

# INVESTIGATION LEGALITY AND CERTIFICATION PROCESS OF HALAL PRODUCT GUARANTEE: South Korea Muslim Federation as a Muslim Minority Country

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**Abstract:** The halal industry is getting attention all over the world, including in countries with Muslim minorities such as South Korea. This country is committed to increasing tourism and promoting halal products, as evidenced by the issuance of a halal certification by the Korea Muslim Federation (KMF). This study examines the laws and procedures governing halal certification in South Korea, a secular country. A qualitative phenomenological approach was employed in this study, involving in-depth interviews with the president and administrators of KMF, as well as observations of halal products and restaurants. The study reveals that the South Korean government is collaborating with KMF for halal certification; however, limited human resources pose a significant obstacle. To overcome this, KMF is cooperating with Muslim-majority countries. In addition, a separate challenge is Korean culture, which is unfamiliar and often conflicts with Islam. Therefore, it is recommended that the government and KMF be more active in socializing the halal concept through exhibitions and public education. This effort is crucial to increasing public acceptance and supporting the success of South Korea's halal certification policy.

**Keywords:** Legality of Halal Products, Halal Certification, Halal Product Guarantee

**Abstrak:** Industri halal tengah menjadi sorotan di seluruh dunia, termasuk di negara-negara dengan minoritas Muslim seperti Korea Selatan. Negara ini berkomitmen untuk meningkatkan pariwisata dan mempromosikan produk halal,

terbukti dengan sertifikasi halal yang dikeluarkan oleh Federasi Muslim Korea (KMF). Penelitian ini mengkaji undang-undang dan prosedur yang mengatur sertifikasi halal di Korea Selatan, negara sekuler. Pendekatan fenomenologi kualitatif digunakan dalam penelitian ini, yang melibatkan wawancara mendalam dengan presiden dan pengurus KMF, serta pengamatan terhadap produk dan restoran halal. Penelitian ini mengungkap bahwa pemerintah Korea Selatan bekerja sama dengan KMF untuk sertifikasi halal; namun, keterbatasan sumber daya manusia menjadi kendala yang signifikan. Untuk mengatasi hal ini, KMF bekerja sama dengan negara-negara mayoritas Muslim. Selain itu, tantangan tersendiri adalah budaya Korea yang kurang familiar dan sering kali bertentangan dengan Islam. Oleh karena itu, disarankan agar pemerintah dan KMF lebih aktif dalam menyosialisasikan konsep halal melalui pameran dan edukasi publik. Upaya ini sangat penting untuk meningkatkan penerimaan masyarakat dan mendukung keberhasilan kebijakan sertifikasi halal di Korea Selatan.

**Kata kunci:** Legalitas Produk Halal, Sertifikasi Halal, Jaminan Produk Halal

## Introduction

Over the past five years, research on halal has garnered significant attention from experts, addressing topics including general halal issues, the halal industry, and the assurance of halal products.<sup>1</sup> Some research even shows that its growth has been increasing significantly. Recent data indicate that the Global Islamic Finance Market, valued at US\$2.438 trillion in 2017, is projected to reach US\$3.809 trillion (a 56% increase) by 2023.<sup>2</sup> Meanwhile, the Global Islamic Commercial Banking Market was recorded at US\$ 1.721 trillion in 2017 and is estimated to reach US\$

2.441 trillion by 2023 (an increase of 41.8%). Additionally, the Global Islamic Economy Report indicates that global spending on halal food and lifestyle reached US\$3 trillion in 2021. Based on this significant potential, many countries, not only those with a Muslim majority, are interested in developing the halal industry, particularly in ensuring halal product assurance<sup>3</sup>, but also in Muslim-minority countries.<sup>4</sup> Generally, for Muslim-majority countries like Indonesia and Malaysia, policies on halal product assurance are not a critical issue.<sup>5</sup> However, this situation is very different for Muslim-

<sup>1</sup> Sahat Aditua Fandhitya Silalahi and Achmad Muchaddam Fahham, "Building Halal Industry in Indonesia: The Role of Electronic Word of Mouth to Strengthen the Halal Brand Image," *Journal of Islamic Marketing* 14, no. 8 (2023): 2109–29; Bamidele Adekunle and Glen Filson, "Understanding Halal Food Market: Resolving Asymmetric Information," *Food Ethics* 5, nos. 1–2 (2020): 13, <https://doi.org/10.1007/s41055-020-00072-7>; Sri Walny Rahayu and Syahrizal Abbas, "A Synergy of Halal Tourism Regulations and Tourism Rights Protection in Aceh: Pentahelix Model," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (2024): 1454–75, <https://doi.org/10.22373/sjhk.v8i3.23495>.

<sup>2</sup> Market Data Forecast Ltd., "Islamic Finance Market | Size, Share, Growth," Market Data Forecast, 2023.

<sup>3</sup> Taegeun Kim et al., "The Application of Halal Logistic in Korean Halal Industry: A Model from Malaysia Perspective," *Journal of Halal Industry & Services* 2, nos. 1–7 (2019); Onni Meirezaldi, "Halal Tourism Industry in Indonesia," *Proceedings of the 2nd Annual International Conference on Business and Public Administration (AICoBPA 2019)* (Paris, France), Atlantis Press, 2020, 126–29, <https://doi.org/10.2991/aebmr.k.201116.027>.

<sup>4</sup> Kim et al., "The Application of Halal Logistics in Korean Halal Industry: A Model from Malaysia Perspective."

<sup>5</sup> Yusaini Hisham Mohamed et al., "The Effect of Halal Supply Chain Management on Halal Integrity Assurance for the Food Industry in Malaysia," *Journal of Islamic Marketing* 12, no. 9 (2020): 1734–50, <https://doi.org/10.1108/JIMA-12-2018-0240>.

minority countries, such as South Korea.<sup>6</sup> South Korea's secular background leads to a secular configuration of halal policy development, in which government engagement is driven more by economic pragmatism than by religious obligation.<sup>7</sup> Despite its secular stance, the South Korean government actively promoted the halal industry between 2015 and 2019, including initiatives in halal logistics and product distribution.<sup>8</sup> It also developed halal tourism policies to attract Muslim travelers, illustrating substantial state involvement in religious-related sectors for economic gain.<sup>9</sup> While some religious groups opposed this, economic incentives outweighed resistance.<sup>10</sup> In contrast, countries like Indonesia and Malaysia enforce halal regulations through religious institutions backed by Muslim-majority populations.<sup>11</sup> Halal certification policies have been in place since 1994, implemented by the Ministry of Agriculture,

Food, and Rural Affairs (MAFRA), in collaboration with the Korea Muslim Federation (KMF) and the Korea Halal Association (KHA). However, authority for halal product certification in South Korea rests solely with the KMF, whereas the KHA supports only the distribution of halal products.<sup>12</sup> Consequently, the KMF bears significant responsibility for providing solutions for the Muslim minority to access halal products. One major issue related to halal certification policies in South Korea is the misunderstanding among the South Korean population, as most of the society is non-religious. Many of them oppose these policies. For example, Christian organizations in Seoul have staged protests against the policy of providing halal certification for local restaurants in South Korea. This has been expressed as a precaution against the growing influence of Islam in South Korea, which is still associated with terrorism.<sup>13</sup>

<sup>6</sup> Nur Chanifah et al., "The Understanding of Halal Products Among Indonesian Muslim Migrant Workers In South Korea," *Jurisdictie: Jurnal Hukum Dan Syariah* 16, no. 1 (2025): 1–54, <https://doi.org/10.18860/j.v16i1.29462>.

<sup>7</sup> Abdul Salam Noh Se Ik et al., "Principles of Islam and Social Integration: A Conceptual Framework for Promoting Peaceful Coexistence in South Korea," *Peradaban Journal of Religion and Society* 3, no. 1 (2024): 1, <https://doi.org/10.59001/pjrs.v3i1.146>.

<sup>8</sup> James (Jang Suh) Noh, "Development of the Halal Industry in South Korea," in *Halal Logistics and Supply Chain Management* (Routledge, 2022), <https://doi.org/10.4324/9781003223719-19>.

<sup>9</sup> Ajeng Puspa Marlinda et al., "The Social Impact of Halal Tourism Policy in South Korea: Apart from the Economic Sector," *Asian Journal of Political Science* (International Relations Department, Faculty of Social and Political Sciences, Universitas Muhammadiyah Yogyakarta, Kasihan, Indonesia), December 2024, 1–24, <https://doi.org/10.1080/02185377.2024.2441678>; Ajeng Puspa Marlinda et al., "South Korea's Halal Tourism Policy - The Primacy of Demographic Changes and Regional Diplomacy," *Academic Journal of Interdisciplinary Studies* (Department of Islamic Politics-Political Science, Universitas Muhammadiyah Yogyakarta, Temuwuh Kidul RT. 03 RW. 31 Balecatu,

Gamping, Sleman, Yogyakarta, 55295, Indonesia) 10, no. 3 (2021): 253, <https://doi.org/10.36941/ajis-2021-0081>.

<sup>10</sup> R Kim, *Religion, Business, and Global Visions: An Exploration of South Korea's Discourse on Halal*, (Georgetown University) 26, no. 2 (2021): 117–49, <https://doi.org/10.22372/IJKH.2021.26.2.117>.

<sup>11</sup> J Jalaluddin et al., *Proliferation of Halal Regulation and Enforcement in Indonesia and Malaysia*, (Antasari State Islamic University, Banjarmasin, Indonesia) 4, no. 1 (2024): 194–208, <https://doi.org/10.53955/jh.Cls.v4i1.126>; Lukman Santoso et al., "Halal Tourism Regulations in Indonesia: Trends and Dynamics in the Digital Era," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 22, no. 1 (2022), <https://doi.org/10.18326/ijtihad.v22i1.73-94>.

<sup>12</sup> Nur Chanifah et al., "The Role of the Korea Muslim Federation (KMF) in Guaranteeing the Right to Access Halal Products for Minority Muslims," *Proceedings of Malikussaleh International Conference on Law, Legal Studies and Social Science (MICoLLS)* 2 (December).ber 2022): 00003–00003, <https://doi.org/10.29103/micolls.v2i.73>.

<sup>13</sup> Anggi Putri et al., "Peningkatan Eksistensi Budaya Islamofobia Dalam Kehidupan Masyarakat Korea Selatan (Studi Kasus: Tindakan Penolakan Masyarakat Setempat Terhadap Pembangunan Masjid)," *Al Qalam: Jurnal Ilmiah Keagamaan Dan*

Halal certification policies in Indonesia are often perceived by micro, small, and medium-sized enterprises (MSMEs) as impediments, owing to financial constraints, regulatory complexity, limited awareness, operational challenges, and skepticism about the benefits of certification. The high costs of certification and compliance disproportionately burden micro and small enterprises, discouraging their participation in the halal market. Additionally, convoluted procedures and bureaucratic inefficiencies make the process seem inaccessible. A lack of knowledge regarding the certification process and its advantages, combined with the operational changes required, amplifies resistance. Doubts about the policy's tangible benefits contribute to a generally negative perception. To address the above issues, a strategic step is to examine the legality and certification of halal products and to promote them in South Korea. This is crucial given the increasing number of tourists visiting South Korea year after year.<sup>14</sup> Recent data indicate that the number of Muslim tourists entering South Korea has continuously increased, reaching over 17,502,756 people.<sup>15</sup> Additionally, the Muslim population in South Korea has experienced a significant escalation over the past two decades. The latest data shows that in 2020, the Muslim population in South Korea was between 145,000 and 160,000 out of a total population

of 50.22 million (summarized). It is estimated that 50,000 of these are native South Koreans, while the remainder are immigrants from Indonesia, Malaysia, Pakistan, Turkey, and Middle Eastern countries.<sup>16</sup> Among foreign workers in South Korea, Indonesian nationals rank third in size, making them the largest group of labour exporters to the country. Furthermore, recent data shows that the population of Indonesian nationals working in South Korea has escalated to 30,000. This population is predominantly composed of Indonesians with a Muslim background.<sup>17</sup> Thus, halal certification is crucial for ensuring the halal status of food for Muslims in this region. Furthermore, Muslim tourists are generally concerned about the availability and accessibility of halal food, as the Land of the Morning Calm is renowned for its cuisine made from pork.

Nevertheless, studies on halal product certification have primarily focused on Muslim-majority countries. Research on halal certification in Muslim-minority countries has been limited to European countries, with very few studies on South Korea. Research on halal in South Korea has primarily focused on promoting halal food and halal tourism, while studies on halal policy are scarce. Therefore, this study aims to investigate further the legality and process of halal product certification conducted by the KMF in South Korea. KMF is the official body

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*Kemasyarakatan* 16, no. 2 (2022): 527, <https://doi.org/10.35931/aq.v16i2.897>.

<sup>14</sup> Mat Som Ahmad Puad et al., "Towards a Muslim Friendly Destination: Halal Certification and Its Imperative to Hotel Industry in South Korea," *International Journal of Innovation, Creativity and Change* 14, no. 7 (2020): 1360-73; Osman Goni Md, "Investigation of the Factors That Influence Non-Muslims on the Purchasing Intention of Halal Food in Korea," *African Journal of Business Management* 16, no. 2 (2022): 24-31, <https://doi.org/10.5897/AJBM.2021.9240>.

<sup>15</sup> Abu Samsudin, "The Development Of Halal Tourism in Muslim Minority Countries: Case Study in South Korea," *Proceedings of Malikussaleh International Conference on Law, Legal Studies and*

*Social Science (MICoLLS)* 2 (December 2022): 00055, <https://doi.org/10.29103/micolls.v2i.70>.

<sup>16</sup> Yuni Astuti and Daru Asih, "Country of Origin, Religiosity and Halal Awareness: A Case Study of Purchase Intention of Korean Food," *The Journal of Asian Finance, Economics and Business* 8, no. 4 (2021): 413-21; Fauziah Fathil and Fathiah Fathil, "Islam in Minority Muslim Countries: A Case Study on Japan and Korea," *World Journal of Islamic History and Civilization* 1, no. 2 (2011): 130-41.

<sup>17</sup> Zalina Zakaria and Alina Abdul Rahim, "Pensijilan Halal Makanan Korea Di Malaysia: Suatu Sorotan Literatur: Halal Certification of the Korean Foods in Malaysia: A Review of Literatures," *Journal of Shariah Law Research* 5, no. 2 (2020): 231-50.

authorized to issue halal certification for food products in Korea.

## Method

This study employs a socio-legal research approach to investigate halal product certification as a form of regulatory practice within a real-world social environment. The study takes a conceptual approach to analyzing the interaction between legal norms and social practices surrounding halal certification. In contrast, a comparative approach is used to situate the South Korean experience within broader international contexts, particularly in Japan, Australia, and Thailand. The research focuses on the legality, interpretation, and implementation of halal certification by the Korea Muslim Federation (KMF), a non-governmental organization operating in a predominantly non-Muslim community. The data for this study came from both primary and secondary sources. In-depth interviews were conducted with representatives of the Korea Muslim Federation (KMF), Muslim customers in South Korea, industry stakeholders, and officials from various Korean government agencies responsible for food regulation and standards. Furthermore, participant observation was used to witness the halal certification process firsthand and to investigate social interactions within Muslim community centers. Secondary data sources included legislative and regulatory papers on halal certification in South Korea, KMF halal certification criteria, academic literature, statistical data on the Muslim population and halal product availability, and official information from the KMF website. Data collection approaches included interviews,

observations, and document analysis to guarantee methodological triangulation. The acquired data were analyzed using a descriptive qualitative approach across multiple phases. First, data reduction was accomplished by identifying and classifying material relevant to the research topic. Second, data were systematically organized and presented in thematic narratives and analytical matrices to facilitate interpretation. Finally, interpretive analysis was conducted to gain a thorough understanding of the legislative framework and the actual implementation of halal certification administered by the Korea Muslim Federation (KMF), as well as the broader socio-legal ramifications.<sup>18</sup>

## Results and Discussion

### Government Policy on Ensuring Halal Products

Currently, the South Korean government is working to improve its public facilities to be more accommodating for Muslim tourists. In 2012, 54,000 Muslim tourists visited Korea, and this number increased to 750,000 by 2014. In 2015, there was a significant increase in tourists from Southeast Asia, with a 30% increase from Vietnam, Indonesia, Malaysia, Singapore, Thailand, and the Philippines. Vietnam saw a rise of about 40%, Indonesia 37%, and Malaysia 29%.<sup>19</sup> The increase in foreign tourists visiting South Korea has had a positive impact on the country's economic revenue. According to data released by KTO, foreign tourists visiting South Korea come from countries with predominantly Muslim populations, such as Indonesia and Malaysia.<sup>20</sup>, as well as from Middle Eastern

<sup>18</sup> Haradhan Kumar Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects," *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23, <https://doi.org/10.26458/jedep.v7i1.571>.

<sup>19</sup> S Nuraini and Sucipto, "Comparison Halal Food Regulation and Practices to Support Halal Tourism

in Asia: A Review," *IOP Conference Series: Earth and Environmental Science* 733, no. 1 (2021): 012044, <https://doi.org/10.1088/17551315/733/1/012044>.

<sup>20</sup> Kim et al., "The Application of Halal Logistics in the Korean Halal Industry: A Model from a Malaysian Perspective."

countries. Therefore, according to the Director of KMF Busan during an interview:

*"South Korea has finally started to pay attention to the needs of Muslims, both in terms of facilities and in their food."*

Food with halal certification assures Muslim consumers. Therefore, in the development of the halal food industry sector, halal certification issued by an authoritative body is crucial. South Korea collaborates with a third party, the Korea Muslim Federation (KMF), a national halal certification body. As explained by a KMF Busan official during an interview:

*"Only KMF has the authority to set the criteria and issue Halal certificates. In this regard, the Korea Halal Committee, which is part of KMF, is responsible for issuing halal certification."*

To support the halal certification policy, the Korea Halal Committee undertakes several activities. These include document reviews to verify the required paperwork for halal food certification, the issuance of halal certificates, and consultancy to explain halal food criteria. The committee also offers education to companies seeking to develop halal food production. Additionally, the Korea Halal Committee engages in international exchange and cross-certification with friendly countries to access the Muslim market and boost the export of Korean food. KMF also assists the South Korean government in implementing Korean Halal Food policies by providing halal documentation requirements, issuing halal certificates, defining halal food

characteristics, offering education on halal, and facilitating cross-certification with other countries, particularly Indonesia.<sup>21</sup> As explained by the leader of KMF Busan during an interview:

*"The South Korean government obtains legitimacy through halal certification from KMF, which is then reinforced with halal certification from MUI in Indonesia. This is because the halal certification issued by KMF to the South Korean government is only valid domestically within South Korea."*

The South Korean government's policy is closely linked to its interest in boosting the tourism sector.<sup>22</sup> To accommodate the cultural and religious needs of tourists from predominantly Muslim countries, the Korea Tourism Organization (KTO) increased the number of halal restaurants from 135 to 252. This includes 117 new halal restaurants, 75% of which are located in rural areas, aiming to cater to Muslim tourists visiting these regions. Additionally, KTO launched the "Halal Restaurant Week" in Seoul in September and October 2017, aiming to promote halal-certified Korean cuisine and to serve as a cultural and tourism promotion event.

### Process of Halal Product Certification in KMF

In 2016, the South Korean government, in collaboration with the Korea Muslim Federation (KMF), developed a halal certification system. This initiative was part of their efforts to support restaurants that had

<sup>21</sup> Alaa Nimer Abukhalifeh et al., "Towards a Muslim Friendly Destination: Halal Certification and Its Imperative to Hotel Industry in South Korea," *Int J Innov Creat Chang* 14, no. 7 (2020); Ah-Ram Han and Kwang-Won Lee, "A Study on the Halal Food Market and Halal Certification for Korean Firm's Access to Halal Market," *Food Science and Industry* 49, no. 1 (2016): 87-93; Agus Waluyo, "The Developmental Policy of Halal Product Guarantee in the Paradigm of Maqasid Shariah in Indonesia," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 20, no. 1 (2020), <https://doi.org/10.18326/ijthad.v20i1.41-60>.

<sup>22</sup> Heesup Han et al., "Halal Tourism: Travel Motivators and Customer Retention," *Journal of Travel & Tourism Marketing* 36, no. 9 (2019): 1012-24; Dini Adyasari et al., "Anthropogenic Impact on Indonesian Coastal Water and Ecosystems: Current Status and Future Opportunities," *Marine Pollution Bulletin* 171 (October 2021): 112689, <https://doi.org/10.1016/j.marpolbul.2021.112689>; Samsudin, "The Development Of Halal Tourism in Muslim Minority Countries: Case Study in South Korea."



declared themselves as halal establishments. It marked the first step by the South Korean government towards tapping into the halal market opportunities. Several procedures are involved in applying for halal certification through KMF, as outlined in the following diagram.

**Figure 3 . Process of Halal Product Certification in KMF**



Source: Korea Muslim Federation, 2025

According to the diagram, the halal certification procedure in KMF, South Korea, is as follows: first, submit the required documents with the halal certification application. Second, pay the administrative fees required for the halal certification process. Third, KMF conducts research, inspection, and review at the applicant company's factory (the inspection covers materials, slaughter methods, and food product samples to assess their halal status). If the research results are approved, the process will proceed to the next stage. However, if the results are unsatisfactory or not approved, the documents must be resubmitted from the beginning. Fourth, attend a meeting with the Korean Halal Shariah Approval Committee to discuss the issuance of the halal certificate by KMF. If this

stage is approved, the process will move forward.

However, if it is rejected or not accepted, the process must be repeated. Fifth, an end report including corrective actions and feedback is required. Sixth, a review from the Shariah perspective must be conducted; if it passes, the process continues to the next stage. However, if the application is rejected, the documents must be returned, and the registration process must begin anew. Seventh, payment of the certification fee. Eighth, issuance of the certificate. If blockchain is used, renewal and completion will be facilitated via a QR code.

Secondly, companies can download the KMF Halal Certificate and KMF Halal Logo (in AI & JPG formats) from the Integrated Information System once the final certificate has been issued and the certification fee has been paid. Thirdly, the KMF Halal Certificate includes information on the manufacturer, product name, certificate issuance and expiry dates, certification scheme, and the scope and standards referenced during the evaluation. If there is more than one distributor, additional certificates will be issued for each distributor requested. (Please refer to the Halal Certification cost table on the website.) Fourthly, the KMF Halal Certificate is generally issued for each factory where the requested (applied) product is produced.

Fifthly, products that have the same raw materials, production process, and blending ratio as the applied product but differ only in their sales name (brand) are accepted as a single product (item). When requested through an official document, these products can be listed under the same certificate as the existing product name. (A photo or draft of the product's packaging is required for submission.) When requesting an official document, it must be sent to the 'KMF Halal Committee'. It must be proven that the products are the same, and the reason for the request, the name of the requested product, and the names of the additional products

must be accurately written in both Korean and English, along with the company seal and date, without omission. The costs for halal certification at KMF are outlined in the table below.

**Table 1. Halal Certification Costs at the Korea Muslim Federation**

1	Document review	1 Year	3 Years
		100,000KR W/Item	3000,000 KRW/item
2	Site Audit (By Factory)	1 Year	3 Years
		Seoul:300,000 KRW	Seoul: 900,000 KRW
		Gyeonggi: 400,000 KRW	Gyeonggi: 1,200,000 KRW
		Chungcheong: 500,000 KRW	Chungcheong: 1,500,000 KRW
		Gangwon, Yeongnam& Honam: 600,000 KRW	Gangwon, Yeongnam & Honam: 1,800,000 KRW
		Jeju and other islands: 800,000 KRW	Jeju and other islands: 2,400,000 KRW
3	Halal Certification	1 Year	3 Years
		1. Basic Halal Certification: 600,000 KRW / item	1. Basic Halal Certification: 1,800,000 KRW / item
		2. Blockchain Halal Certification: 1,100,000 KRW / item	2. Blockchain Halal Certification: 3,300,000 KRW / item
3	Certificate Reissue Fee / Additional Certification Fee	30,000 KRW When requesting distributors	per item additional
		1. When requesting the separation of the product	
		2. When requesting re-issuance due to other reasons	
		3. When requesting the issue of the KMF Halal Certificate as a paper	

Source: Korea Muslim Federation, 2025

According to the table above, the cost of halal certification at KMF depends on the type and duration of certification. According to data

obtained from the KMF Halal Committee’s website, there were approximately 527 products that were halal certified by KMF between 2022 and 2024. This represents a significant number of halal products in a country with a Muslim minority. Regarding the restaurant category, according to the Director of the Korea Tourism Organization (KTO), "there are several Muslim-friendly restaurants spread across all provinces in South Korea." These restaurants are classified into specific categories, as detailed below.

**Table 2: Categories of Halal Restaurants in South Korea**

No	Category	Description
1	Halal Certified Restaurant	The restaurant has received certification from the Korea Muslim Federation.
2	Self-Certified Halal Restaurant	The restaurant owner certifies that the food and beverages sold are halal.
3	Muslim-Friendly Restaurant	The restaurant provides halal food but still sells alcohol.
4	Muslim Welcome Restaurant	The restaurant serves vegetables and does not offer food or drinks containing pork.
5	Pork-Free	The restaurant sells meat products but does not serve pork.

Source: Korea Muslim Federation, 2025

The certification process applies to restaurants in South Korea and to exports of South Korean food products to Muslim countries. There is manual management of Halal Restaurant General Operations, specifically in the kitchen and cooking Utensils. (1) The kitchen is installed and arranged to control contamination from *najis and Haram in the menu and to allow a suitable flow* for the intended use. (2) The layout of the kitchen should include protection against infestation of pests and cross-contamination between operations, ensuring adequate personnel flow, good hygiene, and safety practices. (3) The flow from the food ordering stage to the menu cooking stage is operated to prevent cross-contamination. (4) The



workplace is designed to facilitate proper supervision of cleaning operations and food hygiene. (5) Appropriate sanitation management facilities are provided and maintained. (6) Kitchens are kept in reasonable condition to prevent the entry of pests and to eliminate potential breeding sites. (7) Pets and other animals are not allowed to enter the workplace.

*Secondly, General Hygiene Management.* Hygiene management and food safety are prerequisites for Halal Food Manufacturing. This includes personal hygiene, clothing, cooking utensils, and food storage. The Halal menu (cooking) cook shall take action to: (1) Inspect and classify food ingredients, cooking process, and storage before cooking. (2) Wastes are effectively managed. (3) Prevent excessive use of permitted food additives. All sanitary/safety conditions are implemented in accordance with the food safety management certificate (HACCP) recognized by the Ministry of Food and Drug Safety.

*Thirdly, Purchase and Material Management.* Animals can be classified into two groups: terrestrial and aquatic. All land animals may be used as Halal food except for the following matters: (1) Halal animals that have not been slaughtered in accordance with Sharia. (2) Serious levels of *Najis* animals, i.e., pigs, dogs, and their by-products. (3) Long sharp fangs or molars used to kill prey, such as tigers, bears, elephants, cats, monkeys, etc. (4) Predatory birds having claws or looting, such as eagles, owls, etc. (5) An animal containing pest and toxic substances such as rats, cockroaches, centipede, scorpion, snakes, wasps and other similar animals. (6) Living things considered repugnant, such as teeth, fleas, etc. (7) Halal livestock raised deliberately and consistently in the *Najis*. However, other animals, such as donkeys and mules, are prohibited for consumption under Islamic law.

*Fourthly, Storage.* All Halal materials and menu stored, displayed, served, and served shall not be mixed with or contaminated with

HARAM material at all stages. If a substance is contaminated with a serious level of *najis*, remove the contaminant and wash it with a cleaning method suitable for Halal Use. *Fifthly*, providing a Menu (Serving). The Restaurant must develop a serving procedure to be managed within the restaurant.

The Muslim owner manages the Halal restaurant and maintains Halal certification, or forms a team of Muslim chefs responsible for ensuring the effective implementation of the Internal Halal Assurance System. In the absence of Muslim personnel, one of the personnel who completed the Halal Practitioner Training, conducted by the KMF Halal Committee, will be appointed as the HAS Team Leader. HAS Team members must ensure that sufficient resources are allocated for training on Halal Principles and their application, as well as for implementing the Halal Assurance System. Salam and Kervan are two of 14 restaurants officially Halal-certified by the Korea Muslim Federation.

Based on the interview, most restaurants in Korea are still classified as Self-Certified or Muslim Welcome. Many restaurants have not registered for Halal certification with KMF due to the considerable costs involved. Several Korean foods that have received Halal certification include Kimche Ramen, Samyang Ramen, Yukgaejang, Sutch Ramen, Hot Chicken Ramen, Hot Chicken Ramen Big Bowl, and Hot Chicken Ramen Cup. This certification was obtained from KMF on 31 December 2015.

### **Challenges in Halal Certification Policies in KMF**

As a country with a Muslim minority, South Korea faces several challenges in implementing halal certification policies. One of the main challenges is the limited number of human resources with the necessary competence in halal certification. According to a KMF member in an interview, the resources available to KMF for halal product certification remain inadequate. Therefore,

KMF collaborates with Muslim-majority countries such as Egypt, Indonesia, and Malaysia to send muftis to KMF for assistance.

Therefore, KMF collaborated with the Department of Islamic Development Malaysia (JAKIM - Malaysia) in July 2013, the Indonesian Council of Ulama (MUI - Indonesia), the Emirates Authority for Standardization and Metrology (ESMA - Saudi Arabia), and the Islamic Religious Council of Singapore (MUIS - Singapore) to achieve halal equivalence recognized in these countries. Additionally, KMF cooperates with the Standards and Metrology Institute for Islamic Countries (SMIC), an organization established to harmonize standards for Islamic law across 32 Islamic countries, including Saudi Arabia, Indonesia, Iran, Turkey, and Malaysia. All Korean foods labelled as halal can be distributed to these countries without any restrictions.

In the interview, he continued by stating that Korean Muslims are also sent abroad for further studies. KMF organizes trips for its officials to visit Muslim-majority countries to attend training sessions and learn about halal product certification. Additionally, according to the Chairman of KMF Busan in the same interview, KMF frequently invites scholars from Muslim-majority countries to provide balanced perspectives and to address and rectify negative stereotypes about Islam. KMF undertakes these efforts to make it easier for the South Korean public to accept Islam, thereby garnering support for halal certification policies. This poses the most significant challenge for KMF in halal certification, as human resources are crucial to the process. This is especially significant given the importance of halal and haram matters in Islam.

An interview with a KMF official also revealed that KMF faces difficulties in monitoring halal certifications issued by restaurants (self-certified halal restaurants). Only a small fraction of restaurants have been officially certified by KMF (halal-certified restaurants). This presents a challenge that must be addressed. Externally, challenges also arise from South Korea's cultural context. South Korean culture has a habit of consuming alcohol (soju) in its daily activities. Additionally, pork is a popular dish among South Koreans. Such cultural practices inevitably impact the halal certification policy in South Korea.

### **Discussions of Halal Legality and Certification in KMF South Korea**

Based on the above discussion, several points can be discussed regarding South Korea's efforts in the halal industry. Firstly, the institution authorized to conduct halal certification in South Korea is the Korea Muslim Federation (KMF), which operates through its dedicated halal committee. A similar arrangement exists in Japan, where private institutions or Muslim community organizations also manage halal certification. Several prominent halal certification bodies in Japan include: (1) the Japan Halal Association (JHA), which is recognized by several Muslim-majority countries; (2) the Nippon Asia Halal Association (NAHA); (3) the Japan Islamic Trust (JIT); and (4) the Muslim Professional Japan Association (MPJA).<sup>23</sup> In Japan, halal certification is voluntary and primarily driven by the demands of domestic and export markets, particularly targeting Muslim-majority countries.<sup>24</sup> The government does not mandate it, but it serves as a strategic initiative to support exports and attract Muslim tourists. A similar situation is found

<sup>23</sup> Zulifan Rasam et al., "Fiqh Aqalliyah as a Legal Alternative to Halal Standardization in Japan as a Non-Majority Muslim Country," *Indonesian Journal of Islam and Muslim Societies* 14, no. 1 (2024): 177–202, <https://doi.org/10.18326/ijims.v14i1.177-202>.

<sup>24</sup> Shobichatul Aminah and Brisbania Ayu Saraswati Bhakti, "Multiculturalism in Japan Halal Tourism: Localizing the Concept of Halal," *Journal of Tourism and Cultural Change* 21, no. 3 (2023): 273–89, <https://doi.org/10.1080/14766825.2022.2106788>.

in Australia, where halal certification is also non-mandatory. However, it plays a crucial role in the food industry, especially for products intended for export to Muslim countries. There are no national regulations issued by the Australian government specifically governing halal certification. Instead, the process is overseen by recognized private organizations. For export purposes, especially to countries such as Indonesia, Malaysia, and those in the Middle East, companies are required to obtain certification from halal agencies accredited by the relevant authorities in the destination countries.<sup>25</sup>

In Australia, the federal government, through the Department of Agriculture, Fisheries and Forestry (DAFF), plays a facilitation role in supervising the halal slaughter process for export purposes. Only slaughterhouses that have been officially approved and are subject to strict oversight are eligible to obtain halal licenses for exporting meat products. In contrast, within the domestic market, halal certification is not governed by specific national legislation. Instead, it is primarily driven by consumer demand and market dynamics, with regulation and certification managed by private halal certification bodies.<sup>26</sup>

In contrast to Australia and Japan, Thailand has established a nationally recognized halal certification system managed by an official body under the Central Islamic Committee of Thailand.<sup>27</sup> The certification process is regulated by the Central Islamic Council of Thailand (CICOT), which oversees the implementation of halal standards nationwide. Thailand's halal certification framework is highly organized, systematically integrated with national standards, and extensively utilized for export purposes.

Furthermore, Thailand's halal certification system is closely linked with the Halal Standard Institute of Thailand (HSIT), which plays a critical role in developing scientifically grounded national halal standards. The halal certification system in Thailand enjoys broad international recognition. It receives strong support from the Thai government, particularly in promoting and developing the halal industry as a key economic sector.<sup>28</sup>

In this context, the *Fiqh al-Aqalliyat* (Jurisprudence of Muslim Minorities) approach becomes particularly relevant for analyzing the Korea Muslim Federation's (KMF) policies and its flexibility in formulating halal standards. Developed by

<sup>25</sup> Noorul Huda Sahari et al., "Certification of Halal Meat: Exploring the Management & Production Environment in Malaysia and Australia," *Pakistan Journal of Life and Social Sciences (PJLSS)* 22, no. 1 (2024): 784–96, <https://doi.org/10.57239/PJLSS-2024-22.1.0055>; Syafril Wicaksono et al., "Maqashid Sharia Progressive: Anatomical and Transformational of Halal Institutions in UIN KHAS Jember," *El-Mashlahah* 13, no. 2 (2023), <https://doi.org/10.23971/el-mashlahah.v13i2.7370>; Imron Hamzah et al., "Legal Foundations for Inclusive Halal Tourism in West Java: Between Constitutional Principles and Practical Challenges," *Syariah: Jurnal Hukum Dan Pemikiran* 24, no. 2 (2024): 504–29, <https://doi.org/10.18592/sjhp.v24i2.15513>.

<sup>26</sup> Amarul Arief Mohd Shuhaimi et al., "Sustainable Career Growth for the Halal Professionals in

Malaysia and Australian Food Industry," *Journal of Islamic Marketing* 16, no. 5 (2025): 1328–48, <https://doi.org/10.1108/JIMA-03-2024-0125>; Abd Halim and Nurdhin Baroroh, "Pariwisata Halal: Studi Komparatif Hotel Syariah Di Yogyakarta Dan Bali," *Al-Manahij: Jurnal Kajian Hukum Islam* 15, no. 1 (2021), <https://doi.org/10.24090/mnh.v15i1.4602>.

<sup>27</sup> Zurina Shafii et al., "Halal Governance and Assurance: A Comparative Study Between Malaysia and Thailand," *International Journal of Islamic Economics and Finance Research* 1, no. 1 (2018): 20–31, <https://doi.org/10.53840/ijiefer5>.

<sup>28</sup> Mohd Saiful Anwar Mohd Nawawi et al., "The Emergence of Halal Food Industry in Non-Muslim Countries: A Case Study of Thailand," *Journal of Islamic Marketing* 11, no. 4 (2019): 917–31, <https://doi.org/10.1108/JIMA-05-2018-0082>.

Yusuf al-Qardhawi, this framework emphasizes that Muslims living as minorities in non-Muslim majority societies are granted dispensations and a more flexible interpretation of Islamic law.<sup>29</sup> This perspective is grounded in the classical Islamic legal principles of *mashlahah* (public interest) and *darurah* (necessity), both of which are central to the discourse on minority *fiqh*.<sup>30</sup>

The application of this approach reflects a form of contemporary *ijtihad* that responds to the specific social realities of South Korea, where Muslims constitute a tiny minority. Within this framework, KMF's role as a halal certifying body is justified not only by its adherence to Islamic legal norms but also by its ability to adapt to local contexts without compromising core Islamic values. As such, the minority *fiqh* approach provides a strong theoretical and practical foundation for KMF to function as an adaptive yet credible authority in halal certification.

Secondly, the crucial roles of the Korean Muslim Federation (KMF) and the Korea Tourism Organization (KTO) in certification and promotion underscore the importance of institutional collaboration in enhancing the quality of halal tourism products in South Korea, particularly given the country's limited understanding of Islam.

According to Scott (2008), institutions shape the behavior of organizations and social actors through internalized norms, regulatory frameworks, and shared cognitive structures. In the Korean context, institutional actors such as the Korea Muslim Federation (KMF) and the Korea Tourism Organization (KTO) play a critical role in establishing the legitimacy of halal tourism. In a society with limited public understanding of Islam, local institutions play a significant role in shaping

market perceptions, developing standards, and building consumer trust.<sup>31</sup> Consequently, collaboration between Muslim organizations, such as KMF, and state agencies, such as KTO, enhances the credibility of halal tourism in both domestic and international markets.

From the perspective of Ansell and Gash's theory of Collaborative Governance, which emphasizes joint decision-making among public and private actors to address complex shared goals, the partnership between KMF and KTO represents a cross-sectoral collaboration between the religious and tourism sectors. This partnership is particularly vital for addressing knowledge gaps and cultural sensitivities regarding Islam in South Korea. Such institutional collaboration facilitates the development of halal tourism products that are not only more authentic and of higher quality, but also better aligned with the expectations of the global Muslim market, despite Korea's limited Muslim demographic and social environment.

Thirdly, international considerations play a significant role in South Korea's decision to pursue halal certification, with the global growth in interest in halal products providing assurances of safety and high quality.

Based on World Society Theory, as proposed by John W. Meyer and colleagues, states adopt global norms, practices, and standards to enhance their international legitimacy, particularly in areas such as economic development, environmental protection, and food safety. Within this theoretical framework, South Korea can be seen as part of a broader world polity that increasingly embraces halal as a global standard associated with product safety, quality, and ethical consumption. The country's engagement with halal certification illustrates

<sup>29</sup> Yusuf Al-Qardhawi, *Fiqh Al-Aqalliyat al-Muslimah: Hayat al-Muslimin Fi Mujtama' Ghayr Muslim* (Maktabah Wahbah, 2001).

<sup>30</sup> Taha Jabir Alalwani, *Towards a Fiqh for Minorities: Some Basic Reflections* (International Institute of Islamic Thought (IIIT), 2010).

<sup>31</sup> Petra Đurman, "W. Richard Scott: Institutions and Organizations: Ideas and Interests," in 11 (2011).

how global cultural norms influence national policy and institutional behavior.

Fourthly, South Korea's application of Joseph Nye's soft power concept through halal certification demonstrates a strategic effort to enhance its global image and advance its national interests, notably by bolstering its economic position.<sup>32</sup> In South Korea, the strategic use of soft power through halal certification, the promotion of halal tourism, and the development of halal products reflects a deliberate effort to enhance the country's global image as a Muslim-friendly destination and to expand its economic influence in Muslim-majority markets. These initiatives signal South Korea's growing awareness of the halal sector as a gateway to increasing its competitiveness and visibility in the global economy.

From the perspective of *Fiqh al-Aqalliyat* (Jurisprudence of Muslim Minorities), this phenomenon also carries significant implications for the local Muslim community in South Korea. As a religious minority, Muslims face ongoing challenges in preserving their Islamic identity, particularly in areas such as halal food access and the freedom to perform spiritual practices. The *Fiqh al-Aqalliyat* framework advocates for wise and context-sensitive adaptation to prevailing socio-political realities, while simultaneously encouraging active engagement by Muslim minorities in bringing Islamic values into dialogue with the broader public sphere. In this sense, the growing recognition of halal in Korea not only serves economic and diplomatic goals but also contributes to a more inclusive space for the religious expression and visibility of the Muslim community.<sup>33</sup>

The South Korean government's support for halal certification, although primarily driven by economic interests and cultural diplomacy as part of its soft-power strategy, can be interpreted positively through the lens of *fiqh al-Aqalliyat* (Minority Jurisprudence). Such support provides greater opportunities for Muslims in South Korea to practice their religion more freely and securely, particularly by facilitating access to halal products and increasing public recognition of their religious identity. From this perspective, the state's involvement contributes to a more accommodating environment for Islamic practice within a non-Muslim majority society.<sup>34</sup>

However, *Fiqh al-Aqalliyat* also emphasizes the importance of maintaining religious authority within the Muslim community itself. Institutions such as the Korea Muslim Federation (KMF) play a critical role in ensuring that halal certification remains grounded in authentic Islamic legal and ethical standards. This serves as a caution against the instrumentalization of halal certification solely for political or economic purposes, without adequately reflecting the normative and spiritual dimensions of sharia. In this regard, the partnership between the state and Muslim institutions must be balanced to ensure both legitimacy and religious integrity.<sup>35</sup>

Fifthly, the substantial halal market opportunities motivate South Korea to enter this market and boost food exports. Additionally, international cooperation, such as the memorandum of understanding with the United Arab Emirates, and the development of halal infrastructure and Muslim-friendly tourism, reflect concrete

<sup>32</sup> Joseph S. Nye, *Soft Power: The Means to Success in World Politics* (Public Affairs, 2004).

<sup>33</sup> Al-Qardhawi, *Fiqh Al-Aqalliyat al-Muslimah: Hayat al-Muslimin Fi Mujtama' Ghayr Muslim*.

<sup>34</sup> Taha Jabir Al-Alwani, *Towards a Fiqh for Minorities: Some Basic Reflections* (International Institute of Islamic Thought (IIIT), 2003).

<sup>35</sup> Zulkifli Hasan, "Institutionalization of Halal Certification in Muslim-Minority Countries: A Comparative Study of the UK, Japan, and South Korea," *Journal of Halal Industry and Services* 1, no. 1 (2018): 22–30.



steps to support the growth of the halal industry and attract Muslim visitors, particularly in the context of international events such as the PyeongChang Winter Olympics 2018. These points can be summarized in the following table.

**Table 3: The Summaries of Halal Certification In KMF South Korea**

Point	Description
Role of KMF and KTO	KMF and KTO are crucial in certifying and promoting halal tourism in South Korea, addressing the country's limited understanding of Islam.
International Considerations	Global growth influences South Korea's pursuit of halal certification and interest in halal products, driven by concerns about safety and quality.
Application of Soft Power	South Korea employs halal certification as a soft power strategy to enhance its global image and advance its economic interests.
Halal Market Opportunities	The expanding halal market encourages South Korea to increase food exports and seize new economic opportunities.
International Cooperation and Infrastructure	Agreements with the UAE and the development of halal infrastructure are intended to support the halal industry and attract Muslim visitors, including for events such as the PyeongChang Winter Olympics.

Source: Korea Muslim Federation, 2025

In light of William D. Coplin's theory on foreign policy decision-making, which

includes three considerations: foreign political conditions, economic and military capacity, and the international context.<sup>36</sup> South Korea's decision to undertake halal certification and labelling is influenced by its financial capacity. South Korea's economic decline in the global context led the country to develop strategic policies to boost its economic interests since 2009. This strategic move entails the certification and labeling of halal products to access new markets and enhance its financial standing.

In the international context, the halal food market represents a significant global opportunity.<sup>37</sup>, which South Korea aims to tap into. By enhancing the quality of its food products through halal certification and labelling, South Korea creates greater opportunities to market its products in Muslim-majority countries.<sup>38</sup> In the long term, this opportunity to market halal food products will positively impact South Korea's national interests by boosting its export sector, particularly in the food industry, which has not been a primary focus in Korea's export industry in previous years.<sup>39</sup>

It is relevant to the national interest theory, as outlined by Jack C. Plano and Roy Olton.<sup>40</sup> South Korea aims to transform its food industry into a new industrial engine that can enhance its economy. To achieve this national interest, South Korea is working to boost its food exports through halal certification

<sup>36</sup> William D Coplin and J Martin Rochester, *Foreign Policy Decision Making. Learning Packages in International Relations. Learning Package Two*, ERIC, 1971.

<sup>37</sup> Mingyu Park and Muhamad Aizat Jamaludin, "A Framework of Halal Industry Support System in Non-Muslim Country: Focusing on South Korea," *Journal of Halal Industry & Services* 2 1, nos. 1-14 (2018); Nur Aini Fitriya Ardiani Aniqoh and Metta Renatie Hanastiana, "Halal Food Industry: Challenges and Opportunities in Europe," *Journal of Digital Marketing and Halal Industry* 2, no. 1 (2020): 43-54.

<sup>38</sup> Han and Lee, "A Study on the Halal Food Market and Halal Certification for Korean Firm's Access to Halal Market"; Mohamed et al., "The Effect of Halal Supply Chain Management on Halal Integrity Assurance for the Food Industry in Malaysia."

<sup>39</sup> Md, "Investigation of the Factors That Influence Non-Muslims on the Purchasing Intention of Halal Food in Korea."

<sup>40</sup> Ernest E. Rossi, "Jack C. Plano," *PS: Political Science & Politics* 37, no. 1 (2004): 130-31, <https://doi.org/10.1017/S1049096504003907>; Coplin and Rochester, *Foreign Policy Decision Making. Learning Packages in International Relations. Learning Package Two*.



systems.<sup>41</sup> This strategy is designed to attract Muslim consumers worldwide. The implementation of halal certification, coupled with the development of food policies, represents a strategic move by South Korea to advance its food industry and attract foreign companies to operate within it. This government policy aligns with the growing market demand for halal food.

From the perspective of *Fiqh al-Aqalliyat* (Minority Jurisprudence), the context of South Korea, where public familiarity with Islam remains limited and economic pressures and competition in the halal market persist, opens space for contextual ijtihad by the Muslim minority. In such circumstances, Muslim communities in Korea are encouraged to adopt a realistic and adaptive approach, while remaining committed to the fundamental principles of sharia.<sup>42</sup>

*Fiqh al-Aqalliyat* underscores the need for Muslims living in non-Muslim majority societies to balance religious observance with the demands of their social and political environment. This includes taking into account the principles of *mashlahah* (public benefit), the objectives of sharia (*maqāsid al-sharī'ah*), and the specific socio-political realities in which they live. In the case of halal consumption, this perspective allows for flexible yet principled approaches that protect both religious identity and social integration, enabling Muslims in South Korea to navigate their minority status without compromising their core religious commitments.

In the face of growing global competition in the halal market, *Fiqh al-Aqalliyat* encourages Muslim minorities to leverage economic *da'wa* by offering halal products and services that not only comply with sharia principles but also integrate local innovations and cultural value. Such efforts can enhance the

appeal of Korean halal products in the international Muslim market, while preserving the authenticity of Islamic ethics and identity.

Therefore, the challenges faced by Muslims in South Korea are not merely obstacles, but also opportunities that reinforce the necessity of contextual ijtihad. Through this process, the minority Muslim community is positioned to serve as a strategic agent of social, economic, and cultural transformations. At the same time, *Fiqh al-Aqalliyat* provides a framework for maintaining Islamic identity and legal integrity within a broader vision of peaceful and constructive coexistence in a non-Muslim majority society.

## Conclusion

Despite being a country with a minority Muslim population, the South Korean government has shown considerable interest in the halal industry. This interest is driven by the increasing number of Muslim residents, immigrants, and tourists in South Korea. As a result, the government has initiated halal certification for products such as food and restaurants, aiming not only to ensure the availability of halal products but also to enhance the country's economy. The South Korean government's efforts to promote halal products include restaurant certification and the organization of expos. To support this certification process, the government collaborates with the Korean Muslim Federation (KMF). However, the certification process faces challenges due to cultural barriers, such as the widespread acceptance of alcohol in Korean society, and the limited resources available to KMF for halal certification. To address these issues, KMF partners with Muslim-majority countries, such as the United Arab Emirates, Indonesia, and Malaysia, and sends its staff to receive

<sup>41</sup> Nurulhuda Noordin et al., "Strategic Approach to Halal Certification System: An Ecosystem Perspective," *Procedia - Social and Behavioral Sciences*

121 (March 2014): 79-95, <https://doi.org/10.1016/j.sbspro.2014.01.1110>.

<sup>42</sup> Al-Qardhawi, *Fiqh Al-Aqalliyat al-Muslimah: Hayat al-Muslimin Fi Mujtama' Ghayr Muslim*.

halal certification training. These measures help ensure that KMF continues to play a vital role in halal certification in South Korea.

For future research, several areas warrant exploration to deepen understanding and enhance South Korea's halal industry. Studies should investigate strategies for integrating halal practices within South Korea's cultural context, evaluate the economic impact of halal certification on the food and tourism sectors, and assess the capacity-building efforts of the Korean Muslim Federation (KMF). Additionally, research should focus on understanding Muslim consumers' perceptions of halal products and services, conduct comparative analyses with other non-Muslim-majority countries that have successfully integrated halal certification, and track long-term trends in the halal market. Furthermore, examining the impact of international cooperation agreements, such as those with the UAE, on the development of the halal industry will provide valuable insights to refine certification processes and strengthen industry growth.

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