

SOUTH KOREA'S HALAL FOOD GASTRO-DIPLOMACY TOWARDS MUSLIM TOURISTS 2009-2022 (CASE STUDY: MUSLIM TOURISTS IN SOUTH KOREA)

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ABSTRACT

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South Korea is a country on the southern part of the Korean peninsula and the majority religion is not Islam. To worship or find halal food that is permissible for consumption by Muslims there is quite difficult. After the success of its cultural diplomacy in the form of Hallyu, in 2009 Korea also launched kimchi diplomacy and was quite successful, so that Muslim countries are getting to know Korean cuisine. Then, around 2014 Korea also developed halal food gastro diplomacy for Muslim tourists who traveled to South Korea. There are reasons that make Korea interested in building halal food diplomacy even though the majority of the population is non-Muslim. For this reason, through this paper the author has a research objective to analyze the factors that influence South Korea to develop halal food gastro diplomacy towards Muslim tourists. By using qualitative methods, this study found that South Korea developed halal food gastro diplomacy towards Muslim tourists to build good relations with Muslim countries, and improve the South Korean economy through tourism.

INTRODUCTION

South Korea is a country located on the southern part of the Korean peninsula. At first the Korean territory was not divided into two regions, but due to civil war due to ideological differences where South Korea, with its liberalism supported by the United States, was separated from North Korea which adhered to communist ideology with support from the Soviet Union / Russia.

South Korea has a population that adheres to a religion mostly Christianity, Buddhism and Confucianism, and many of them are even still non-religious. Islam is a religion that is a minority there. Only about more than 0.2 but not up to 0.5 percent or 150 to 200 thousand people out of the 50 million population of South Korea embrace Islam.

Because of this, it is only natural that there are many places and customs of Korean residents that are not in accordance with Islamic teachings. It's so difficult to find places that are usually used by Muslims, such as mosques, prayer rooms, halal restaurants, and so on. Then the habits of Korean people who like to eat pork with a famous menu called samgyeopsal, and drink soju, namely rice-based wine which contains around 20 to 50 percent alcohol also make it difficult for Muslims to find halal food and drinks. It can be

said that finding meat in Korea is as difficult as finding a mosque.

This makes it difficult for Muslim tourists from other countries to come to Korea. They find it difficult to carry out their prayers because of the lack of mosques and prayer rooms, and it is also difficult to find food and drink, because most places to eat in Korea do not have a halal label. So that even Muslim tourists are afraid and worried about tasting or buying food there. As a result, most of the Muslim tourists who visit Korea are only vegetarians with the most common menu that can be eaten is bibimbap, white rice mixed with vegetables, eggs, beef, and hot sauce. Not only restaurants, street vendors and supermarkets also rarely provide food that is labeled halal. Because the majority of the Korean population is not Muslim.

Many tourist attractions in South Korea are beautiful, many Korean dramas are in demand by people in many countries, including Muslim communities, as well as Korean music known as K-pop, making Muslim tourists want to visit South Korea. However, due to the limitations of things that support Muslim daily activities, Muslim tourists have to think again about visiting this ginseng country.

There is even a sad story from a Muslim tourist from Malaysia. This concerns the 'closed mosque' in Itaewon, Seoul, South Korea. At that time, he arrived at Seoul Station at 04.32 in the morning, followed by a trip to Yongsan Station to put his bag, then he headed straight to Itaewon Station and hoped to be able to perform the dawn prayer soon.

Arriving in Itaewon, he circled around looking for a mosque and could not be found, until he met a Korean woman. The Korean woman called the Itaewon mosque the Islamic Temple and pointed out the direction of the mosque. Upon arrival at the mosque, he immediately performed the morning prayer and read the holy verses of the Al-Qur'an. He had not finished reading the Al-Qur'an, suddenly a man from Korea came and told him to go out because the mosque was going to be closed. He was so shocked that he asked for a moment to finish the 37th verse of the An-Nisa letter that he was reading, but the person persisted in his stance to kick him out. Finally he came out with a sad and disappointed heart because he could not finish reading the Al-Qur'an (Mahaputra, 2016).

Not only foreign tourists, one local resident who converted to Islam also said that living life as a Muslim is not easy to do in Korea. This Korean convert is named Ayana Moon. She, who now lives as a Muslim woman wearing a hijab, admits that it is difficult to be a Muslim there because she is classified as a minority. Moreover, most of her family has no religion or adheres to atheistic beliefs, and they were initially against Ayana's decision. The reason is because when Ayana wore the hijab, she had difficulty getting a job because Koreans still thought the headscarf was strange. Therefore, Ayana's parents were very worried so they opposed Ayana's decision to convert to Islam (Wardhani, 2018).

South Korea, like other East Asian countries, is a homogeneous country in terms of the demographic ethnicity of its population. In contrast to the United States, whose population and cultural backgrounds are so plural. And also not like Indonesia which is full of SARA diversity. A visitor from another country, who, moreover, has different physical and appearance characteristics as well as a different culture, will look striking and different to the natives there. This was experienced by an Indonesian citizen who visited there, named Ummul Hasanah. When Ummul was studying for her master's degree at Chulalongkorn University, Thailand, she did a student exchange at Seoul National University, South Korea in 2011. She felt a strange, astonished and intense stare at her, because of the headscarf she was wearing. Apparently, understanding of religions other than Confucianism, Buddhism, and Christianity was not popular in South Korea at that time. In addition, Ummul also had to be careful in choosing food. Because the shops selling halal food at that time could only be counted on the fingers. An example is like in Ansan, because that area has many foreign workers, including from Indonesia. Ummul has frequently visited South Korea since 2011 until now, both for official assignments and just holidays. And he felt a lot of changes, especially those related to local people's acceptance of Islam and its adherents. One example, carrying out the worship of the holy month of Ramadan is quite easy and comfortable to do there, even though the majority of the population is not Muslim. Even though the time is longer, up to 16 hours, the cool temperature makes it easier for Ummul to fast. Ummul was not alone in fasting for Ramadan, because several friends from Egypt also fasted. Then, there are also many conveniences when breaking the fast and dawn. The environment is quite conducive to fasting with all its activities. Along with the large number of visitors from Muslim countries, such as Malaysia, Indonesia and Turkey, local people's knowledge of Islam is growing. The Veil Woman is no longer seen as strange by the local community.

Not only that, awareness of the importance of halal food is also growing. In fact, many South Korean businessmen see this as a good business opportunity, so many halal restaurants have sprung up in Korea, such as in Itaewon, Seoul. Moreover, supported by the increasing number of visitors from Muslim-majority countries. Now, halal food ingredients are easy to get. Apart from food, the number of mosques and prayer rooms is also increasing there, including on campuses and tourist attractions. Even mosques in Itaewon often disseminate information and Islamic teachings (Triadanti, 2017).

To this day, there are around 150 thousand Muslims living in South Korea, and 30 percent of them are native Koreans, while the rest are immigrants. Muslims with South Korean origin mostly come from highly educated circles and have received education abroad, especially in Islamic countries. They provide social support for newly arrived Muslims and are very active in spreading Islam in South Korean society. Meanwhile, Muslim immigrants are usually Middle Eastern Arabs. In 2012, the number of Muslim immigrants, both legal and illegal, was estimated at 113,266 people. Immigrants who come to South Korea are on average students who have settled and then become businessmen from the Gulf countries. However, there are also Muslims who only work as casual labourers, originating from Egypt, Sudan and others. The increasing number of Muslims in Korea is also caused by marriages between foreigners who are Muslims and native South Koreans. According to South Korean immigration data in 2012, as many as 140 thousand migrants living in South Korea were married. Of these, 4,687 are Muslims, although only about 302 migrants come from the Middle East. Foreign students who are Muslim also make South Korea a destination. The South Korean government has actively attracted foreign students' interest in studying and has provided scholarships to nearly 3,000 students since 2008. Then, many Muslim students have found jobs in South Korea after completing their degrees. They also establish positive relationships with local residents so that many native South Koreans know Islam and the cultural values of this religion (Tedjomukti, 2018).

However, there was a case some time ago regarding counterfeiting of halal labels on several food products made in Korea. These products are Samyang instant noodles (Kimchi and U-Dong flavors), Nongshim instant noodles (Shin Ramyun Black), and Ottogi instant noodles (Yeul Ramen). These products, which some time ago had entered Indonesia, were then re-tested by BPOM. And the result is that the product positively contains pork. BPOM also requested that the instant noodles imported by PT Koin Bumi be immediately withdrawn from the market. This is a special note for the Indonesian government to be more careful in accepting products, especially food from South Korea. Based on BPOM regulation number 12 of 2016 concerning Processed Food Registration, processed food containing certain ingredients originating from pork must include information in the form of the words 'Contains Pork' or a red image of a pig on the product packaging as information for consumers, especially for Muslims. (Debora, 2017).

It can be proven that products with the halal logo are difficult to find in Korea, because most of the food contains pork. South Korea is not a Muslim-majority country like Indonesia, that's why separating halal and non-halal products is not the focus of local government programs so that there are no restrictions on products related to halal and non-halal.

Of course this will affect South Korea's tourism income. Especially if you see that the number of people in the world who are Muslim is not small. From 2015 data, around 7.3 billion people in the world, Islam is followed by a population of 1.8 billion, equivalent to 24 percent of the global population, is ranked second after Christianity. (BBC, 2017).

South Korea has also begun to look at the halal product market. That's because Korea sees the market for halal products starting to increase and projections that the global halal food market in 2019 will reach 21.2 percent. In addition, the increase in Muslim tourists visiting the country has triggered Korea to increase food with the halal logo. Korea also established institutions responsible for giving halal labels or halal certification, namely the Korean Muslim Federation (KMF) and the Korea Halal Authority (KHA).

In fact, in mid-2017, the South Korean government recruited foreign students to become 'secret' agents in the halal culinary field through the Korea Tourism Organization (KTO). The tasks of the agents are to visit, try the menu, and secretly monitor several restaurants that have received halal and halal friendly certification in 2016, without the restaurant owners knowing. South Korea is a non-Muslim country, so the cuisine of this ginseng country mostly uses non-halal ingredients such as pork, wine and even animal blood. This causes Muslim foreign tourists to find it difficult to get halal food. If there are more restaurants with halal certification and halal friendly, it will increase South Korea's prestige in the eyes of these tourists. Then, the secret agents will be given 4 documents via email by the person in charge from KTO. One of the documents contains the restaurant's halal classification standard which consists of four categories namely Halal Certified, which means the restaurant has received certification from the Korea Muslim Federation; Self certified, where the restaurant owner certifies the halalness of the food and beverage products sold; Muslim friendly, which provides halal food but still sells liquor; and Pork-free, where the meat products sold are not pork. This activity is a continuation of the South Korean tourism program aimed at Muslim foreign tourists. In 2015 the South Korean government launched a digital application titled "Halal Korea" which contains information on the Qibla direction, the Al-Qur'an, mosque locations, halal restaurant locations, and scanners for halal product barcodes. For a list of halal restaurants in South Korea, Muslim foreign tourists can refer to the Muslim Friendly Restaurants in Korea book on the KTO website which displays profiles of 135 restaurants that are certified and halal friendly. All of the Korean government's efforts are a form of awareness of the importance of Muslim tourists for the advancement of tourism. With the increasing popularity of this country as a world tourist destination, especially because of its Hallyu, the number of Muslim tourists has also increased significantly. According to data from the KTO, as many as 190,000 Muslim tourists from Indonesia visited South Korea in 2016 and in 2017 it is predicted to increase to 250,000. (Nurmala, 2018).

METHODS

This study is based on qualitative research methods with primary and secondary sources. This paper was built on the basis of the author's interest in South Korean halal tourism, one of which is in the food sector, namely halal food. The

data source comes from primary data, namely the author made direct observations to Seoul, South Korea, in January 2020. The goal is to see firsthand the halal restaurants and halal food that are there. In addition, data was also obtained through secondary sources, namely finding references through literature studies, journals, articles, e-books, magazines, notes, transcripts, books, newspapers, minutes, agendas, and books. The author obtains information with the literature study method. By collecting references and literature related to South Korean halal food both through print and electronic media. The unit to be analyzed is regarding the factors underlying South Korea in its policy regarding halal food diplomacy towards Muslim tourists in South Korea. Data was collected starting in 2009 when kimchi diplomacy as gastro diplomacy was first launched by the South Korean government, up to 2022, but does not limit events at any time as long as the research is relevant.

RESULTS AND DISCUSSION

So far, there has been a lot of research that talks about South Korea, especially regarding its world-famous cultural diplomacy. Because of its cultural success, many researchers and academics are interested in researching it, especially regarding the reasons for its success and what steps were taken so that South Korea can spread its cultural influence to this extent.

In this study, the author will try to raise the issue of South Korean diplomacy. This time it's not about cultural diplomacy, but gastro diplomacy. Nor is it about kumchi diplomacy, but trying to switch to South Korea's newest gastro diplomacy called halal food gastro diplomacy. The problem to be examined is precisely the factors that influenced South Korea in launching halal food gastro diplomacy for Indonesian Muslim tourists. What is the real purpose or reason for the South Korean government to develop halal food as its gastro diplomacy, even though the majority of the population living in South Korea are non-Muslims.

In Mirwan's article (2018), entitled 'Effectiveness of South Korean Gastro-Diplomacy in Increasing the Number of Indonesian Tourists to South Korea in 2012-2017' it will be explained especially about how effective the use of gastro diplomacy is. Especially in increasing the number of Indonesian tourists to South Korea. And the time limit is from 2012 to 2017. Prior to that, we will first explain about practices in the field of tourism and also gastro-diplomacy. Next, we will analyze what factors underlie the practice of South Korean gastro-diplomacy to increase Indonesian tourists to South Korea, both the main and supporting factors. (Mirwan, 2018).

'Islamic Branding as Communication Strategy of Halal Tourism Promotion in Non-Muslim Country' written by Nisa and Sujono (2017) discusses how the South Korean government built a tourism brand with the concept of halal tourism to attract the Muslim market through food products in South Korea. South Korea is known throughout the world because of the worldwide entertainment industry or Korean pop culture. This paper will analyze Islamic brands as a communication strategy in promoting halal tourism in non-Muslim countries. (Nisa, 2017).

The next research is entitled 'South Korean Halal Tourism Trend' by Kusumaningrum, Fairuz, Putri, and Amalia (2017). This paper aims to explain the factors that underlie South Korea's interest in implementing Muslim-friendly tourism policies amid protests by the church. Which will be discussed a lot about the trend of halal tourism in South Korea (Kusumaningrum, 2017).

Analysis of the dynamics of the development of the gastrodiplomacy strategy carried out by the South Korean government through a program called Global Hansik has produced evidence that the Global Hansik Program has had an impact on improving the South Korean economy. It is marked by an increase in the number of exports and the growing number of markets for Korean agricultural and food products, especially in Southeast Asia. Global Hansik as Korea's soft power that takes advantage of the success of Hallyu and Korean traditional culture itself. In contrast to Japan, even though gastro diplomacy is one of the Korean public diplomacy strategies there, it actually triggers conflict between East Asian countries (kimchi war) due to negative sentiment between the two. South Korea's claims of Hansik culture were also one of the triggers (Kurniawan, 2015).

Hallyu or also known as the Korean Wave or Korean Wave, is considered sufficient to compete with Bollywood and Hollywood in the field of culture in the international world. Not only music and films, Korean dramas and culinary are also tools that have contributed to the spread of Korean culture throughout the world, including Indonesia. The Korean web drama entitled Lunch Box aired on Youtube in 2015 in the 2015 K-Food Fair account. This drama has advantages such as taking themes that have Islamic elements. The Islamic element lies in the theme of halal food against the backdrop of a Korean country where the majority are non-Muslims. It is called excellence because Korean dramas rarely raise themes that contain Islamic elements. However, in this drama, it discusses aspects of halal food, starting from the process of selecting ingredients, making them, to serving them, which are truly adapted to halal standards in Islamic law. (Nafisah, 2018).

Other articles talk about the Influence of Artificial Intelligence to Support Halal Tourism Policy in South Korea. This study focuses on the influence of Artificial Intelligence in the form of application (software) supporting South Korea's halal tourism policy. Specifically, this study analyzes the types of correlations between the software and the implementation of halal tourism policies in South Korea. This illustrates the influence of the application on users as Muslim tourists in South Korea (Ajeng Puspa Marlinda B. C.-F., The Influence of Artificial Intelligence to Support Halal Tourism Policy in South Korea, 2021).

Next, the article finds about 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. Specifically, it analyzes various factors supporting halal tourism in South Korea, despite being a non-Muslim majority country. 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 (Ajeng Puspa Marlinda B. C.-F., South Korea's Halal Tourism Policy - The Primacy of Demographic Changes and Regional Diplomacy, 2021).

Halal tourism is a tough task for the tourism industry because there is a difference between the demands of non-Muslim and Muslim tourists. The supporting facilities that must be met are different. So that in its application, for a country with a majority of non-Muslim population, this industry must also be able to adapt to its local residents. This paper aims to explore local perceptions of halal tourism in South Korea. It is also investigating the extent to which local residents are willing to buy certain types of halal products and services. Six main aspects were identified that illustrate local people's perceptions of halal tourism. This paper was created with the intention that the South Korean government can find the best way to raise awareness of its citizens in order to fully support the government's halal tourism policy which recently developed. This is new research in the field of halal tourism and destination marketing. It provides some original insights into the interactions between Muslims and non-Muslims. Insights must be of value to authorities, industry and academia in both the Muslim and non-Muslim world. The tough challenges faced by this halal tourist destination are mainly to equip local residents with a majority of non-Muslims for their understanding in fully supporting the government in running this industry (Ajeng Puspa Marlinda B. C.-F., 2020).

This study aims to investigate the opinion of a group of informants in Seoul – South Korea's foremost destination – on the possibility of developing a halal tourism policy that is closer to the wishes of Muslim customers, which is also in line with Islamic principles. This study shows that the idea is quite attractive, especially among Seoul tourism industry players and even the South Korean Government itself. Although the potential for halal tourism is recognized, its development is currently divided into three groups, namely, groups that support the development of the policy, groups that reject and groups who do not care about it. The research in this paper shows further developments from the studies that have been conducted in Djerba, Tunisia, that halal tourism carried out in Seoul, South Korea, has become a priority for the government through agencies/institutions/communities related to the halal industry (Ajeng Puspa Marlinda F. A.-F., 2023).

Muslim consumers are one of the rapidly rising market segments. Tourism staff should pay attention to Muslim needs. From there, the halal tourism model is increasingly echoed. The study finds that the role of airlines in promoting halal tourism consists of several things. This includes fulfilling Moslem-friendly airport facilities, providing Moslem-friendly airlines, equipping airlines with halal meals, achieving world halal tourism, putting halal tourism logos, increasing the digital service of Moslem-friendly airlines, and advertising in media. Although several previous papers have provided knowledge about airlines in halal tourism at a glance, there is a scarcity of research that has ever examined airlines as promotional vehicles in halal tourism as the main topic—the majority of research is limited to discuss airlines studies generally viewed from a halal tourism perspective (Ajeng Puspa Marlinda A. P.-F., 2023).

Gastro-Diplomacy

The potential that exists in gastro diplomacy, as stated earlier, is to open access to economic and political

cooperation. This potential begins when food or culinary is considered as the identity of a nation, a unit for uniting the nation, or as a status that refers to the concept of nationalism (Wilson, 2013). This can ultimately strengthen unity, especially in the political, economic and cultural fields. In other words, food is not only limited to how humans maintain life. Food has a story, and that story can be packaged and sold to other communities through frames (Baskoro, 2017).

Culinary, in the world of tourism, may no longer be something foreign. In fact, culinary has become a medium of diplomacy to attract local and foreign tourists to visit an area. This is also inseparable from the influence of the development of information media facilities that are widely used by the public to share information such as Instagram, Twitter, Facebook and so on. Along with the trend of tourism development in Indonesia, natural tourism is actually no longer the main media for tourists to visit, but includes various elements and one of the dominant elements is culinary. (Rahman, 2018).

Foreign Policy

Meanwhile, gastro diplomacy is also closely related to a country's foreign policy. Harper and Row (1973) argue that foreign policy is a point that facilitates the rise of the international system into the domestic arena and where domestic politics is transformed into international behavior (Watson, 1982). Foreign policy is a strategy or plan developed by a decision maker to deal with other countries. Then in terms of South Korea's foreign policy, which becomes a plan or strategy carried out by the decision maker, in this case the South Korean government's plan to attract foreign tourists from Muslim countries through its halal culinary so that it will also facilitate relations with other Islam countries.

Furthermore, through South Korea's gastro-diplomacy and foreign policy, they can take advantage of these various opportunities to achieve South Korea's goals and objectives as stated in their national interests. All of the foreign policy and gastro-diplomatic efforts of the ginseng country are carried out to facilitate the achievement of their national interests. Gastro diplomacy is part of South Korea's national efforts to achieve national development goals. And these two things, both South Korea's foreign policy and soft power, are part of pushing for one of South Korea's goals, namely increasing economic growth in achieving the welfare of its people.

Also, in carrying out gastro diplomacy directly by South Korea, it can have other benefits for their country. The benefit is to increase power in the presence of other countries. Next is to instill, develop, maintain and enhance South Korea's image in the eyes of the international world. So that these diplomatic efforts are also expected to attract the interest of other nations to visit or cooperate with South Korea.

Jack C. Plano and Roy Olton argue that "Foreign policy is a strategy or planned course or action developed by the decision makers of a state vis a vis other states or international entities, aimed at achieving specific goals defined in terms of national interests" (Olton, International Relations Dictionary, 1969). The point is that foreign policy is a strategy or planned action made by decision makers in a country aimed at other countries or international entities, which aims to achieve certain goals as part of the national interest. Foreign policy also includes a dynamic process in

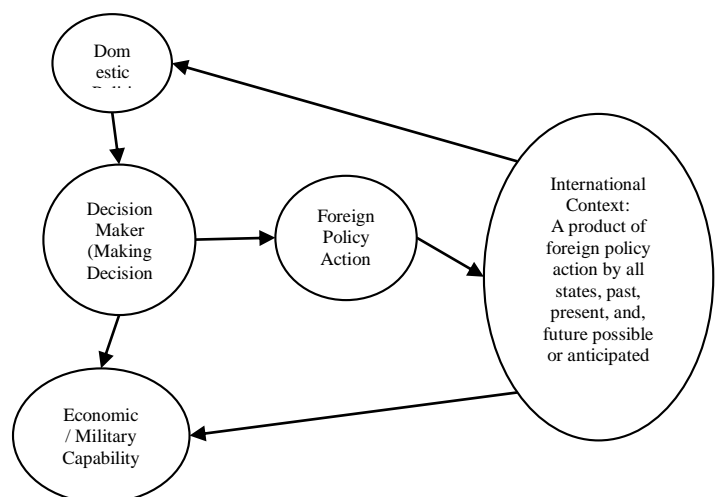
which this is done by setting interpretations in accordance with national interests in dealing with situational factors in the international environment which are not always fixed. This becomes a process of developing behavior and actions followed by efforts to achieve the implementation of its foreign policy lines (Olton, International Relations Dictionary, 1969).

William D. Coplin in his book entitled "Introduction to International Politics" sees that the concept of foreign policy decision-making is a form of mechanism for realizing and fighting for the national interests of a country by using international rules that have a relationship with aspects that influence each other, namely domestic politics, decision making, military and economic capability, and foreign policy acts (Couplin, 1992).

Coplin argued, if we question why the state behaves like that, then we must ask why the leaders of the country made such a decision. However, it is a big mistake to assume that foreign policy decision makers act without consideration. Instead, foreign policy actions are seen as the result of three considerations that influence foreign policy decision makers (Couplin, 1992).

This means that the decision makers in taking foreign policy actions are based on three considerations. These three things are the political conditions in the country, including cultural factors that influence the people; the country's economic and military capabilities, including geographical factors; and the international context, namely the position of a country in relation to other countries such as relations with the condition of the country which is the goal of foreign policy and also other related countries. These three considerations will be able to explain the reasons why a country establishes a foreign policy. Each preamble cannot represent the reasons for the existence of a country's foreign policy without other preambles. So that one consideration with another is interrelated which, when combined, can only be used to find out the purpose of a country in deciding a foreign policy.

Figure 1. Foreign Policy Decision Making Model William D. Coplin



Source: (William D. Coplin, 2003)

Chart explanation:

1. Domestic Political Conditions

A country's foreign policy is a condition that is created in a country, is a set of determinants that work influenced by several elements. These elements include the openness of a political system or the level of domestic security stability experienced by that system, the capabilities of interest groups (Interest Groups), as well as other factors such as the behavior of decision makers and the structure of international concepts. The political condition of a country largely determines the foreign policy products made by policy makers (Decisions Making) of a country and is able to encourage foreign policy aimed at fulfilling several domestic interests which generally include Preservations, Acquisitions and forms anticipatory.

Differences in the system of government adopted, such as democracy or autocracy, open or closed, are domestic conditions that are considered in making decisions. Then the stability of state security and domestic conditions are taken into consideration in making decisions. But keep in mind that domestic politics is only a set of considerations that work in the formulation of a country's foreign policy (Marbun, 2003). Coplin focuses his analysis on the relationship between foreign policy decision makers and domestic actors, who seek to influence their foreign policy behavior. Coplin gave the term policy influencers for parties who influence policy or decision makers. Decision makers determine national interests, set strategies and make policies or evaluate policies that have been implemented. In several countries, the state leader (President, Prime Minister, or King) is the dominant actor in decision making (Marbun, 2003).

Coplin also said that foreign policy contains a number of activities, namely general policies, administrative decisions, and critical decisions. Foreign policy which is general policy means a series of decisions, policy statements that are indirectly related to one another. Then, administrative decisions are made by lower officials regarding specific conditions which are limited by scope, space, and time. Meanwhile, crisis decisions usually involve special conditions that bring long-term consequences where participants feel threatened, limited by time and surprising (William D. Coplin, 2003).

Furthermore, in foreign policy decision-making there are three kinds of models, namely the democratic model, the pluralist model, and the ruling elite model.

1) Democratic model

This model is seen as a model that is dominated by the public, such as through the electoral process and representative institutions, either directly or indirectly. With the motto 'by the people and for the people', the government is only a representative of public opinion or mouthpiece of the people. However, there are things that are not proven from the statement above because many people do not vote, and officials cannot always understand public choices, or sometimes tend to ignore them. The democratic model is more difficult to apply because it tends to be naive compared to other policy areas.

2) Pluralist model

In the pluralist model, the majority of the public is not involved, uninformed, uninterested and not active in the decision-making process. Those with the most influence are interest groups. Decision making consists of bargaining and compromise among the allied centers of power. Decentralized power, distributed in several aspects, such as welfare, knowledge, and interests. Because it relies too much on empirical measures and behaviorism, while operating

under dubious and undemocratic normative assumptions, this model has received criticism.

3) Ruling elite model

This model explains the existence of a relatively small political elite who will use their power through policy choices to achieve their interests. The elite group sometimes consists of several wealthy families, sometimes in the form of what is called a military industrial complex, etc., which are usually conservative and will only agree to changes in policies that will benefit them.

Decision-making in the pluralist model has what are called "policy influencers" (interest actors that influence foreign policy). Policy influencers, according to Coplin, are domestic political actors in decision making who seek to influence foreign policy, which will go through a process of interaction with foreign policy makers. Between policy influencers and decision makers have a relationship that requires each other. Policy influencers need decision makers to facilitate their demands to be decided into a policy, while decision makers need policy influencers as a source of support for them, which can be in the form of people's support in general elections, finance from businessmen, the loyalty of their armed forces, and so on. Policy influencers are a source of support for strengthening certain regimes in a country to make their position more certain and the policies taken are right on target so as to strengthen their legitimacy. Policy influencers are divided into four types according to Coplin:

1) Bureaucratic influencer

Various individuals and organizations within the government's executive branch that assist decision makers in formulating and implementing foreign policy. They have direct access to decision makers by providing information to them as well as carrying out foreign policies that are decided. Then bureaucratic groups become very influential if they are members of the decision makers.

2) Partisan influencer

A group that aims to interpret people's demands into political demands related to government policies. This group seeks to influence policy by pressing the authorities and providing people who can play a role in decision making. For example political parties in a democratic system.

3) Interest influencer

A group of individuals who have joined together because they have the same interests, which are not yet broad enough to form the basis for party group activities, but are urgently needed to dedicate resources to gain support from other decision makers. They use several methods to build support for their interests. They usually launch campaigns by writing letters directed at decision makers, bureaucratic and partisan influencers. They also promise financial support or threaten to withdraw support. Interest influencers will play a role in criticizing foreign policy decision makers, if they do not play a role in determining foreign policy.

4) Mass influencer

Refers to public opinion, which is owned by the population which is considered by decision makers when preparing foreign policy which is formed by the mass media. Decision makers use public opinion not to shape foreign policy but to rationalize it. Opinions from this group are often taken into consideration by decision makers in formulating foreign policy (Marbun, 2003).

2. Economic and Military Capability

A country must have the ability to create the necessary capabilities to support its foreign policy, including the geographical factors that underlie defense and security. In making foreign policy, decision makers must consider the economic and military conditions, as well as the weaknesses of the country when preparing foreign policy. Economy and military are the internal strength of a country. Decision makers must balance their commitment and capabilities with understanding the limitations imposed by economic and military conditions (Marbun, 2003).

To determine the strength or weakness of a country's economy, it can be seen from the GNP (Gross National Product) per capita and a country's balance of payments, the capacity to use military force, the level of dependence on other countries and the internal stability of a country. Coplin divides countries into two categories by considering all the above factors namely, developed countries and underdeveloped countries. Developed countries have relatively high GNP, engage in international trade with varied production capacities, and well-trained conventional armed forces. Meanwhile, underdeveloped countries have relatively low GNP, economies that depend on other countries, and armed forces that are few and poorly trained. The difference in capacity between the two types of countries will also differentiate their foreign decision-making. Developed countries have the military capability to attack underdeveloped countries and are able to become countries where underdeveloped countries will depend economically. So if there is a war between the two countries, the chance for developed countries to win will be higher.

Economy and military are two variables that are related to each other. Coplin analyzes that military and economic factors in decision making were influenced by the behavior of medieval European kings. The two variables, namely economic and military strength, will be directly proportional, that is, if one of them increases, the other will also increase. If its economic strength increases, it will also increase its military strength. If the military capability is strong, it will be able to increase its economic prosperity (Marbun, 2003). So Coplin sees that the main capital of colonialism carried out by European countries against Asian countries is these two factors. With the initial goal shown by European trading companies, namely the economy, the motive behind it was tucked away, namely to conquer territory with the support of a stronger military force.

Then the Soviet Union and the United States were used as an example by Coplin when they were involved in an arms race in the Cold War. The economies of both countries are supported by the modern industrial sector, so that they are more capable of producing sophisticated military equipment compared to countries that still rely on the agricultural sector to support their national economies. Countries that have strong economic and military capabilities will be more active on the international stage.

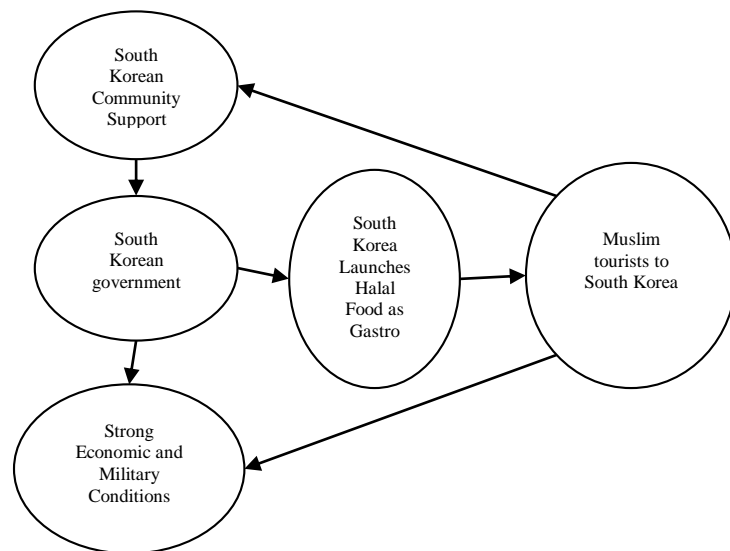
Specifically for the military field, there are three main criteria explained by Coplin, namely the number of troops, the level of training and the nature of the military equipment (Marbun, 2003). These three criteria will be able to distinguish the military strength of one country from another. Decision makers will be able to see which decision is most effective by referring to the three criteria. In other words, a country's economic and military capabilities can affect its bargaining position in the eyes of other countries. So that it will determine the attitude of other countries towards a

country's foreign policy. These two variables will also be able to influence the state's capability to put pressure on other countries to ensure the realization of national interests. The better the economy and military of a country, the more able it will be to balance national interests with its capabilities (Winarno, 2011).

3. International Context

Furthermore, in the international context, there are three important elements explained by Coplin in discussing the impact of the international context on a country's foreign policy, namely geographical, economic and political. The international environment of each country consists of the location it occupies, as well as the economic and political relations between these countries and other countries in an international political system, including in the economic and political fields. However, the geographical factor plays a more important role, being the main one in the creation of cross-country organizations such as the European Union, NATO, ASEAN, and others, so as to create political and economic relations among member countries. The international context will also explain the behavior of a country towards other countries, and map out which countries are friends and which are enemies. According to Hans J. Morgenthau that every country has a certain relationship with the international environment which it defines as a set of objective national interests (Marbun, 2003). This national interest will certainly determine the foreign policy of a country.

Figure 2. Interaction between Factors in the Foreign Policy Decision-Making Process According to William D. Coplin



The explanation of the chart is:

1. Support from the people of South Korea shows the domestic political condition
2. The South Korean government is the decision maker
3. Economic and military conditions that are quite strong are their economic and military capabilities
4. South Korea launched Halal Food as gastro diplomacy is an act of foreign policy decision making

5. Muslim tourists visiting South Korea show an international context

From the chart above it can be explained that Muslim tourists in the world do not always visit Muslim-majority countries, one example is coming to South Korea. The reasons are varied, but mostly due to the success of cultural diplomacy which has become Korea's foreign policy since 2002. The rise of Muslim tourists who came made the Korean government decide to launch Halal Food as its gastro diplomacy. This is due to several things such as the support of the people of South Korea with the economic and military conditions of Korea which are quite strong. It can be concluded that the chart mentions three considerations that determine the decision maker in carrying out foreign policy actions, namely domestic political conditions, economic and military capabilities, and the international context. Or the South Korean government in launching Halal Food as its gastro diplomacy is determined by three considerations, namely the support from the South Korean people, strong economic and military capabilities, and Muslim tourists who come to visit South Korea.

National Interest

In making the decision to launch halal food as gastro diplomacy, South Korea certainly has the goal of achieving national interests. National interest is defined by Paul Seabury descriptively and normatively. Descriptively, the national interest is a goal that must be achieved by a nation regularly through government leadership. Meanwhile, normatively national interest is a collection of ideals of a nation that it tries to achieve by dealing with other countries (Seabury, 1963).

In terms of national interest, descriptively the South Korean government is trying to make Halal Food a tool in achieving what is their goal. Where if it is understood normatively, this is also referred to as a collection of ideals from South Korea which are trying to be achieved through its relations with other countries, one of which is by holding halal food for Muslim tourists from Indonesia.

This action is expected to have a positive impact on South Korea. Apart from being able to increase its image and power in the international world, especially Indonesia, by building good relations with Indonesia as one of the big countries, and with Halal Food as its gastro diplomacy, the South Korean government also hopes that this will have an impact on improving the country's economy. So that it can be said, this policy has also penetrated into other fields, such as the economic, socio-cultural, tourism, political, and so on for South Korea.

Gastro diplomacy utilizes various culinary aspects that are considered to be able to introduce a country's culture through its special food. The purpose of holding South Korean Halal Food gastro diplomacy is to influence public opinion or in this case, the public opinion of other countries to support a South Korean foreign policy policy.

The concept of national interest according to Jack. C. Plano and Roy Olton, "The fundamental objective and ultimate determinant that guides the decision makers of the state in making foreign policy. The national interest of the state is typically a highly generalized conception of those elements that constitute the state's smart vital needs" (Olton, International Relations Dictionary, 1967). The point is that national interests are very important goals to be achieved in relation to the things that a country aspires to because that

will be the basis for making decisions on a country's foreign policy. The national interest of a country is a general conception which is a vital necessity for the state to include the survival of the nation and state, (Jack C. Plano and Roy Olton, 1990).

Then. There are five important elements in the national interest which were also coined by Plano and Olton, namely:

1. Self Preservations
2. Independence
3. Territorial Integrity
4. Military Security
5. Economic Well-Being (Olton, International Relations Dictionary, 1967)

So that when linked to foreign policy, national interests become a reference for policy makers to determine a foreign policy decision-making in a country. Foreign policy is based on domestic politics, in other words domestic politics will be continued and extended through foreign policy and will be formulated in accordance with the country's national interests. National interests determine the survival of a country to survive, namely to protect physical identity, maintain the political economy, and maintain cultural identity in the international arena (Thomson, 2010).

CONCLUSION

This research suggests that after South Korea was successful with its kimchi gastrodiploamacy in 2009, they have made new innovations in the field of gastrodiploamacy. Starting around 2014, they began to develop halal food gastrodiploamacy, especially aimed at Muslim tourists traveling to South Korea.

In fact, South Korea has a non-Muslim majority population. However, they continue to develop halal food gastrodiploamacy. There are several goals of South Korea in carrying out this halal food gastrodiploamacy. The aim is to build good relations with Muslim countries and improve the South Korean economy through tourism.

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