

THE KOREAN WAVE PHENOMENA IN YOUTH AND HALAL INDUSTRY: OPPORTUNITIES AND CHALLENGES

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Abstract

Korean culture was caused by the Korean wave or Hallyu wave that entered and spread among young people in Indonesia. The halal industry is considered an industry that can answer their needs and desires in this era of the booming Korean wave. The purpose of this study is to determine the impact of the Korean cultural phenomenon caused by the Korean wave on the economic, social, and consumptive cultural aspects of the younger generation, and to analyze the opportunities and challenges for the halal industry in dealing with this phenomenon. The method in this study is the netnographic method carrying out data collection techniques carried out by observing online and observing the facts in the field. Other supporting data sources are obtained from literature studies, be it journals, books or articles, and other writings. The results of this study indicate that Korean culture spreads to all aspects of the life of the younger generation who behave consumptively due to the bandwagon effect, from food, and drink to fashion. Opportunities for the halal industry are halal food gastro-diplomacy, Korean halal festivals event and the use of online media. While the challenges include the legality of thrifting products, imported ingredients that are not halal, the low awareness of halal by the younger generation and the dualism in halal certification.

Keywords: Korean Wave, Consumptive Behavior, Halal Industry

Introduction

The phenomenon of cultural globalization from the State of South Korea has succeeded in influencing the international community in Asia, Europe, and America. It is said that K-pop or Korean pop culture has succeeded worldwide thanks to its promotion through mass media and social networks, this phenomenon is widely known as the *Korean Wave* or *Hallyu Wave* which means a wave from South Korea that provides a phenomenon through its country's cultural products in the form of music, movies, food, games, and also fashion. The Korean Wave phenomenon also impacts people in Indonesia (Pramadya & Oktaviani, 2021).

The globalization of Korean culture cannot be separated from the role of the media. The media brings Korean cultural values abroad and is one of the main supports for the success of the Hallyu movement or the globalization of Korean culture internationally (Silalahi, 2018). The media that played a big role in the spread of Korean cultural values at first was television, which showed Korean dramas. The success of television mediated the entry of Korean culture into Indonesia. It is undeniable that it has had a domino effect on music and film. The types of media that deliver Korean cultural products into the hands of Indonesian audiences are also increasingly diverse, of course, the most phenomenal is the internet. The internet can even be called the most influential media in the globalization of Korean culture because not many Korean films and music get a place in international mainstream media. This also applies in Indonesia.

Korean Wave or Korean Wave is a translation of the term (Hallyu) in Korean which means 'Han current'. "Han" itself refers to Hankook or Korea (Pramadya & Oktaviani, 2021). This term was created in the mass media from China where all this Hallyu came from. Hallyu is a phenomenon of the flow of Korean popular culture in the form of drama, film, and music (K-Pop) which started in allied countries (China, Taiwan, Japan) and Vietnam and eventually spread to other Southeast Asian countries until the first half of the year the 2000s. Even now Hallyu has expanded to not only refer to the flow of popular culture but also fashion, cooking, and other creative industries which can also be called Hallyu.

Meanwhile, many young people are found in Generation Y or millennials and Generation Z. Millennials are the generation born between 1977-1996, and the youngest is currently 26 years old. Millennials are a "technology literate" generation. The research results released by the Pew Research Center clearly explain the uniqueness of the millennial generation compared to previous generations. Compared to previous generations, what is striking about this millennial generation is the use of technology and pop culture/music. The life of the millennial generation cannot be separated from technology, especially the internet, entertainment has become a basic need for this generation (Purwandi, 2016.).

After the Millennial Generation came Generation Z, namely the generation with the highest proportion of the population based on the 2020 population census, namely 27.94% of the total population of Indonesia (BPS, 2021). Those who belong to this generation are those born in the range of 1997-2012 or aged 10-25 years (BPS, 2021). Generation Z is divided into two groups, namely those who are still in school and those who are starting a career in the world of work. Generation

Z is a new workforce in the world of work which was previously dominated by the Millennial Generation, Generation X, and some Baby Boomers (Purwandi, 2016.).

A survey conducted by Harris Poll shows that Generation Z is a creative generation, and they are digital natives (Supratman, 2018). They are the generation whose development coincided with the development of digital technology. This makes this generation inseparable from digital technology. Even so, another survey showed that employees aged 18 to 24, which is the age range for generation Z, mostly prefer to stop working rather than be unhappy (Sakitri, 2021).

In addition, young people are people who tend to be urban (Purwandi, 2016). The character of people who live in cities (urban) certainly has its characteristics when compared to people in rural areas (rural). Not only a matter of geographical differences, but also differences in mindset, attitude, and mentality. City people like something symbolic. The existence of differences in consumptive characteristics between young people causes differences in preferences in product selection. The younger class tends to start liking things that smell luxurious and follow trends, which then shift their choices to products that can accommodate this spirit of religiosity. The halal industry is considered an industry that can answer the wishes of the younger generation. The halal industry provides commodities that the market can devour, ranging from food to entertainment.

In Islamic law, halal is a term to denote something that is justified. Quoted from the Halal Food Authority, halal food is a term to denote food that is justified for consumption according to Islamic religious law. To prevent the Muslim community from consuming unclean and bad food, the Muslim community is required to consume food that has halal certification, which is a reference for whether the food is consumed by the Muslim community. Due to this fact, South Korea has implemented several policies related to halal food standards or halal tourism to attract Muslim communities (Kusumaningrum, et.al, 2017).

In essence, the emergence of Korean culture spread very rapidly in Indonesia and has caused many influences on society, one of which has an impact on the passion for watching Korean dramas, imitating Korean people's clothing styles (fashion), which then raises interest in food and drinks from other countries., this is in line with the many restaurants selling typical South Korean food and drink menus in Indonesia. Apart from that, it was found that there were lots of Korean-style clothes that were starting to be in demand and influencing young people in Indonesia, especially in urban communities. This was what then

made people start modifying the Korean culture, starting from foodstuffs, drinks, and even Muslim clothing to achieve acceptable standards. consumed by the Muslim community. However, what needs to be observed is the opportunities and challenges of the halal industry itself, considering that the halal industry is a new player in the global industry and business arena. This is important to ensure the survival of the halal industry itself, how can it take advantage of the booming youth so as not to be crushed by modernity in the digital era? This research seeks to find common threads between the Korean wave phenomenon that hit young people in Indonesia, as well as opportunities and challenges for the halal industry and business.

Methodology

This type of research is ethnographic research, which is a form of research used to investigate the Korean wave phenomenon on the internet and social media (Hadi, 2020). Then consumer behavior and the effect of the bandwagon on young people on the Internet are collected and analyzed using this method. Netnography is a branch of ethnography, namely the scientific study of people's habits and individual culture, which analyzes individual activities online via the internet, one of which is social media (Hadi, 2020).

Sources of data in this research are information from the internet, online news portals, and social media as well as other supporting data, namely literature, such as journals, books, and various other documents. The object of research is young people who are affected by Korean culture which is currently viral in society.

The data collection technique is to use observation of existing facts and online observations. The purpose of this research is to answer some of the problem formulations. To analyze the consumptive behavior of young people affected by the Korean wave and what are the opportunities for the halal industry to enter that culture.

Result and Discussion

Looking at the Korean wave that entered Indonesian territory, several cultural elements influence Muslim society in Indonesia, starting from food, and drink, to fashion. The author here sees the outline of these cultural elements, including.

Culinary Industry

The Hallyu phenomenon has also caused fans to hunt for everything that is closely related to Korea, this is evident from the increasing number of Korean restaurants and F&B (*Food and Beverages*) businesses in Indonesia, besides that it shows that culinary lovers are increasingly interested in Korean cuisine (Silalahi, 2018). Through Korean dramas, they also contribute to spreading their culture, one of which is food. This is commonly referred to as gastro diplomacy, which is cultural diplomacy through the cuisine of a country, in this case, Korean cuisine (Prameswari et al., 2022). In Indonesia, Korean food is now in great demand, including what we often find in dramas, such as Tteokpokki, Kimbap, Ramyeon, and Korean BBQ. Another food is corndog, which, if examined according to the MUI Fatwa, the name of the food will not get a halal certification, because it uses the name of a star which is unlawful for consumption (*Standarisasi-Fatwa-Halal.Pdf*, n.d.). There are even other products that are found in the community, namely Korean pistol, which is an imitation food that is originally Takoyaki which is originally from Japan, there are even other foods that are not Korean in origin, but they are in demand for public consumption they are labeled Korean, such as Korean martabak. Even though martabak is authentic food from Indonesia. The reason for the existence of Korean culture that influences Indonesian society is the existence of imitation culinary labeled Korean which only functions as an attraction and marketing of a product for consumers who buy it, in addition to ignoring the essential and authentic side of the product from Korea.

Not only food, but Korean cuisine also has an impact on the emergence of soju or wine, which is a fermented rice drink whose origin is alcoholic and intoxicating. However, in Indonesia, it is starting to be imitated so that it can be consumed by the Muslim community (Rahmayosa et al., 2022), especially by fans of Korean culture. therefore, in Indonesia, there are now non-alcoholic versions of soju or wine products. It can be said that this soju is halal in its content, although in the field several soju products have not received halal certification.

Thrifting

Thrifting comes from the word thrift which means thrifty. Thrifting itself is an activity of buying used goods which has become a consumption culture in this era. Over the past few years, the habit of hunting for used clothes, or what is commonly called thrift shopping, has become a popular phenomenon, especially among young people and the middle class (Hall & Chester, 2021). Initially, this thrifting activity began to be loved to save money on the need to buy clothes. It's not uncommon for people to find used clothes from well-known brands that are

still very wearable, but at quite low prices. Because of this, not a few also see business opportunities from this thrifting activity.

Many deliberately hunt for used clothes to be resold in online shops. The clothes resulting from thrifting are rebranded and beautified in appearance so that they can be resold at a higher price. However, this in the end also creates problems. The large number of thrift shop clothing resellers who charge high prices has sparked quite a long debate among connoisseurs. Not without reason, thrift shops shouldn't be expensive.

This habit has fueled the growth of the used clothing buying and selling industry. In addition, this thrifting phenomenon is mostly carried out due to the influence of Korean culture in fashion. Where many thrifting, shops import clothes from Korea or Japan. Many young people also follow Korean dress styles through thrifting, bearing in mind that sometimes the clothes that are sold are clothes that have well-known brands but have relatively affordable prices.

Today's modern society doesn't only see thrifting from an economic perspective, it doesn't only see used clothes as an alternative to meeting clothing needs at low prices. Now, people are also starting to see it from the side of environmental preservation. The clothing and fashion industry, especially fast fashion, has many negative impacts on the environment. These impacts include water pollution, the use of hazardous chemicals, and the large amount of clothing waste that has accumulated. In addition, the textile waste itself is a type of waste that is difficult to recycle. Therefore, thrift shop culture, which incidentally also promotes the spirit of reuse, is a good step to minimizing used clothing waste.

Aside from health factors, imports of used clothing are also considered to have the potential to weaken the local clothing industry. Especially the small and medium textile industry which is difficult to compete with imported used clothing due to price issues and well-known brands. it can be concluded that one of the main factors that sustain the thrift shopping ecosystem is the demand of the people themselves. Thrift shopping is a good habit when viewed from a certain side. However, the public must also be more careful and wiser in choosing the products to be used or purchased. Especially those related to government regulations that apply.

Young people who are mostly involved as consumers are the determinants of the sustainability of this industry. The community must also play an active role in creating a healthy industrial ecosystem for both consumers and local industry players. The thrift shop business is indeed quite promising, especially for resellers. However, these businesspeople must also begin to be

aware of their responsibilities as Indonesian citizens. Being wise in choosing products and not setting prices that are too high are simple steps that can be taken to help maintain the industrial ecosystem.

Korean Fashion (K-Style)

Since the Korean film industry has gained popularity overseas, the fashion styles of actors from Korean dramas have indirectly played a role in spreading Korean fashion trends. It can be said to be successful because now the Korean fashion style is rampant everywhere. Even online shops currently sell a variety of Korean clothing and accessories, and not only that, but the electronic products used by their idols are also role models.

Everything about Korea is getting popular, such as movies, dramas, music, cooking, and fashion. Korean drama was the cause of the start, the Korean Wave hit Indonesia and anesthetized Indonesian society, especially teenagers who were the main target. The best-selling Korean films and music in Indonesia have had a major impact on the fashion business in Indonesia. The trend of dressing in the style of ginseng country has become a role model for young people. A casual dress style, with attractive color choices, is the current trend. Teenagers are currently oriented toward Korean clothing.

Fashion style, which at that time only served as a way of dressing, has evolved into an indirect means of communication to show social status and social change among teenagers. This can be a positive point for teenagers to be more confident because of fashion. The way to dress and the choice of fashion are a benchmark for seeing the attitudes and behavior of today's teenagers.

Youth Consumer Behavior

People are very close to consumptive behavior, as previously explained that young people who belong to Gen-Y and Gen-Z are generations that are close to technology and social media, so they are also accustomed to buying and selling which is increasingly facilitated Through the internet (Purwandi, 2016). Based on various studies conducted around the world showing the unique characteristics of this GEN-Z. They are arguably the first generation who have known the internet since birth. Unlike the previous generations who were called digital immigrants, GEN-Z is the first generation who can legally and convincingly be called digital natives, generations who have been citizens of the world since birth. GEN-Z internet consumption is higher than in previous generations. A study conducted by the Refuel Agency which was published on adweek.com in December 2015 shows that GEN-Z prefers sites and social media that contain entertainment compared to the Millennial Generation.

Frequent interactions with the internet and social media create a consumptive behavior. Consumptive behavior in adolescents is no longer based on needs, this can be seen from aspects of their consumptive behavior. These aspects (Lestarina, 2017):

a) Impulsive buying

This aspect shows that a teenager buys behavior solely because it is based on a sudden desire or momentary desire, which is done without first considering it, not thinking about what will happen next, and is usually emotional.

Wasteful buying

Consumptive behavior as one wasteful behavior is wasting a lot of funds without realizing there is a clear need. Consumptive behavior also tends to mean waste which hurts the lives of adolescents. According to the view of the psychology of religion, religious teachings create norms that can be used as guidelines by adherents in behaving and behaving. These norms refer to the formation of personality and the harmony of social relations to fulfill obedience to the Supernatural Essence.

b) Seeking pleasure (Nonrational buying)

This behavior is carried out aiming to seek pleasure. One of the ways to look for is physical comfort which in this case is motivated by the nature of teenagers who will feel happy and comfortable when they wear things that can make them trendy. From the description above it can be concluded that a teenager's consumptive behavior can be influenced by several aspects that underlie this behavior, such as impulsive buying, wasting, and seeking pleasure.

Bandwagon Effect

Social media has a huge influence on social change among Indonesia's young generation today. One phenomenon that arises from the effects of using social media among the public is the bandwagon effect. The bandwagon effect is a psychological phenomenon that makes a person follow the trends, styles, attitudes, or behavior of other people. The resulting impact depends on the trend or influences around. The bandwagon effect usually doesn't have a serious impact if the aspects that are influenced are fashion, music, or culture. However, when emerging trends are health-related, jumping on the bandwagon can have serious and damaging consequences. Several factors can make a person behave in the Bandwagon Effect, namely (Djuna & Fadillah, 2022):

a). Group thinking

One's behavior can be formed from the environment. The existence of norms or pressure exerted by the people around them can trigger a person to be

entangled in the bandwagon effect. So, when someone doesn't behave, act, or style according to their environment, it can make it difficult for them to socialize. Because of this pressure, inevitably he must adapt. In addition, trends that are carried out by many people can also make someone "talkative" want to join in. For example, the trend of creating prank content that is in demand on social media, makes other people join in producing and uploading similar content for the sake of popularity.

b). The desire to be accepted in a group

The feeling of wanting to be accepted or recognized in a group can be one of the causes of the bandwagon effect. For example, people in this group own a particular brand of clothing. This can make you also buy similar clothing brands and be accepted in that group.

c). Fear of being ostracized

There may still be some people who look strange and ostracize (bully) people who don't follow trends. Now, sometimes, someone does the bandwagon effect so they don't receive unpleasant treatment or so they don't get ostracized. Another example of the rapid development of social media is online shopping and a consumerist society that makes the market in the digital era grow rapidly. The bandwagon effect can be utilized for the smooth running of e-commerce or better known as buying and selling online today.

Then why does the phenomenon of the bandwagon effect tend to be experienced more by teenagers or among young people? The Bandwagon effect tends to be experienced more by young people or generation Z, this is due to the high use of social media nowadays, especially in Indonesia. This is reinforced by existing data where according to a survey from Napoleon Cat, the age range of currently the highest social media users in Indonesia starts from the age range of 18-24 years (Afrizal, 2020). So, it's not surprising that currently there are so many young people who follow trends on social media.

Most young people have characteristics and thoughts that have not matured. The tendency of young people to behave or act without thinking in the long term is also one of the reasons why young people are more easily influenced by existing trends. The desire to find identity in young people also makes them try to be the same as other people because they are afraid of being ostracized, afraid of being different, and afraid of being left behind by others. This makes Generation Z more easily exposed to the influence of this lifestyle.

On the other hand, in an urban society that is closely related to the younger generation, social status is important. Visa in its 2012 research results

stated that career achievements symbolized by adequate houses and cars in the future will become symbols of social status in society. A successful career will increase the status in the eyes of society. This phenomenon can be observed in the surrounding community (Purwandi, 2016).

Another social implication is the fading of traditional cultural identity. The shift from rural to urban communities in the future will bring consequences for local cultural values. The shift from rural to urban society also means a shift from a monocultural society to a multicultural society. The urban millennials or youth groups will accelerate this shift process. Moreover, coupled with their open-minded character, local culture will quickly be eroded by modern culture.

Halal Industry Opportunity

Whatever definition is used to explain the phenomenon of the younger generation, there is one thing that cannot be denied, their number in the Asian region has grown very rapidly in the last two decades (The Asian Development Bank, n.d.). Indonesia itself is still a very potential market. Referring to the report published by Thomson Reuters and the Dinar Standard in 2018 shows that Indonesia is still a market, and not a player, especially when it is associated with the world halal industry (Thomson Reuters & Dinar Standard, 2018). Several opportunities for the halal industry to enter the Korean wave trend among young people include:

a). Gastrodiplomacy

In cultural diplomacy, the term gastro diplomacy is known, which is part of cultural diplomacy, namely through food or culinary. South Korea's gastro-diplomacy has attracted public interest in Korean culture. But along with the rapid growth of the Muslim population with the level of consumption of world Muslims, Korean food is causing concern about its halalness in Muslim countries and Muslim-majority countries. Most restaurants in South Korea serve alcohol and pork which Muslim communities are not allowed to consume food containing these ingredients (Safitri, 2021).

In Islamic law, halal is a term to denote something that is justified. Quoted from the Halal Food Authority, halal food is a term to denote food that is justified for consumption according to Islamic religious law. To prevent the Muslim community from consuming unclean food, the Muslim community is required to consume food that has the halal certification. This halal certification serves as a reference for whether the food is permissible for consumption by the Muslim community.

Based on this fact, South Korea implements state gastro-diplomacy through halal food which aims to attract the Muslim community by fulfilling Muslim food standards so that it can be accepted by countries around the world, both Muslim minority and Muslim majority countries, especially from Middle East, Malaysia, and Indonesia (Safitri, 2021).

A short drama entitled "Lunch Box" starring Korean actors and Indonesian actresses was used as a promotional medium for the 2015 K-Food Fair in Indonesia. Drama media is seen as very effective and influential for Indonesian people who enjoy Korean dramas, especially the title "Lunch Box". The aim is to introduce Halal K-Food to the people of Indonesia. Other promotions that utilize television media are a program on NET TV entitled "Wonder food" and the film "Forever Holiday in Bali" which is a series of promotions for South Korean specialties that are halal in nature (Prameswari et al., 2022).

b). K-Food Fair throughout the Halal Festival.

Held a K-Food Fair event aimed at publicizing Korean halal food by obtaining halal certification from Indonesia. This event involved the South Korean-Indonesian government, businessmen, and the public. This event has been around since 2015 to coincide with South Korea's halal food culinary diplomacy mission in Indonesia (Herningtyas, 2019). Besides that, there is a need for a K-Food Fair which must work together with the Halal Festival, where it is necessary to have an exhibition on Korean food or fashion that is Korean-based but halal in this Halal Festival. Because based on existing experience, the Halal Festival so far has only showcased local products, but there is no halal movement for food and drinks that are currently trending there, even though young people are also very reactive with fashion and culinary trends, or something that is currently busy in the market so that the halal industry is still lacking in keeping up with the times.

c). Taking advantage of the development of online media

Mind that now there are many food-beverage and fashion products with Korean labels, be it on social media, online shopping platforms, or in shops or small stalls in urban and rural areas, therefore MAFRA (Ministry of Agriculture, Food and Rural Affairs), KMF (Korean Muslim Foundation), and KHA (Korean Halal Association) need to work together with the Indonesian government to hold an online K-Food Fair. Using online shopping applications which feature several halal food products for the Indonesian people. In addition, MAFRA can use YouTube, Instagram, and Facebook channels under the Taste of Love K-Food account name to promote halal food through two-way communication. This utilization makes it

easy for Indonesian people to know and consume K-Food and the South Korean government can promote its culture (Adinugraha, 2021).

Apart from that, in response to the Korean wave trend which must be balanced with the existence of halal naturalization, you can set up minimarkets that provide South Korean products, especially halal food. In Indonesia, there are several minimarkets, such as Mu Gung Hwa, K-Mart, Hanil Mart, and New Seoul Supermarket. In addition, Korean halal food products are also distributed, Korean halal restaurants provide such as halal soju, halal ramyeon, halal kimbap and halal tteok-bokki, all of which Korean halal food is also owned by MSMEs in Indonesia.

Halal Industry Challenges

The huge market opportunity and potential of the halal industry when it is associated with young consumers as described in the previous section is not without obstacles. Several obstacles must be considered if you want to develop a halal industry among young people :

a). Fashion and food products are imported.

Korean products are imported products and of course, it is difficult to know their halal status, especially since thrifting products are products to minimize textile waste disposal. Quoting from the waste4change.com page, the clothing and fashion industry, especially fast fashion, produces many negative impacts on the environment. These impacts include water pollution, the use of hazardous chemicals, and the large amount of clothing waste that has accumulated. In addition, the textile waste itself is a type of waste that is difficult to recycle. Therefore, thrift shop culture, which incidentally also promotes the spirit of reuse, is a good step to minimize used clothing waste.

Even though it is in great demand by the public and is considered good for the environment, the thrift shop business in Indonesia is not entirely legal. This business, which is in great demand by resellers, apparently violates several regulations, one of which is the Minister of Trade Regulation Number 51/M-DAG/PER/7/2015 concerning the Prohibition of Importing Used Clothing because it is considered potentially harmful to health (Permendag No. 51/M-DAG/PER/7/2015).

The halal industry should be able to respond to this problem, through the Government of Indonesia, imported clothing must be able to detect its health, quality, and halalness so that it can be consumed and worn by the Muslim community. Considering that halal is good, it is not just a label but also shows the quality and hygiene of an item.

Another challenge is that Korean food-beverage products in Indonesia require a lot of original ingredients that must be imported. Like kimbab, ramen, and tteo-bokki, like it or not, the sauce must be accompanied by a lot of alcohol to prevent fermentation. If alcohol is not added, it can cause fermentation and can cause an explosion during air travel. For this reason, producers in Indonesia must make their sauces and ingredients to minimize the occurrence of these hazards. Ingredients and sauces must be made in such a way as to taste and look like the real thing so that they can be enjoyed by Muslim people who are fans of Korean culture. Even though the ingredients and food are not original and only imitations, to achieve halal certification, they must be.

Apart from that, Korean food and beverage producers in Indonesia find it difficult to arrange product licenses to obtain distribution permits and obtain halal certification. Many foods and beverage products also must change names, change the packaging to obtain halal certification, because most Korean product names are originally haram and contain alcohol such as corndog, soju, and Samyang which uses lard, all of which are contrary to the provisions contained in the MUI Fatwa no. 4 of 2003 concerning Standardization of Halal Fatwa. This is a contradiction because the product name is its branding to attract consumers and the Muslim community, while the name used is contrary to the MUI Fatwa, so it is required to change the name. Of course, this is a doubt and concern for manufacturers if changing the name, packaging and even the taste of their Korean products will reduce purchasing power and lose customers because they no longer feel the Korean element in these products. This is of course a separate challenge and problem for the Indonesian government and the halal industry in addressing this phenomenon.

b). Halal awareness and guidance for the younger generation

In addition, the demands of young people for product diversification have not been fully implemented by the halal food industry. Urban Muslims, especially young people, are very concerned about the development of culinary trends, bearing in mind that young people in Indonesia are classified as following trends in consuming something, as they prioritize the viral or brand side of a product, compared to the value proposition of Islam. This makes the halal food industry must be innovative in developing products and promotional strategies used. Not only in the food industry, but the Muslim fashion industry is also required to raise their standards, both in terms of design and product quality, so that they can meet the tastes of young people among young people. The principle is trendy and stylish but still affordable.

Furthermore, Indonesian halal food industry players are still not concerned or fully aware of the importance of halal certification, so they have not been able to seize opportunities amid increasing religious awareness among adolescents. Many big brands have entered the Muslim clothing industry but do not have a Muslim consumer base, so what they do seems to only take advantage of market gaps. A strong consumer base can help a brand to survive, so it is very important to build and maintain emotional bonds with customers, otherwise, product line cannibalization will usually occur because you have lost buyers.

c). Dualism between MUI (Indonesian Ulema Council) and BPJPH (Halal Product Assurance Organizing Body) in halal certification.

This is the final challenge for the halal industry, even though Law no. 33 of 2014 concerning Halal Product Assurance has been ratified and started to be implemented, this dualism is still visible (Hosen, 2022). Even though the halal certification mechanism has changed from MUI to BPJPH, the fact is that there is still a lack of synergy through the separate authorities of the two institutions. It can be seen that MUI has its own Halal Inspection Agency (LPH), namely LPPOM (Institute for the Assessment of Food, Drugs, and Cosmetics) to audit and test the halalness of a product. Meanwhile, BPJPH also has its own LPH through collaboration with several State Universities in building LPH and auditing a product's halalness. In addition, the Ministry of Religion (Ministry of Religion) through BPJPH has its information system for serving halal certification and checking halal products, the information system is called SIHALAL (Halal Information System). MUI is the same way, they have their website to check the halalness of a product, namely through the website halal MUI. The fact on the ground is that many Korean food products when checked for halal do not appear on the SIHALAL website but appear on the Halalmui website, or vice versa. Of course, this creates a sync between the Ministry of Religion and the MUI. Even though the solution is for food producers to check their products in both information systems, this dualism still creates problems.

Conclusions

The phenomenon of Korean culture, starting from the food and beverage industry, thrifting, and Korean style has spread to all aspects of the lives of young people who tend to be trendy and have quite high purchasing power. This culture is so persuasive that it causes changes in the consumer behavior of young people who are affected by the bandwagon effect and are also unconsciously moved by the capitalists. Meanwhile, opportunities for the halal industry to exist during this

phenomenon, such as the Korean government's gastro-diplomacy towards halal food, the Korean food fair policy through halal festivals, and taking advantage of developments through online media. In the process, the halal industry still encounters several challenges including, food and fashion products that are imported which encounter several obstacles. On the other hand, the halal awareness of young people is still low, for both producers and consumers. On the other hand, the demand for consumption in this society to be diversified by food and fashion products cannot be fully implemented by the halal industry. In addition, there is still a dualism in the halal certification mechanism between the MUI and BPJPH which creates a discontinuity in realizing halal product guarantees in Indonesia.

This research can be used as a further reference for field research because some of this research is still conceptual in nature and has not been based on the field. Because no one has yet analyzed the halal industry in responding to the Korean wave phenomenon among young people, it is hoped that this research will be useful for academics, lecturers, and students so that it can be further developed in other research that is actually and by existing factual conditions.

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