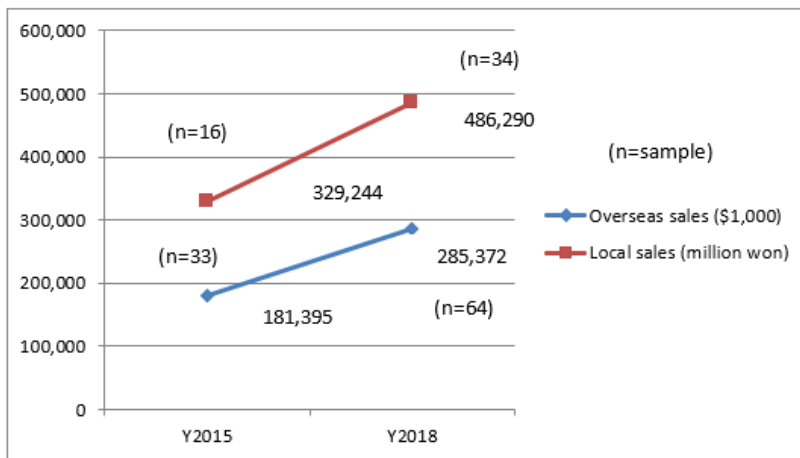
Graph 1 above shows that Muslim tourists visiting South Korea increased, except from 2016 to 2017, in which there was a slight decline. However, from 2017 to 2018, the number rose to nearly 1 million tourists.

The description above shows that the halal tourism policy has been implemented in various forms in South Korea. Although there were no official government regulations, the launch of a guidebook for Muslim tourists in 2014 marked the beginning of this policy's development. Moreover, the government cooperates with Islamic countries, with various agencies providing rules on halal restaurants. As a

result, there are more halal restaurants, hotels, markets, street food, cosmetics, mosques, and Islamic centers as support facilities for Muslim tourists visiting South Korea. The government is also cooperating with Islamic institutions and communities, such as the KMF, KHA, and KTO, which monitor the development of public and Muslim tourists.

4.2 Underlying Factors of the Halal Tourism Policy Establishment in South Korea

The halal tourism policy formulated by the Korean government has several underlying factors. There is an economic factor related to halal tourism with Muslim tourists as the primary target. Due to the large countries around it, such as Japan and Thailand, which began developing halal tourism policy amid the majority of non-Muslim populations, Korea did not want to be left behind. They are eager to reduce economic dependence on China. Therefore, they began to produce halal products and distribute them domestically and abroad. Data regarding the sales amount of South Korean halal products is presented below.



Graph 2. Sales Amount of Halal Products

Source: Noh, 2019

In Graph 2 above, the letter n symbolizes a sample, the blue and red lines describe local sales in a million won and foreign sales in 1,000 dollars, respectively. Based on the graph, halal products' domestic and overseas sales in South Korea kept increasing from 2015 to 2018. In 2015, there were 329,244 local sales, which increased to 486,290 in 2018. Similarly, foreign sales increased from 181,395 in 2015, to 285,372 in 2018.

Halal food in the South Korean local market has also increased (Noh, 2019). In 2017, the halal food market was 170,643 per capita food costs per year 1,993,716 won, when totaled, the annual cost of eating for Muslim residents is 170,643 multiplied by 1,993,716 to 340,214mm won (U \$ 290mm). For per capita food and drink purchases per year, 2,414,640 won. Therefore, the amount increased by 170,643 becomes 412,041mm won (U \$ 352 mm). Hence, the total annual food consumption by the Muslim population in Korea is U \$ 642mm. Furthermore, foreign Muslim tourists totaled 870,000 in 2017. Food and beverage spending while traveling in Korea is U \$ 139 per capita for Muslim tourists, when the total consumption, according to foreign Muslim tourists, is 870,000 multiplied by U \$ 139 to U \$ 121mm. Therefore, the cumulative total food consumption by Muslim residents and tourists in Korea is the sum of U \$ 642mm and U \$ 121mm, which equals to U \$ 763mm (the size of the local halal food market).

Demographic changes also influenced the establishment of this policy. The government initiates

a demographic change in South Korean society. This is conducted where there is a Muslim diaspora, resulting from an increase in students and workers that come and settle in the country, assimilation through marriages between residents and immigrants, and domestic converts. Currently, around 200,000 Muslims live in South Korea (Coramdeo, 2012), and approximately 35% or 75,000 of them are native Koreans (Haq, 1985). The remaining 125,000 are Muslim immigrants that have come since the 1990s. According to South Korean immigration data in 2012, 4,687 Muslim migrants were married. Also, Islamic international students make the country a learning destination. The country actively attracts foreign students and provides scholarships to nearly 3,000 students since 2008 (Tedjomukti, 2018).

Political factors also influence the halal tourism policy. This is due to the impact of THAAD enforcement by South Korea in collaboration with the United States in March 2017, which shaped the Chinese government's attitude. They deported their citizens and banned all things related to Korea from entering their country. This made Korea panic, added to the fact that China is the most significant contributor to its tourists.

Table 2. Data on the Number of South Korean Tourists (December 2015, 2016, 2017 and 2018)

Nationality	2015	2016	2017	2018
Japan	1,742,531	2,213,099	2,223,214	2,864,110
Taiwan	504,233	816,953	907,065	1,095,329
Hongkong	511,703	638,838	643,973	669,960
China	4,712,133	6,948,372	3,116,505	3,701,973
America	717,737	830,522	831,669	953,155
Europe	547,938	628,667	669,488	748,357

Source: Processed based on *Korea, Monthly Statistics of Tourism | Key facts on tourism | Tourism Statistics*, n.d.

From Table 2 above, Chinese tourists contribute to the highest number of foreign visits to South Korea. It was evidenced from 2015 to 2018 that their visitation was the highest compared to other countries. After increasing from 2015 to 2016, the number of Chinese tourists dropped in 2017, from 6,948,372 to 3,116,505 people.

4.3 The Effect of Halal Tourism Policies in South Korea

The halal tourism policy positively impacts the Korean government, as well as its society. Cooperation with Muslim countries is one of the positive impacts. This is realized in the economic sector through state income, such as export-import and other socio-cultural, sports, and political fields. One of them is mentioned in the next explanation.

Table 3. Korean Cosmetics Exports to Islamic Countries

No	Country	2017	2018	Increment
1	Malaysia	67,069	87,372	30.3%
2	Indonesia	24,128	50,892	110.9%
3	Kazakhstan	11,830	22,610	91.1%
4	UEA	13,953	15,784	12.8%
5	Turki	7,857	13,820	75.9%
6	Kyrgyzstan	6,755	11,294	67.2%

Source: Noh, 2019

From Table 3 above, Korean cosmetics exports to Islamic countries have always increased from 2017 to

2018. The exports increased by 30.3% to Malaysia, 110.9% to Indonesia, 91.1% to Kazakhstan, 12.8% to the United Arab Emirates, 75.9% to Turkey, and 67.2% to Kyrgyzstan. Moreover, South Korea collaborates with Islamic countries in the halal sector. Other cooperations include the development of halal food between MAFRA and MOEA in 2015, MAFRA with JAKIM on the development of the halal industry in 2017, halal supply chain platforms in 2019 between KOTRA, HDC, KAB and ESMA in halal certification (Noh, 2019).

Negative impacts appear as policy implications. James Noh, General Director of the Korea Institute of Halal Industry (KIHI), stated that Christianity, as one of the major religions in Korea, is differentiated by the government's treatment of Islam. Also, Korea faces difficulties in unique production because most of its population consumes a lot of pork and alcohol. Additionally, there is a divergence of halal certification among Islamic countries due to technical barriers to expensive trade (Noh, 2019). However, in an interview about the negative implications of halal tourism policy in South Korea, Noh stated that there was no negative implication (Noh, 2020) (Interview, Seoul, 21 January 2020, 10.00 KST (Korea Standard Time)).

The Korean government generally feels that the provided facilities are still limited and need improvement. According to Tony Kim, a Manager from the Dept. of Tourist Information Service, K-Style Hub, Korea Tourism Organization (KTO) Partners, Muslim tourists demanded more prayer rooms, halal restaurants, markets and street food (T. Kim, 2020) (Interview, Seoul, 22 January 2020, 10.00 KST (Korea Standard Time)).

The policy implementation began with the launch of a Muslim tourist guidebook by the KTO in 2014, and the MAFRA program in the Development and Promotion of Halal Food Exports on 29 June 2015. The implementation involved an increase in the number of halal restaurants, sharia hotels, markets, street food, cosmetics, mosques, prayer rooms, and an Islamic center as a supporting facility for Muslim tourists. The formation of this policy was based on economic factors, especially to reduce dependence on China and social factors involving demographic changes in areas inhabited by the Muslim diaspora. Also, there were political factors involving the embargo and deportation of Chinese tourists due to THAAD enforcement by the United States in South Korea. The positive impact of this policy is the increased cooperation between South Korea and the Islamic countries. This included partnership for halal products, trade agreements in the economic sector, and increased cosmetic exports to Islamic countries. Furthermore, the MoU signed on the development of food, industry, supply chain, and halal certification with Islamic countries. Conversely, the negative impact is that other religions feel differentiated by the government's treatment, difficulties in unique production because most people consume pork and alcohol, and the divergence of halal certification among Islamic countries.

5. Discussion

The South Korean halal tourism policy was marked by the issuance of a Muslim tourist guidebook in 2014. The book was created by the Korea Tourism Organization (KTO) with Muslim tourists as the primary target. Furthermore, KTO publishes 36 Korean halal food guidebooks suitable for Muslim tourists, accessed through the Visit Korea website, where the guidebook is updated annually. The 36 menus are divided into specialized categories of foods made from vegetables, seafood, a combination of the two-ingredient, and non-pork (Operator, 2015). Lastly, halal tourism policy is increasingly being promoted (Safira, 2016).

5.1 Reduce the dependence on other countries

The development of halal tourism in South Korea enables the government to recover tourism losses. The government can also maintain tourism revenue, which has been dominated by Chinese tourists, which accounts for nearly half (49%) of a total of 5.6 million incoming arrivals. The enforcement (Terminal High Altitude Area Defense) THAAD by South Korea in collaboration with America in March

2017 offended China. As a form of protest, the Chinese government boycotted products and everything else from Korea, deported its citizens, and prohibited all Korean tour packages. Therefore, only half of the Chinese tourists visited Korea in 2017 compared to the previous year. In the same period, the tourism sector experienced a 23% decline, or nearly three million people, shrinking the revenue from this sector by 24% (Rachel Premack, 2017).

Based on these reasons, Korea is trying to recover various tourism losses. Besides China and Japan, Southeast Asia is the main focus area for Korean marketing culture. Furthermore, this region has a population that is naturally more receptive to Korean boy and girl groups, dramas, and culture. Indonesia and Vietnam are the fastest-growing Hallyu markets, according to the Korea Times in February. According to the 2014 Thomson Reuters, Muslims spent the US \$ 142 billion on travel, excluding religious pilgrimages. It shows a small difference over Chinese and US tourists in the same year, (the US \$ 160 billion) and (the US \$ 143 billion), respectively (Rachel Premack, 2017).

5.2 *Strengthening Legitimacy (Showing New Government Achievements)*

In the Muslim-friendly restaurant sector, KTO has developed from 135 to 252 halal restaurants (Puspaningtyas, 2017), spread across Seoul, Incheon, Gyeongsang do, Busan, Daegu, Jeju, Gangwon, Jeolla (Adiakurnia, 2018), Hongdae, Cheongdam and Gangnam (Admin, 2017). The halal restaurant is classified into 4 categories. The first category is the Halal-certified, which are restaurants verified by the Korean Muslim Federation (KMF) and only sell halal menus. Second, the self-certified restaurants are owned by Muslims, and the menu is made from halal ingredients. The third category has Muslim-friendly restaurants, which are operated by Muslims, halal, and alcohol (Operator, 2015)). The fourth class has pork-free restaurants, which do not provide pork as food, but only serve halal meat (Puspaningtyas, 2017)).

Korea halal tourism policy has received a positive response as well, especially from Muslim tourists. One of the Indonesian Muslim tourists argued that in 2011, the local Korean society still stared strangely at women in veils. However, it is currently considered normal and does not stare strangely anymore. Moreover, it was previously challenging to find halal food. Conversely, today it is not rare in Korea. Also, the understanding of Islam is rapidly growing, and the number of mosques and prayer rooms has increased compared to 2011 (Triadanti, 2017).

5.3 *Opening a Wider Diplomacy (Strengthening Soft Diplomacy - Power)*

Former South Korea President, Park Geun Hye, collaborated in the halal food sector with the United Arab Emirates government in 2015 (Odi, n.d.). It aimed to introduce Korean halal products in the international market and a form of initial support for the Muslim-friendly tourism policy (Kusumaningrum et al., N.d.). This policy influences the increasing cooperation between South Korea and Muslim countries, such as Brunei Darussalam and Indonesia. In 2016, South Korea and Brunei Darussalam entered into a collaboration between the Chairman of the Korean Gold Quantum, Park Myung-jin, and the Chief Executive Officer of Ghanim International Corporation, Dr. Nur Rahman. Ghanim International Corporation is a state-owned company in Brunei that promotes high-quality halal food products under the brand name bruneihalalfoods. The two companies have signed a partnership agreement for halal products at the Design & Technology Building, Brunei Darussalam (Marniati, 2016).

There has been a close relationship between South Korea and Indonesia for a long time. Precisely on 10 September 2018, President Joko Widodo was warmly welcomed during a visit to the Blue House, South Korea, in commemorating 45 years of diplomatic relations between the two countries. Trade between South Korea and Indonesia was increased by 20 percent in 2017. They agreed to increase cooperation in the economic sector, targeting a trade value of USD 30 billion by 2022 (Staff, 2018). Indonesia and the Republic of Korea have encouraged promoting and advancing the flow of tourists by air and sea between the two countries, conducting experience exchanges, field study visits, comparative studies, and information exchange. These activities are conducted in terms of product development,

education, and training. Furthermore, the two countries encourage research and development, as well as private sector cooperation.

The two countries have exchanged teachers and teaching staff, primary and secondary education experts, cooperation between universities and schools, recognition of degrees, human resource development, providing scholarships, joint research, and organizing seminars, conferences, and exhibitions. Currently, two universities in the Republic of Korea, Hankuk University for Foreign Studies (HUFS) and Busan University for Foreign Studies (BUFS) provide teaching on Indonesian related studies. The November 2019 data shows that the number of Indonesian students currently studying in the Republic of Korea is 1,500 (Embassy of the Republic of Indonesia, Seoul, Republic of Korea, n.d.). There are more than 90 organizations of Indonesian Citizen in South Korea (WNI) - *Pekerja Migran Indonesia (PMI)*, such as; *Komunitas Muslim Indonesia (KMI)* who coordinates 57 mosque-prayer room; *Persekutuan Gereja Indonesia di Korea (PGIK)* who coordinates 18 churches; *Indonesian Community Center (ICC)*; 32 *paguyuban* (regional-based organization); *Forum Komunikasi Masyarakat Indonesia Daegu (FKMID)*; *Pumita Busan*; *Ajoy Jeju*; *Persatuan Pelajar Indonesia di Korea (Perpika)*; *Indonesian Muslim Society in Korea (Imuska)*; *UT Korea*; *PCI-NU*, *PCI Muhammadiyah* and other communities (Embassy of the Republic of Indonesia, in Seoul, Republic of Korea, n.d.).

Muslim countries collaborated with Korea from 2015 to 2019. The cooperation was in the development of halal with the signing of a Memorandum of Understanding (MoU) between The Ministry of Agriculture, Forestry and Rural Affairs (MAFRA) and MOEA in 2015. In 2017, there was a cooperation in the development of the halal industry through the existence of a Letter of Intent (LoI) between The Ministry of Agriculture, Forestry and Rural Affairs (MAFRA) and the *Jabatan Kemajuan Islam Malaysia (JAKIM)*, the Malaysian government agency that regulates Islamic religious affairs in the country. In 2019, the halal supply chain platform collaborated with the binding of a Memorandum of Understanding (MoU) between the Korea Trade-Investment Promotion Agency (KOTRA) and The Halal Industry Development Corporation (HDC). Also, in the same year, there was a collaboration on halal certification by signing a Memorandum of Understanding (MoU) between the Korea Accreditation Board (KAB) and the Emirates Authority for Standardization and Metrology (ESMA), as an accredited certification body in the United Arab Emirates (Noh, 2019).

6. Conclusion

Halal tourism implemented by South Korea is a strategic step in establishing macro foreign relations. The massive mobilization of Muslims in the world today encourages non-Muslim countries to adopt policies that accommodate various interests, especially tourists. This study shows that halal tourism policy, as implemented by South Korea, is a bridge for Muslim tourists to visit this region. Furthermore, it opens up space for the realization of various interests besides economy and politics. Politically, South Korea no longer puts forward economic fulfillment through one tourism route as it was previously conducted. The opening of tourism using the halal label encourages the Muslim community to enter South Korea safely and, at the same time, demonstrates its openness. Furthermore, South Korean society's trust in the country has increased due to a rise in state revenue from the tourism sector. Halal tourism is a useful diplomatic medium because it involves many parties other than Muslim tourists.

The formation of this policy was based on economic factors, especially reducing dependence on China. The social factors included demographic changes in society with the existence of the Muslim diaspora in South Korea. The political factors involved the embargo and deportation of Chinese tourists due to THAAD enforcement by the United States and South Korea. This policy's positive impact is the increased cooperation between South Korea and Islamic countries, including partnerships for halal products, economic trade agreements, and increased cosmetic exports to Islamic countries. Also, there was the signing of the MoU on the development of food, industry, supply chain, and halal certification with Islamic countries. Conversely, the negative impact is that other religions feel differentiated by the government's treatment of Islam, difficulties in unique production due to the massive consumption of pork and alcohol, and the divergence of halal certification among Islamic countries.

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