

MUSLIM STUDENTS' PERCEPTION TOWARDS THE HALALNESS OF KOREAN FOOD CULTURE IN MALANG

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Abstract: The development of the Korean Wave in Indonesia has proven to have a significant influence in various sectors, including the food sector. One of the problems that arise with the development in this sector is the concern of the Indonesian Muslim community about the halalness of Korean food itself, considering that Korea (in this case South Korea) is a country whose Muslim population is only 0.2% of the total population, so it is not surprising that many foods that come from there cannot be consumed by Muslims because they contain illegitimate compositions such as pork, lard, and alcohol. This research is a descriptive study using qualitative methods. The data was taken by means of structured online interviews through WhatsApp video calls involving 20 Muslim student participants with an age range of 18-23 years. This study aims to find out how the interest of Muslim students in Malang to taste Korean food and how cautious they are in choosing halal Korean food for their consumption.

Keyword: *Korean food, Halal food, Halal Awareness, Koran Culture*

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PENDAHULUAN

In this modern era, technological developments occur very quickly and this makes it very easy for humans to share and receive information and culture from all around the world. Technological developments allow humans to know each other's culture from each region or country. One of the cultures that are currently being enjoyed a lot is the culture of the South Korean country which is often called "Korean Wave" (Hallyu). Kunny Habibah et al., (2021) stated that the development of the Korean Wave in Indonesia shows the transformation of a foreign culture into the culture of a country. Television and the internet are the main media that take the biggest role in the spread of the Korean Wave.

The beginning of the entry of Korean wave to Indonesia was started in 2002 (Pratama, 2021), this began with the screening of various Korean dramas such as Mother's Sea and also the drama Endless Love. In addition to Korean dramas, the growing popular culture is Korean music or commonly known as K-Pop. K-pop culture itself is identical with the existence of boy groups and also girl groups that have addictive dances and strong vocals. No wonder their talent makes many Indonesian people, especially teenagers to adults, interested in making them as their role models.

In addition to the spread of the two cultures, the spread of Korean food culture nowadays is very popular because it is undeniable that there are more and more scenes in Korean dramas featuring a wide variety of Korean food. In fact, there are not a few Korean dramas that raise food as the main theme, as in dramas called Flower Boy Ramen Shop, Feast of the Gods, and also Let's Eat. Among the three dramas mentioned before, Let's Eat can be

said to be the most popular food-themed Korean drama that had been made into 3 series. The drama tells the story of a woman who is so interested in trying food at every new restaurant and following blogs about food. The existence of this kind of drama definitely gives a lot of information and references to the audience related to various Korean foods, including to the Indonesian audience.

Not only in drama, it also occurs in many broadcasts that are carried out by Korean idols, when sometimes they show the moment when they are eating this kind of food. The influence of both Korean dramas and K-Pop as mentioned before, apparently makes Indonesian people interested in enjoying Korean food which is commonly called "Hansik". One of the main reasons why Korean food is easy to accept is because of the behavior of Indonesian people who are very easily attracted to everything that is currently popular. The rise of platforms such as TikTok, YouTube, or Instagram is also considered as one of the factors that influence the rapid development of Korean food itself. It can be seen from many content creators, including Indonesian YouTubers or influencers who make the contents that present information about various Korean foods with very interesting and tempting reviews.

LANDASAN TEORI

There is one problem faced by most Indonesian people if they want to enjoy Korean food, mainly because the majority of Indonesia's population is Muslim. A lot of Korean food contains the ingredients that are haram to be consumed for them, such as ingredients made from processed pork, the addition of alcohol, blood, and other haram ingredients. South Korea itself is a country with a majority of people who adhere to atheism, and Muslims themselves only 0.2% of the total population. This is what causes many Korean foods that cannot be consumed by Muslims. In addition, the price of pork which is much cheaper than beef is one of the reasons why many Korean people consume it.

In fact, The Food and Drug Administration (BPOM) found that there were a number of instant noodles from Korea that were highly circulated in Indonesia contained pork. The same thing is also found in one type of chili paste that is widely used in many Korean foods, namely Gochujang sauce. Basically, this sauce is the result of fermented rice and chili. However, it is the fermentation process that naturally produces the ethanol content in the sauce, even though almost all Gochujang sauce factories in Korea add alcohol to facilitate the fermentation process. To this day, none of the Gochujang sauces produced by Korea have been identified as free from alcohol.

Islam expressly forbids its adherents to eat food containing such ingredients, because one of the biggest requirements for a Muslim when eating is to make sure that they eat halal food. Halal in Arabic means "allowed", then halal food means food that is allowed to be eaten. The concept of halal in food is the basic concepts in the life of a Muslim. Therefore, a Muslim should be more careful in choosing the food they will consume, especially if the food comes from a country where the majority of the population is non-Muslim, such as Korean food. Research conducted by Divianjella et al., (2020) found that it turns out that Indonesian muslim awareness in choosing, buying, and consuming halal products is still low. They tend to pay less attention to whether the food or product they buy is halal or not.

Halal certification of food, beverages, and restaurants usually awarded by an official institution. Related to the standard, there is rarely a difference from each institution in each country, because halal-haram standards of food fundamentally remain the same even in every region. Halal certification in Indonesia itself involves 3 parties, namely BPJPH, LPPOM MUI as a halal inspection agency (LPH), and MUI. BPJPH carries out the implementation of halal product guarantees. LPPOM MUI conducts examinations of document adequacy, audit scheduling, audit

implementation, implementation of auditor meetings, issuance of audit memorandums, and also submission of audit results at the MUI Fatwa Commission meeting, fatwa in arabic means “opinion” that will determine the final result whether a product is qualified to get MUI halal certification or not.

A product that has been certified halal from the MUI is certainly required to put a halal logo on the product, it can be put on the packaging or other visible parts that can easily be noticed by the consumers. Regulations related to the inclusion of the halal logo on product packaging have been written in Indonesian State Law Number 33 of 2014 concerning Halal Product Guarantees. (Abduh, M.Y. 2021) Article number 38 states that business actors who have obtained a Halal Certificate are required to include a Halal Label on the product packaging, certain parts of the product, and/or certain places of the product. In this case, LPPOM MUI will suspend or revoke the license to use the halal logo, if the business actor is proven to be negligent or fails to meet the requirements and rules for halal product certification

The existence of halal status from the MUI actually makes it easier for the Muslim community in Indonesia to determine whether or not a product they can be consumed by them. Some certain Muslim communities are tend to be so fanatical about this halal label that sometimes they do not want to buy food that does not have a halal label at all and assume that the food is haram for consumption. In fact, Mufti Akbar (2018) said that basically the halal label from MUI is only part of an effort to ensure a halal product, not a determinant of the halalness of a food or product. But based on the facts discussed earlier, in the end it is the consumers themselves who are required to be smart in choosing and researching the food that is halal consumed for them, especially if they do not find the existence of a halal logo in the product they want to buy.

METODE PENELITIAN

This study uses a qualitative research approach where qualitative research as a scientific method is often used and carried out by a group of researchers in various fields of science, including social culture. Research on “Muslim Students Perception towards Halal Status of Korean Food Culture in Malang” is relevant for using qualitative research because it fulfills the characteristics of qualitative research itself, especially in terms of in-depth data disclosure through interviews of what the informants perceive about the halalness of Korean food circulating in Indonesia as well as their characteristics in choosing halal Korean food. Data was collected through interviews and analyzed using the theory of Miles and Hubberman.

HASIL PENELITIAN

Based on the results of interviews that we have conducted on 20 Muslim students who like Korean food with an age range between 18-23 years, it can be seen as the interview result below :

How much is the participant's interest in eating Korean food And what Korean food have the participants eaten?

For this first question, many of the participants answered that their level of interest in Korean food had reached a very interesting level. They said that the level of interest in Korean food was started by their curiosity about the food in the Korean dramas they watched. In Korean dramas they watch, the actors and actresses have a scene where they eat Korean food in a unique way, they often make sounds that make the audience become interested in eating what they eat. In addition, according to N, a psychology student who comes from Pati, Central Java, one of the reasons that makes many people interested in eating Korean food is because Korean food is a food that is currently popular among Indonesian teenagers and adults.

“I am very interested in Korean food because Korean food is a type of food that is currently viral. There are lots of artists, Instagram Influencers, TikTok Influencers,

and mukbang video makers on YouTube who create content that eats Korean food. By watching the video I became influenced to buy and try Korean food." Said N As for the types of Korean food that most participants have eaten are Kimchi (Korean fermented vegetables that tend to be spicy and sour), tteokbokki (a snack made from rice flour with a mixture of a typical Korean sauce, namely gochujang), kimbap (a type of Korean food consisting of rice wrapped in seaweed with various fillings such as spinach, carrots stew, tuna, etc.). There are also some participants who even though they have a high interest in Korean food, they have never eaten Korean food before.

How important is the halal status of Korean food for participants?

The halal status of a Korean food is very important for the participants because as a Muslim, they completely understand that it is forbidden to consume haram food. In addition to food ingredients, Korean food processing methods are also very important because sometimes Indonesian food that is clearly halal can become haram if the food processing method is not in accordance with Islamic provisions. To be safer, it is better to consume Korean food that already has the "Halal MUI" logo. This logo is a sign that the food can be consumed by Muslims. Apart from consumers, food companies in Korea are now starting to realize how important the "Halal MUI" logo is on their products. Because if they want to export their products the "Halal MUI" logo is very important if they want their products to be bought by Indonesian Muslim people. If there is no "Halal MUI" logo, Indonesian Muslim people will definitely not want to buy their products.

Do participants always consider and research the halal status of Korean food that participants try?

For this question, most of the participants always consider and examine the halal status of the Korean food they try because there is no small amount of Korean food that uses haram ingredients such as pork, alcohol, blood, and others. Korea is also famous for its various sauces. They like to mix ready-made sauces into the food they eat. and sometimes the content in the sauce contains haram ingredients such as alcohol, a mixture of pork bones, and others, so the consumer has to be careful in choosing the Korean sauce they want to use.

They are also very concerned about the halal status because they are anticipating not to eat haram food. There are also participants who think that if Korean food is sold by Indonesian sellers, it can be confirmed that the food is halal because the majority of Indonesians are Muslims. They believe in the seller because they believe that as a fellow Muslim, the seller will not mislead the buyer

If there is no "Halal MUI" logo, how do participants ensure that the Korean food they eat is halal for consumption?

The "Halal MUI" logo is a benchmark for the Indonesian people if they want to consume a product, because if there is already a logo, it can be confirmed that the product has passed the halal test from the Indonesian MUI and can be legally consumed by Indonesian Muslim. For the participants themselves, if there is no "Halal MUI" logo on a Korean product or food, most of them will look for the ingredients of the Korean product or food themselves through Google or other social media, If in their search there are no haram ingredients, they will continue to eat the Korean product or food. While for a few participants they prefer not to eat the product or

food. Korean food that does not have the "Halal MUI" logo. Because they are more principled to guard than to be complacent.

PENUTUP

The development of the Korean Wave in Indonesia has proven to have a significant influence in various sectors, including the food sector. Where the food that comes from the ginseng country is gradually entering and circulating one by one which in the end attracts a large number of enthusiasts from the society, that makes the demand for Korean food also increasing rapidly. It is undeniable that this is certainly caused by several factors that can clearly be sensed. Starting from external factors caused by the many Korean dramas and Korean artists who present food from their country, to internal factors played by influencers in Indonesia itself who often create content about various Korean foods with very interesting and tempting reviews.

One of the questions that many Indonesian Muslims raise related to the development of Korean food is certainly inseparable from the halal status of Korean food itself, considering that Korea (in this case South Korea) is a country whose muslim population is only 0.2% of the total population there, so it is not surprising that many foods that come from there cannot be consumed by Muslims because they contain illegitimate compositions such as pork, lard, and alcohol.

This research was conducted to determine the awareness of Muslim students in Malang regarding the halalness of the Korean food they consume. Overall, all respondents who participated in the study this time were very cooperative, where they answered the four questions asked very well, clearly, and in detail. From the interviews that have been conducted, researchers can conclude that the respondents' interest in tasting Korean food is very high, but in general their awareness of the importance of ensuring the halalness of the Korean food they buy is also no less high even though in its implementation, there are still often omissions experienced by some respondents.

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