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The Dynamics of Halal Food Industry: A Comparative Analysis of Multiculturalism and Bureaucracy in South Korea and Indonesia (2014-2019)

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Abstract
This study identified a clear paradox in the halal food sector between Muslim and non-Muslim countries. It explored the surprising fact that despite being the country with the highest number of Muslims in the world, Indonesia lags behind in exporting halal food, while South Korea, a non-Muslim country, leads the market. This study offered a novel comparative analysis of the socio-cultural and economic dynamics shaping the halal food industry in Indonesia and South Korea, employing a multidisciplinary theoretical framework to enrich the discourse on global halal market development. Ibn Khaldun's theory on the role of immigrants in innovation, Max Weber's thesis on the spirit of capitalism, and Faisal Karim's role theory are integrated to investigate how these frameworks illuminate the contrasting policy approaches and economic outcomes in the two countries. Using a comparative research method focusing on the period 2014–2019, this study highlighted the intersection of multiculturalism in Indonesia and monoculturalism in South Korea, examining their respective impacts on policymaking and bureaucratic strategies in fostering the halal food market. The findings revealed that South Korea's inclusive immigration policies, driven by demographic challenges, have fostered greater efficiency and innovation within its halal market, enabling it to dominate despite its small Muslim population. Conversely, Indonesia, even its significant Muslim majority, faces bureaucratic inefficiency policy on halal certification, which hinder its potential to lead in the halal sector. The study concluded that South Korea's strategic use of inclusive immigrant policy and proactive economic rationality have been pivotal to its success, while Indonesia's fragmented policy framework has constrained its progress. This research contributed to the broader understanding of how religion, socio-cultural dynamics, and policymaking intersect with economic systems, offering practical insights for nations aiming to optimize their middle-power capabilities in the global halal food industry.

Keywords: *Global halal food, immigrant movement, comparative study, Indonesia, South Korea*

INTRODUCTION

The halal food industry has emerged as one of the fastest-growing sectors globally, underpinned by the significant market potential of the Muslim population. The global Muslim population is expected to reach 2 billion in 2025 and 3 billion by 2060, or about 25% and 30% of the world's population, respectively. Further, in 2019, Muslim food expenditure increased by 3.1% to $1.17 trillion from $1.13 trillion the previous year (A. M. Bashir, 2020; Shafaki, 2022). The halal industry has emerged as a significant sector, offering opportunities for both Muslim and non-Muslim stakeholders. Thus, the food industry, in particular, is a rapidly expanding field, driven by the growing demand for halal products (Nazerah et al., 2022).

Despite this global momentum, a significant research gap persists in understanding how cultural structures—multiculturalism versus monoculturalism—influence halal industry policies, particularly when comparing Muslim-majority countries like Indonesia with non-Muslim countries such as South Korea. While 87.2% of the Indonesian population has been identified as Muslims, halal food products bear considerable significance domestically in the country. Given this demographic fact, the critical need to export halal food may not be perceived as urgent. Furthermore, immigration trends dominate by Muslim approximately 80 million and about 25% of global population is Muslim (Pew Research Center, 2024).

Interestingly, the largest exporters of halal food—countries such as South Korea, Canada, and Australia—are non-Muslim-majority nations. Their success entering halal market reflects an acute understanding of the economic potential of this sector. These nations employ strategic policies, substantial investments, and efficient bureaucracies to position themselves as key players in the industry (Mabkhot, 2023; Nurrachmi, 2018). This raises critical questions: Why have Muslim-majority countries like Indonesia been slower to capitalize on this opportunity? What lessons can be learned from non-Muslim countries like South Korea, which have successfully established themselves in the global halal food market?

This research seeks to address these questions by conducting a comparative study of the halal food industries in Indonesia and South Korea, focusing on how cultural dynamics, bureaucratic policymaking, and economic strategies shape their approaches. The urgency of this research lies in highlighting the disparities between these two countries and identifying actionable strategies to bridge the gaps in Indonesia's halal industry development.

The analysis is structured into two primary sections: First, social-Cultural and Bureaucratic Policy-Making: This section examines how multiculturalism in Indonesia and monoculturalism in South Korea influence bureaucratic processes and policy outcomes in the halal sector. Second, Economic Systems and Bureaucratic Efficiency: The second section explores the role of economic approaches and bureaucratic efficiency in shaping the success of the halal food industry in both countries.

The theoretical framework integrates Ibn Khaldun's immigration theory, Max Weber's theory of bureaucracy and Protestant work ethic, and Faisal Karim's role theory. These frameworks provide a nuanced understanding of how cultural values, economic policies, and structural conditions influence the halal industry in Indonesia and South Korea.

Ibn Khaldun's immigration theory anchors on the proposition that immigrants have a dynamic contribution to societal development (Khaldun, 2005).[1] Indeed, he reasons these immigrants, coming from the bleakest of backgrounds, can contribute strength to develop new societies. Such an outlook explains why countries with very small Muslim populations, like South Korea, Canada, and Australia, have joined the bandwagon of major exporters of halal foods (Nurrachmi, 2018).

To Muslims, halal food is a need, and in non-Muslim countries, they're driven to make sure of its availability. Besides, developed countries, which have lower fertility rates, benefit from the demographic advantages brought by immigrants and the governments stimulate to facilitate all of those needs of immigration communities (Castles et al., 2005), including halal foods. That has brought opportunity that halal food is a very profitable market.

In South Korea, for example, the changing immigrant demographics around places such as Itaewon made its bureaucracies change policies in order to better accommodate the needs of Muslims regarding getting access to halal food (Kim, 2022). Then, the shift in demography has led the South Korean government to make a change in its policies and endorse halal products as export goods. The existence of a lively Muslim community necessitated the need for a halal food market and, therefore, South Korea has infused the effectiveness of halal standards in its food industry and exports policies accordingly.

By comparison, Indonesia takes for granted easy access to halal food, given the position of the country as the world's largest Muslim-majority state. It may be said that this ease breeds complacency and less innovation is observed in the making of new halal food items (Nur Kasanah & Rosita Novi Andari, 2024). Despite having the largest domestic market and a high consumption rate of halal foods, Indonesia has failed to enhance and modernize its processes regarding the halal certification and export market. The lack of dynamism and fragmented policy approaches are symptomatic of lost opportunities that could otherwise be captured when the massive economic potential in the halal foods sector is tapped.

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[1] It can be found in his book The Muqaddimah when he divides two stages of civilizations: Bedouin civilization and sedentary civilization. Immigrants are categorized as Bedouins since they share the same characteristics with Bedouins such as their struggle for necessities, survival, and independence. While sedentary people are the second stage of human civilization in which they have reached the comfort and luxury of life, however, it is also the decay of their civilization.

From those cases, the theory of bureaucracy by Max Weber, which articulates efficiency, predictability, and rationality, provides a handy framework to identify the differences in the ways that Indonesia and South Korea have regulated their respective halal food industries. In this sense, it must be pointed out that the Protestant ethic of Weber and his conceptualizations in terms of the impact of religion on economic behaviour can be contrasted seriously with Pancasila's ideology in Indonesia.[2]

The efficiency of the bureaucracy in South Korea apparently shows through the strategic approach toward the halal food market in the country. Together with clearly stated policy objectives and sound initiatives from the government, it supports a well-organized process for certification, systematic effort, and development for a wider market of halal food products. Efficiency may, in fact, be inferred within the Weberian rational bureaucracy perspective as systematic and transparent policies that ensure economic success.

On the other hand, Indonesia's food industry is marked by bureaucratic inefficiencies and a rather reactive policy landscape in terms of halal food. Further, the country's fragmented approach toward halal certification and the ensuing regulatory lacuna is a cause for slower progress and loss of economic opportunities. The Pancasila-based democratic economic system aimed at balancing economic and social interests has resulted in policies embracing the needs of the majority, which at times leads to negligence or the lack of focused policy attention towards specialized sectors like halal food.

Weber's theory also provides insight into the influence exerted by cultural values on economic behaviour. Pancasila, a communal value of Indonesians, strongly attaches much importance to togetherness and social harmony (Ketut & Adnyani, 2019; LU, 2022). While these values enhance social cohesion, they may not in every case support the spirit of entrepreneurship required for dynamic market sectors-for example, halal food. On the contrary, the Confucian values in South Korea are encouraged in merit and industriousness terms, which blends well with the nation's capitalist ethos and leads to a more typical and action-packed methodology of implementing economic growth.

From this understanding, this research paper also employs the role theory defined by Faisal Karim. Role theory explains how a middle power like Indonesia can maximize its structural and material interests behind the advocacy of a position or norm and how this can be extrapolated from its behaviour. Karim's role theory taps into insights into how countries like Indonesia and South Korea pursue their

[2] Even though in Max Weber's presentation of The Religion of China and Confucianism and Taoism has a negative correlation to the Protestant ethic and the spirit of capitalism, the current study conducted by other social researchers proves that there is dynamic Confucianism (see Seok-Choon Lew, Confucian Ethics and the Spirit of Capitalism in Korea: The Significance of Filial Piety) which in this thesis, modern society adheres to Confucianism begins to emphasize the importance of capitalism. Hence, it is not surprising that the rising of East Asia appears where countries in that region are concerned.

middle-power status in the global system, with perceptions of the domestic political conditions, historical experiences, and external expectations (Karim, 2018). This theoretical framework will be used to analyze the variation in the roles and behaviour concerning Indonesia and South Korea in pursuit of middle-power status, especially within the framework of the halal food industry.

It is explicit from these series of facts that the success of South Korea up to this point in the market has been because of its strategic use of inclusive immigration policies, greater efficiency and innovation within its halal market, enabling it to dominate despite its small Muslim population and proactive engagement with Muslim-majority countries. But even with its minuscule Muslim population, South Korea has utilised its cultural exports—such as K-dramas—along with its foray into producing and marketing halal-certified Korean cuisine to gain a foothold in the global halal market. These agreements with Muslim-majority countries, to date with the UAE and with several others, pursue a consciously devised policy of gaining forceful global influence to become a player in the field of halal.

Indonesia, though relatively well-positioned with its overwhelming majority of Muslims, has not been able to fully realize all aspects of becoming a successful middle power in the international market with respect to halal food. Bureaucratic inefficiencies and a lack of collective policy to date keep it from extracting fully the gains to be had from Indonesia's natural advantages. Indonesia has not followed any strategically designed direction for its wise decisions with regard to the great demand for halal food, not like South Korea. Thus, Indonesia missed chances to improve its position on the global scene, as well as in the global market.

METHOD

This research investigates the development trends in the halal food industry between 2014 and 2019 in Indonesia and South Korea. Indonesia, as a diverse and multicultural society, contrasts with South Korea’s relatively monocultural population, making this an ideal comparative study to assess the impact of socio-cultural and bureaucratic factors on the design and implementation of halal food policies. Other significant exporters of halal food—such as Brazil, the USA, Argentina, India, and Russia—lack South Korea’s cultural homogeneity and have therefore been excluded from this study. The research focuses on how mono- and multicultural dynamics influence policy-making in the halal food sector, using Max Weber’s theory of the spirit of capitalism to analyze the economic systems of both countries. Indonesia’s communal values, rooted in Pancasila, are juxtaposed with South Korea’s competitive material economy shaped by Confucianism. This study seeks to explore how these divergent economic ideologies shape the perceptions and exploitation of opportunities within the halal food industry.

The research focuses on two primary variables: socio-cultural factors and bureaucratic policymaking processes related to halal food. To enhance the clarity and credibility of this methodology, the research draws from specific data sources, including scholarly journals, policy reports, and ethnographic studies. Secondary data will be supplemented by archival research on halal food news, particularly those involving influential stakeholders such as MUI (Majelis Ulama Indonesia) and KMF (Korea Muslim Federation).

The rationale for selecting the 2014–2019 period is that it represents a critical phase for strategic policy developments in South Korea's halal industry, alongside Indonesia's intensified focus on Islamic economic policies. The methodology involves a structured comparison beginning with an analysis of the socio-cultural landscapes of Indonesia and South Korea, including their respective cultures, ethnicities, and traditional dietary values. This analysis is followed by an examination of the bureaucratic systems in both countries, focusing on the formulation of standards for halal food.

The comparative analysis extends to the regulatory frameworks of the two nations. While Indonesia has issued an Islamic economy masterplan through Bappenas, it lacks the structural regulation evident in South Korea. The comparison highlights how decision-making processes in these regulatory frameworks strengthen a country's position in the halal food sector. South Korea's strategy to position itself in the global halal food market through industrialization and capability expansion is critically evaluated, with an emphasis on identifying strengths and weaknesses in its regulatory framework.

The final section of the research examines the roles played by key institutions such as MUI and KMF, comparing their approaches to regulating halal food. The study reflects on the broader social implications of these debates and provides recommendations for improving halal food policies. By explicitly detailing the data collection process, analysis criteria, and justification for the use of a comparative approach, this methodology ensures a comprehensive and credible examination of the halal food industry in Indonesia and South Korea.

RESULT AND DISCUSSION

Indonesia – South Korea Socio-Cultural and Bureaucracy Policy Making in the Halal Food Industry

This section critically examines the socio-cultural and bureaucratic policymaking processes that shape the halal food industry in South Korea and Indonesia, integrating theoretical frameworks from Ibn Khaldun, Max Weber, and the middle power concept by Karim to highlight new insights.

South Korea's Strategic Embrace of the Halal Food Industry

South Korea represents a monoculture country compared to Indonesia. Nearly 99 per cent of the entire population is homogenous and the country has about 51,626 million people, a majority of whom are atheists (Federal Research

Divison, 2005; T. C. Lim, 2020). Its food ingredients include grain, beans, potatoes, wild greens, mushrooms, fish and clams, seaweed, green onion, garlic, chilli paste, ground red pepper, mustard, sesame, edible-perilla oil, vinegar, and salt-fermented seafood (K. M. I. Bashir et al., 2019; Chang, 2021). Still, since its soil is not fertile and only around 20% of the area can be used for agriculture, many of the dwellers organized their food in fermentation conditions, such as Kimchi, chilli, or soy paste.

In addition, South Korea faces infertility issues like many other developed countries. The South Korean fertility rate was estimated to be 1.23 in the year 2017 and reached an all-time low of 0.98 in 2018; this adds to the situation and number of representatives the halal food market has in South Korea (S. Lim, 2021). In this respect, since the 1990s, many immigrants have inflowed into and stayed in South Korea. The majority of immigrants come from Southeast Asia, Central Asia, and South Asia, which are Muslim countries. Later, since the middle of the 1990s, Muslims started to grow fast in the country. Based on the projection, in 2016, there were roughly 201,000 Muslims in South Korea; of this figure, 47,200 were South Korean Muslims, and the rest, 154,000, were Muslims from outside the country. This showed an increase of 1.5 per cent over the estimated figure of the previous year. From then onward, the number of people in South Korea looking for food bearing a halal certification continued to surge upwards. In addition, the number of international students who are Muslims enrolled in institutions of higher learning in countries with a Muslim majority increased a collective 44.6 per cent in Uzbekistan, 15.2 per cent in Indonesia, 10 per cent in Pakistan, 7.7 per cent in Malaysia, and 19.7 per cent in Bangladesh respectively (Denney & Green, 2021; Park & Lee, 2017).

To accommodate its immigrants, South Korea also adjusted its halal policy. South Korea has realised the possibility that exists within the halal food business as a result of the domestic context as well as the need for halal food. Then, it was declared in 2015 that halal food would be exported. When the nation has decided to prioritize the halal industry, they intend to build an infrastructure centre, a poultry slaughterhouse, a production facility, a halal certification standard, and a domestic institution that will provide guidance, as well as halal industry lectures and professional training. In addition, the government has devised plans to increase competitiveness (Seo, Park H. & Lee Youngmin2017).

As part of a nationwide campaign to promote Korean culture, dishes of Korean cuisine that have been given the Halal stamp of approval are being served. The South Korean government's immigrant-friendly system coupled with the popularity of the Korean Wave has been an important factor in the growth of the number of Muslim tourists or immigrants there, which provides a golden opportunity to increase the halal food sector. Although government policies are quite large in the distribution of halal food, the role of immigrants cannot be underestimated (Deniar & Effendi, 2019). Korea also used an intensive agenda to boost its promotion such as holding festivals and events massively in terms of promoting its food varieties. They also optimized the opportunity by providing cooking classes etc. So, there is a different approach between Indonesia and South Korea(Chang, 2021). As a component of a more comprehensive plan to globalize Korean cuisine, the present aim of the Korean government is to encourage the export of halal food from Korea. For instance, South Korea makes the most of its creative film industry to develop "lunch box" k-dramas that demonstrate how much the country values halal cuisine. They also conducted food or culture festivals as part of the promotion agenda (Chang, 2021). As a direct consequence of this, South Korea became aware of the fundamental requirement for its immigrant population to consume halal food. This circumstance paves the way for fresh ideas and new perspectives inside their capitalist sector; the authorities educate their business owners and companies on halal cuisine, and they supply them with the necessary information and resources. As a result, Ibn Khaldun's idea has some bearing on the current events in South Korea.

Socio-Cultural Dynamics and Policy Formation Halal Food in Indonesia

Indonesia, with its extensive cultural and linguistic diversity, faces unique challenges in standardizing and promoting the halal food industry. The country prides itself on approximately 1,340 different ethnic groups with varied languages, dialects, and traditional foods; Javanese is the ethnic group that takes up the lion's share in Indonesia and would take up a big number of the country's 261.1 million people, 87.62% of whom are Muslim (Bappenas et al., 2018; Indonesia.go.id, 2017). This diversity, while a cultural asset, complicates the bureaucratic processes required to standardize and promote halal products effectively.

In addition, immigration is another factor that adds to the culture of Indonesia. About 162,772 people, or 0.07% of the total population, are foreigners from the United States, Australia, Arabs, India, Jepang, the United Kingdom, and other countries. Despite this, the immigration data for Indonesia was supposed to be collected by BPS-statistics Indonesia in 2015 for the "Indonesia population projection 2015-2045 Result of SUPAS 2015" report. It can be seen that Indonesia's migration figure is -0.5 that a greater number of Indonesians have left the country for pastures than there have been new arrivals from other countries in Indonesia (Bappenas et al., 2018). According to these estimates, a large number of people will live in regions other than Asia and the Pacific soon. In conclusion, the halal export projection needs to start preparing for its role as a player in the halal food export market as soon as possible. Indonesia has less than one per cent of immigrants, but the fact that the percentage will gradually increase after allowing immigrants to stay in the country for a long period and eventually start their families there. Based on the trend, too, there is an increasing number of non-Muslim citizens who consider eating halal cuisine because of its benefits to the human body.

Moreover, Indonesians are Muslims, they adhere to a religion that has strictly imposed its guidelines on what foods are considered halal and haram. To acquire halal certification for any product, the entire supply chain, beginning with agriculture and ending with food preparation, must adhere to halal principles (Peristiwo, 2020).[3]

It has been decreed by the Minister of Religion of the Republic of Indonesia that halal certificates, which serve as collateral for a product's halal status, are required to be affixed with halal stamps for them to be safe for consumption by Muslims. The capacity to be aware, recall, know, feel, awaken, and comprehend are all aspects of what constitutes consciousness. Utilizing halal materials, killing animals under Sharia law, and making sure that unclean objects do not occupy the place are all ways to display awareness of the halal dietary law (Peristiwo, 2020).

Additionally, it is necessary to consider Indonesians who have relocated or work outside of Indonesia. They provide a new perspective on the society of the country in which they are living. If they are Muslim, they will strive to find halal food (Widada, 2023) or create an Indonesian restaurant to provide their traditional cuisine for their fellows.

The halal food industry has significantly developed. The industrial sector is predicted to develop by approximately eight per cent year through 2021. Then, based on the State of the Global Islamic Economy data, it shows that after the 2019-2024 Shariah economy master plan in the Jokowi government, the halal food ranking increased from 2018, which did not enter the top 10, was able to occupy the 4th position in 2020 and the 2nd position in 2022 (Dinar Standards, 2020).

Additionally, there is a strong relationship between halal value and tourist attitude in Indonesia. The research by Kusumawardani suggests that there is a push factor that influences Indonesian tourists to consume halal food, create the halal market, and subsequently intervene in tourists buying halal food (Kusumawardhani, 2024). Hence, the halal value does not only affect Indonesian consumption behaviour but also its food market.

From those explanations, it reflects the Ibn Khaldun theory. Ibn Khaldun’s theory suggests that the interaction between diverse cultural groups can lead to significant cultural and economic exchanges, which in turn drive societal progress.

[3] Products are said to be halal provided they are manufactured in correspondence with Islamic law as stated by the Indonesian Ulama Council (MUI)[3], and some of the commodities that involve this include: of much importance is the fact that animals should be slaughtered based on Islamic law. There is a second possibility that none of the ingredients contains pork. Third, it cannot be made from prohibited components, such as those that are produced from human blood. This is an absolute need. The storage, sale, and transportation of things that have not been used or are otherwise impure, unless such products have been sanctified by the standards established by Islam, is the fourth prohibition. Fifth, regardless of whether the product in question is a food or a drink, the components cannot originate from Khamr. There are a variety of items there, including human organs and noxious chemicals, among other things.

In Indonesia, however, the government's lag in recognizing the potential of the halal food industry as a global economic driver suggests a missed opportunity to harness these interactions effectively.

Indonesia's migration flow makes the situation even greyer in developing the industry of halal food. Though less than one per cent, the proportion of immigrants to Indonesia cannot wipe out the presence of foreign nationals coming from developed countries like the United States and Australia, among others, and Arabia. It is this good number of immigrants, added to the increasing number of Indonesians abroad, that further complicates the socio-cultural dynamics of Indonesia's handling of the halal food industry. For Ibn Khaldun, it is the immigrant contribution that is crucial to civilization, bringing fresh ideas and a creative lifeblood into society. In the case of Indonesia, however, the government has been slow to capitalize on the potential of its immigrants and the wider diaspora of Muslims for growth in the industry of halal food. So, Indonesia does not see opportunities and utilize the potential of immigrants as a driver of halal food market innovation. Thus, losing the opportunity to improve the economy through the halal food sector.

Furthermore, the process of industrializing halal goods is being hampered by incomplete policies in Indonesia, which makes the situation even worse. The statement was made by Irfan Suaqi Beik, who is the Head of the Centre for Business and Economic Studies at LPPM IPB University "We are running behind schedule and, unfortunately, our progress toward catching up is very slow. The draft Government Regulation on Halal Product Guarantee has yet to be completed, five years after its process as a derivative of the 2014 Law, had started. The law was passed in 2014. Consequently, in terms of policy, it is not particularly significant; yet, preparing the terrain for halal industrialization is still difficult" (Masyrafina, 2019). It can also be an inference from the study that the food business who aware of halal certification can be identified by its branches, knowledge of halal tourists and halal market segment (Katuk et al., 2021). So, it seems hard for Indonesians to escalate the halal food business if there is no intervention from the stakeholders.

Indonesia-South Korea Migration Approach on Halal Food

Based on the experiences of South Korea and Indonesia, the author convinces that applying Ibn Khaldun's theory and how the authorities handled the immigration situation resulted in a distinct perspective on the halal food industry. Indonesia has a pattern of ignoring the essential dietary requirements that Muslims have, of not taking this issue seriously, and of encouraging migrant workers to fend for themselves. On the other hand, South Korea places a greater emphasis on the halal food trend to ensure the continued existence of its immigrant population. As a result, the country has expanded its policy to regulate its immigrants' food so that it is compliant with halal standards and exports it through the new creative economy.

However, it should be noted that this policy needs to be seen from the factor of the origin country of immigrants in Indonesia, conversely. Immigrants who come to Indonesia are from non-Muslim countries, so Indonesia may avoid proposing halal food to them. on the other side, Indonesia may neglect the Indonesian needs who migrate to other countries.

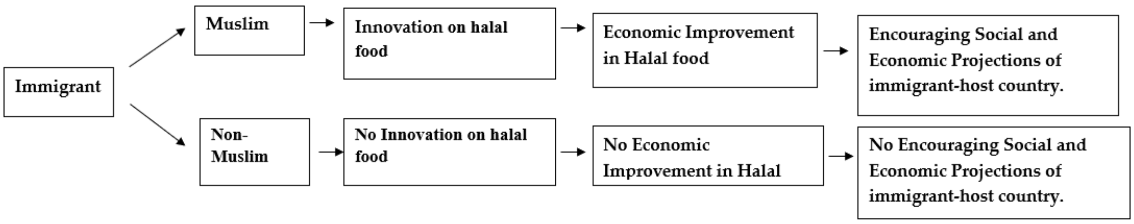


Diagram 1: The correlation between the origin state of immigrants to the social and economic Projection of Projections of Immigrant-Receiving Countries Based on Ibn Khaldun Theory

The author would consider that the distinct treatment that is given to immigrants in various states affects the attitude of immigrants in their new home countries as well. This treatment is given to immigrants in specific states. When the receiving country shows concern for the requirements of immigrants and does not ignore those interests, the government of the host state has several suggestions or ideas to improve the overall capabilities of the receiving country. So, it means that an inclusive immigrant policy is required as an innovation catalyzation of the Halal food industry.

To achieve economic goals in halal food, inclusivity is important. Host countries must recognize the needs of immigrants to provide a sense of inclusivity. By understanding and providing the basic needs of immigrants, the government can take advantage of opportunities to expand the production of the halal food sector as a creative economy. In this case, this innovation is in line with Ibn Khaldun's opinion that the needs of immigrants can encourage the development of local markets. This is what can be seen from the situation of halal food development in South Korea and is not found in Indonesia. Therefore, inclusiveness is a fundamental policy for building the halal food industry.

In contrast, when the people of a host country have their need for survival ignored, the will to survive increases, as does the desire to dominate the people of the host country. It is possible to see this in South Korea's policy to meet the nutritional demands of migrant workers and in Indonesia's assistance for their migrant employees who are working in other nations overseas.

In today's society, it is impossible to deny that biotechnology, health products, and tourism are all intricately connected to the concept of halal because of the intimate ties that exist between the three. In addition, Muslim businessman, academics, and people working in the industry are all engaged in this topic. As a direct consequence of this, South Korea was able to make the most out of its industrial potential, businessman and Muslim scholars were able to increase their bargaining power so that they could offer more personal care products to foreigners and migrant workers, and the halal food industry was established. Despite this, Indonesia did not present its policies in the same approach as South Korea did.

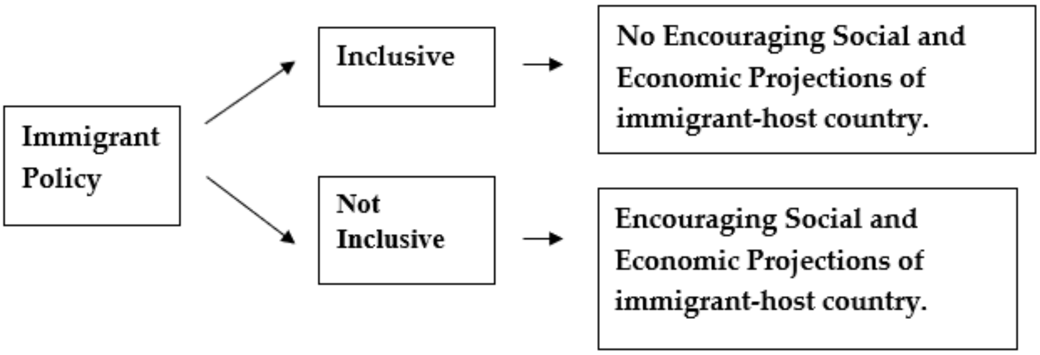


Diagram 2: The correlation between the Immigrant Policy treatment to the social and economic Projection of Projections of Immigrant-Receiving Countries Based on Ibn Khaldun Theory

Another dimension of comparison is the role of immigration in influencing the two countries' policies on halal food. According to Ibn Khaldun's theory, immigrants can change the host society, especially where the contribution to the cultural and economic life is high. That trend, especially in South Korea, has not only increased the demand for Muslim food but also encouraged the government to adopt policies toward that sector in pursuit of amplifying economic diversity and global competitiveness.

However, immigration has hardly contributed to the development of the halal food industry in Indonesia. In fact, the incomprehensive incorporation of the migrant population's needs in the government's economic policy is a reason indicative of the gap between the state's bureaucratic mechanisms and the socio-cultural realities of its immigrant population. This situation barred Indonesia from capitalizing on the increased demand for halal products on the global market in which Indonesia should have the lead.

Henceforth, in the halal sector, Indonesia and South Korea face different conditions to attains its middle power status. As like Karim suggests a state should consider its role in political conditions, and historical experiences in seeking opportunities for arrived immigrants and dealing with external expectations to obtain middle-power status. In terms of political conditions, South Korea seems to have adjusted its policy to support the halal industry. In contrast, Indonesia tends to be late aware of this situation. From the historical experience of halal management, South Korea has no clear idea of what is halal rules, so they learn it from the other country. However, Indonesia may understand halal regulations but tends to overlook the halal mechanism seriously to promote its traditional cuisine to the halal global market. Lastly, relating to external expectations, South Korea appears to be responsive response the foreign expectations and advance its halal policy. On the other hand, Indonesia might not recognize the global expectation related to the majority Muslim country playing a role in the halal market.

Aspect	**Indonesia**	**South Korea**
Political Condition	Delayed awareness of the situation.	Adjusted policies to support the halal industry.
Historical Experience	Understands halal regulations but lacks seriousness in promotion.	Learned from other countries regarding halal standards.
External Expectations	Fails to recognize global expectations.	Responsive to foreign expectations.

Table 1: Comparative Aspects in Indonesia and South Korea in seeking of Middle Power Status for Halal Food

Although, both countries face different challenges. It can be noted that South Korea has a vital challenge regarding its non-Muslim population. This condition influences the global trust in its product. Interestingly, they can maximize its policy and optimize the promotion of the Korean Wave to gain international expectations. On the other hand, Indonesia with its power as the most Muslim majority in the world seems to overlook its potential to promote its cuisine in the halal sectors. But, if Indonesia was well developed in its policy, it may be possible for Indonesia to dominate this sector. Consequently, South Korea appears to perform better in obtaining its middle power status in the halal food sector than Indonesia.

Halal Food Industry: Policy and Economic Implications

The halal food industry represents a significant economic opportunity for both Indonesia and South Korea, yet their contrasting approaches highlight how bureaucratic efficiency, cultural values, and strategic policies impact their respective successes. This section delves deeply into the policy and economic implications of the halal food industry in these two countries, examining how their unique approaches and challenges shape their roles in the global market. By applying Weber theoretical frameworks, we can better understand how these countries can leverage their strengths and address their weaknesses to capitalize on the economic potential of the halal food sector.

South Korea's Strategic Approach

The South Korean government has thus pursued a series of well-defined policies which aim at integrating the standards of halal food into its food industry and expansion in the market presence. In relation to Weber's theory, South Korea has a tendency to reflect Weber's economic rationality which requires strategic planning through certification, efficiency in network development and result orientation by increasing exports to achieve economic escalation.

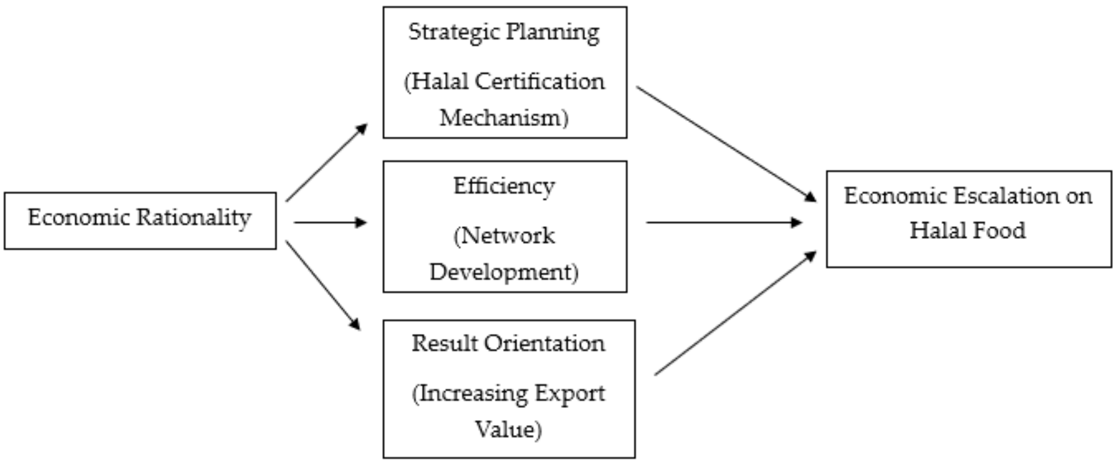


Diagram 3: Economic Rationality on Halal Food Based on Weber's Theory

The Ministry of Agriculture, Food, and Rural Affairs (MAFRA) has played a crucial role in developing and advancing halal policy, focusing on three main areas:

1. Halal certification: South Korea has, since its initiation, created reliable systems for halal certification in cooperation with the Korean Muslim Federation, KMF, and the Korean Halal Association, KHA. These institutions ensure that the basic requirements to establish a product as truly halal conformed to international standards, gaining confidence in Muslim-majority countries. The government also supported collaboration with international halal organizations and countries of Muslim dominance to align its methods of carrying out certification processes to global standards (Fauzi et al., 2024).
2. Export Expansion: The South Korean government is concerned with export expansion, as is reflected in its strategic partnerships with Muslim-majority countries. For example, the South Korea authority cooperates with JAKIM (Malaysia), MUI (Indonesia), and exemplifying South Korea's commitment to enhancing its halal food exports. This partnership utilizes South Korea's cultural exports to boost its halal food industry (Nayeem et al., 2020).
3. Network Development: South Korea has built a comprehensive network to support its halal food industry. This includes forming alliances with key Muslim-majority countries and participating in international halal festivals, exhibitions, and conferences. The government's proactive stance in developing these networks has facilitated market entry and increased the visibility of South Korean halal products on the global stage (Fauzi et al., 2024).

Indonesia's Fragmented Approach

In contrast, Indonesia's approach to the halal food industry has been marked by bureaucratic inefficiencies and a fragmented policy landscape. Despite having the largest Muslim population globally, Indonesia has struggled to articulate this advantage into significant economic aims in the halal food sector. This can be seen from the lack of strategic planning in the process of centralising halal certification, and the efficiency of bureaucratic policies in certification, especially for small and micro enterprises (SMEs) which do not have clear economic goals, such as increasing export value.

The government's slow response to the demands of the halal market reflects a broader bureaucratic inertia, a concept highlighted by Max Weber. Weber's bureaucracy does call for efficiency, predictability, and rationality, each of which is seriously lacking at this juncture in Indonesia's strategy for developing its halal food certification and market (Weber, 2005).

Also, the process of industrializing halal foods in Indonesia is facing incomplete policies. These are, again, only manifestations of greater bureaucratic inefficiency. The Indonesian Ministry of National Development Planning (Bappenas) has acknowledged the need for policies to regulate chain management, guarantee shipping, and ensure compliance with Islamic law (Komite Nasional Keuangan Syariah, 2019). However, the lack of alignment between central and regional governments, asymmetric information between sectors, and the limited understanding of financial institutions regarding the creative industry have hindered the development of a robust halal food industry in Indonesia.

The challenges faced by Indonesia can be attributed to several factors:

1. Fragmentation of Policy Regulation: Indonesia's halal certification system has been characterized by fragmentation and inconsistency. The process involves the Indonesian Ulema Council (MUI) through the Institute for the Assessment of Food, Pharmaceuticals, and Cosmetics (LPPOM) and the Indonesian Food and Drug Supervisory Agency (BPOM) for general products. This fragmentation has led to inefficiencies certification process, hindering the ability of businesses to access international markets. Subsequently, there is a lack of coordination between various government bodies involved in the halal certification process. This policy incoherence has contributed to missed opportunities and slower growth in the halal food sector (Hakim et al., 2022; Rusydiana et al., n.d.).
2. Certification Challenges for Small Enterprises: SMEs have significant barriers in obtaining halal certification due to the process complexity and cost. This results in the congestion of halal food production in large companies and dependence on imported products. The lack of support for SMEs in undergoing the certification process limits the growth potential of the halal food industry in Indonesia. In fact, halal certification can influence business operations, consumer trust and decisions even in non-Muslim majority regions

and improve SME finances (Alfarizi, 2023; Fauziah, 2012; Nur Kasanah & Rosita Novi Andari, 2024).

3. Export Orientation: Before 2019, Indonesia did not seem to be looking at the halal food industry as an export commodity. Indonesia is still focusing on other fields such as mining. Whereas as a country that has a variety of food and beverages, Indonesia can make this sector an export commodity.

Fortunately, on October 17, 2019 Indonesia officially promoted a one-stop shop for halal certification through BPJPH. This institution can be Indonesia's potential institution to build the halal food sector. First, this institution can build a fundamental Indonesian policy in the field of halal certification. Second, BPJPH can conduct strategic cooperation with halal institutions in various countries and encourage the escalation of halal food exports in the global market. Third, Indonesia through BPJPH can target export value to increase the Indonesian economy in the halal food sector.

Economic Impact and Market Dynamics

Indonesia's adoption of the Pancasila-based democratic economic system influences its citizens' well-being. This hybrid system defies traditional left-right classifications but aims to integrate into the global economy, adhering to established foreign policy principles. By prioritizing economic growth and international cooperation, Indonesia can excel using the Pancasila model, distinguishing itself among nations. Furthermore, these economic activities reflect Indonesia's commitment to the global peace mission outlined in the 1945 constitution. The independent foreign policy of Indonesia is deeply connected to implementing the Pancasila economic framework. Thus, all economic and foreign policies enacted by Indonesia's governments align with this foundational premise (Wibisono et al., 2020).

The growth of Islamic economics in Indonesia is influenced by the demand for products offered by Islamic financial institutions. The market for halal food and products around the world is massive. The halal industry in Indonesia is poised for significant growth because of an outstanding opportunity. As a direct consequence of this, the general public has a very strong understanding of the significance of halal certification. In the most recent competition for the World Halal Tourism Award (WHTA), which was held in Abu Dhabi, United Arab Emirates, West Sumatra was awarded the title of "World's Best Halal Culinary Destination" (UAE). From number 11 to number 10, Indonesia now holds the title of having the largest Islamic economy in the world. A significant contributor to the establishment of the Islamic economic system was an increase in the demand for halal food. Even though Indonesia has the largest Muslim population in the world and is responsible for the highest amount of halal food consumption, the country has not made significant progress toward improving its halal food production certification. Despite having higher scores on the Global Islamic Economy Indicator (GIEI), Indonesia remained in 11th place in the halal food industry, the same as it was the year before (Komite Nasional Keuangan Syariah, 2019).

Indonesia is missing out on a significant economic opportunity represented by halal. Bank Indonesia, in partnership with the government and other necessary institutions, adheres to the 4 C principle in the process of establishing the Islamic economy and finance, notably in the halal industry sector. This principle requires a strong commitment from appropriate parties (responsibility). These concrete initiatives are simple to put into action, therefore they are called "concrete," and they involve a coordinated effort between various institutions and parties, as well as extensive instruction on the halal way of life (campaign). In the meantime, the Indonesian Ulema Council (MUI) is working together with the Institute for the Assessment of Food, Pharmaceuticals, and Cosmetics to operate as a halal certification organization (LPPOM). In 2015, LPPOM MUI awarded certification to a total of 35.62 goods from 33,905 different companies. In the provision of the Constitution from 2014 titled "Guaranteed Halal Products," it is stated that beginning in 2019, all products that enter, circulate within, or are traded within Indonesian territory are required to be certified as halal. On the other hand, Indonesia has not yet been registered as a member of the SMIIC (The Standards and Metrology Institute for Islamic Countries), an organization that other Muslim countries join to standardise halal procedures. This issue may make it impossible for Indonesia to export commodities that have been certified as halal to other Muslim countries. The growth of the Islamic economy in Indonesia should take into account the demographic characteristics of the country's potential customers (Khoeron, 2022).

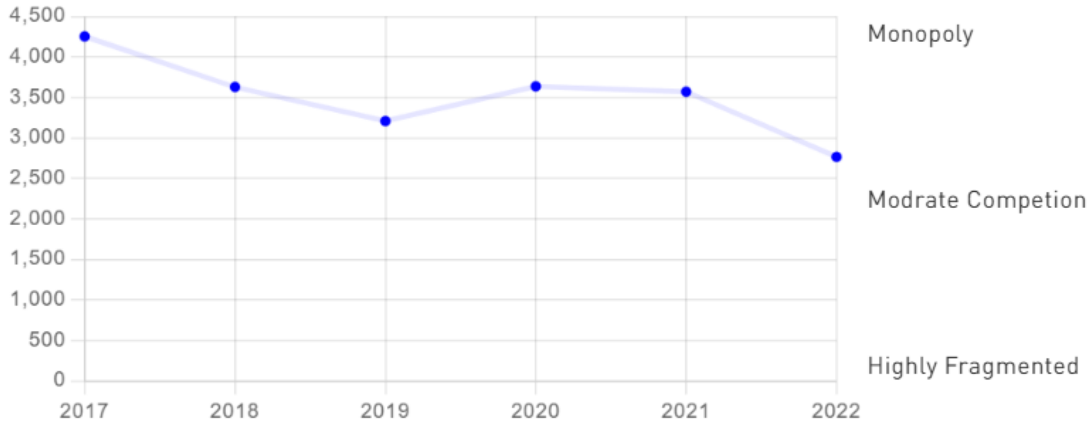
In the context of halal food as an economic initiative, halal certification in Indonesia was voluntary up until 2019, but beginning in 2019, it will be required. This change will take effect in the case of halal food. Food and beverage products with halal certification have various advantages over their rivals. In Indonesia, many businesses, especially MSMEs, do not apply for the certification due to a lack of sufficient resources. In fact, the majority of MSMEs have been confronting numerous challenges resulting from a prerequisite for a proper understanding of the halal certificate system and its complications. As a result of it not becoming a priority for small companies and micro halal certification, it is not included in the computation of the amount of halal food that is produced in Indonesia.

As a result of the widespread acceptance of Indonesia's halal certification system among Muslims around the world, several global firms are optimistic about their chances of having their products certified as halal by halal institutions. Because all halal-certified items were available in local and worldwide markets up until very recently, major industries dominated the halal food and beverage business. This was the case, both in the country and abroad. Besides, many of the food and beverage packaging companies have gained a significant position in the halal food and beverage packaging market due to their massive volume of production and considerable market share held in the global market. In addition, Bappenas recommends that the Indonesian government expedite the process of halal certification by accelerating the regulation of industrial halal-related matters such as the Draft Government Regulation, developing a halal center and halal insurance agency, constructing a halal information system, and building a halal information system are all part of this recommendation (Komite Nasional Keuangan Syariah, 2019). As a result, in 2023, the export of halal food value reached USD 34,74 billion (BPJPH, 2023).

Nonetheless, halal industry growth strategy, second export expansion, and distribution network are the three primary goals of the South Korean government's policy on halal food, which was released in June 2015 by the Ministry of Agriculture, Food, and Rural Affairs. During the halal certification screening process, any halal products that are going to be exported need to have any necessary improvements brought into accordance with the certification standards. To construct the network, the government formed alliances with both the Islamic State and nations that have a mainly Muslim population. Worth noting is the fact that this is one agreement whose implementation began in 2015 through a partnership between the Korean government and the United Arab Emirates. The partnership was kicked off at the Korea-United Arab Emirates Business Forum in Abu Dhabi. The United Arab Emirates was reached out for in strategic partnership because it has been a long-time economic partner, especially in the food export and import business. Additionally, South Korea is investigating chances for partnerships in the halal market with predominantly Muslim nations such as Indonesia, Malaysia, and Thailand. This collaboration is being done to broaden the availability of Korean goods in these countries (Deniar & Effendi, 2019).

The influence of Korean pop culture in Southeast Asia is significant, which contributes to the intensity of the effects (Lee et al., 2020; Oh, 2017; Ścibiorska-Kowalczyk & Cichoń, 2021). When it comes to halal certification, South Korea works with a third party, particularly the state export certification agency known as KMF (Korean Muslim Federation) and KHA (Korean Halal Association) (Korean Halal Association). Builds relationships with international Halal organizations such as the Organization of Islamic Cooperation, the Association for Regional Cooperation in South Asia (SAARC), and United World Halal Development (UNWHD), amongst others, by not only issuing Halal certification but also promoting Halal through festivals, exhibitions, and international conferences. This is done in order to ensure that Halal is accepted throughout the world (Deniar & Effendi, 2019).

As a non-Muslim country, South Korea's export value is quite high. In 2017, the HHI (Herfindahl-Hirschman Index) value of the country's exports was around 4000, but gradually decreased after that year. Then in 2022, it reached its lowest point at approximately 2500. The conditions experienced are still moderate (6Wresearch, 2021).



Picture 1: South Korea Halal Food Market HHI Index Trend of Exporting Countries 2017-2022.

Source: 6Wresearch

In spite of having few funds and resources, South Korea has persistently worked toward expanding its economy by creating a structure that is pitched toward exports and is concentrated on large companies. The market economy that underpins South Korea's economy gives individuals and corporations the freedom to engage in economic activity while simultaneously protecting their profits and property rights (Korean Cultural Center NY, n.d.) In addition, the spirit of capitalism has an influence on the economic ethic that is practiced in South Korea. The investigation undertaken by Lew, Choi, and Wang revealed that filial piety (remembering and representing the ancestors) ideology, which is associated with Confucianism, is a core principle of the spirit of capitalism in South Korea, resulting in a psychological process from religious ethos to personal propensity toward work. Lew further suggested that filial piety transcends the religious dimension into the economic sphere by generating a desire to strengthen the material foundations of a higher remembrance and representation and by driving contests amongst family members through prosperity. Therefore, this competition stimulates economic motivation and encourages moderation and secularisation. Accordingly, Confucianism and Protestant ethics are functionally equal to the pursuit of capitalism (Lew et al., 2011; Zeng & Zhao, 2022). Further, the immigrant worker who entered South Korea was a contributing factor that led to South Korea's worry regarding the halal product as a possibility for economic growth.

In contrast, several regulatory gaps also play a role in the growth of the halal food industry in Indonesia. These gaps are particularly noticeable in the rules governing small businesses, which make it difficult for them to obtain halal certification. This issue has led to the halal market in Indonesia being dominated by large companies and products imported from other countries.

As a result, the expansion of Indonesia's economic value in halal food is hampered by regulations that have not been appropriately standardized by the government, as well as by the lack of cooperation between the government and the halal food industry in every aspect. This can be directed from the certification process to product distribution. This, in turn, affects Indonesia's role in the halal food market, as the country has not been able to establish itself as an essential participant in the market. This situation is like what Fischer and Lever argue that halal regulation can affect the political, social and economic situation (Bergeaud-Blackler et al., 2015; Suryawan et al., 2022). However, South Korea, with its capital and Confucianism value, can quickly regulate halal food products, prepare and manage the economic system by building cooperation with Muslim countries, and create regulations to expand export value as it develops halal food for economic purposes.

CONCLUSION

The global halal food industry presents a fascinating paradox. Despite being home to the largest Muslim population, Indonesia lags behind non-Muslim countries like South Korea, which have managed to establish themselves as significant players in the halal food market. This study reveals the underlying factors behind this contrast and offers critical insights into the socio-cultural and economic dynamics that drive the development of the halal food sector in these two nations.

One of the central findings is the critical role of policy and governance. South Korea’s proactive and inclusive approach to immigration, coupled with its rational capitalist spirit, has enabled it to recognize and leverage the economic potential of the halal market. By addressing the needs of its immigrant population and integrating them into its policy framework, South Korea has not only created a conducive environment for halal food production but also positioned itself as a leading exporter. This reflects the country's strategic use of soft power, industrial capability expansion, and collaborative engagement with Muslim-majority nations to establish a strong foothold in the global halal market and to seek middle power status as non-Muslim state.

In contrast, Indonesia's approach has been more fragmented. While the country upholds the values of Pancasila and places emphasis on serving the needs of its majority Muslim population, bureaucratic inefficiencies and regulatory loopholes have hampered its ability to capitalize on the growing demand for halal products. Small businesses face significant challenges in obtaining halal certification, and the lack of standardized regulations has left the market dominated by larger corporations and imported products. Moreover, limited collaboration with other nations in the halal food sector has further constrained Indonesia's ability to expand its global presence.

The study also underscores the broader implications of immigration policies. South Korea's inclusive stance demonstrates how inclusivity to the needs of immigrants can drive innovation and strengthen economic sectors like halal food.

On the other hand, Indonesia’s less supportive approach toward its migrant workforce has limited its ability to tap into this potential.

Ultimately, this research highlights the importance of strategic policymaking and efficient governance in unlocking the economic opportunities presented by the halal food industry. For Indonesia to compete effectively, it must address its regulatory gaps, foster greater collaboration with international partners, and streamline its certification processes. By doing so, the country could transform its halal sector into a significant driver of economic growth.

This study contributes to the academic discourse by exploring the intersection of religion, socio-cultural dynamics, and economic systems. It offers practical recommendations for nations seeking to optimize their roles in the global halal market, emphasizing that success lies in aligning inclusive policies with strategic economic initiatives.

RECOMMENDATIONS

Strategic Recommendations for Indonesia

If Indonesia is to progress in the business of halal food production, it has to move toward the following areas of interest and investment:

1. Simplification of Certification Processes: The simplification and speeding up of the processes of certification would afford the means of giving impetus to small and micro enterprises. The introduction of an efficient and transparent certification system shall enable the enterprise to access the international market with ease and ensure the growth of the halal food industry.
2. Improved Policy Coordination: Government agencies involved in halal certification and policymaking must be better coordinated. The unified approach will minimize bureaucratic inefficiencies and permit the implementation of policies that are not only effectively executed but also monitored.
3. Supporting SMEs: Supports needed on finance, training, and simplification of processes for certification will help overcome some of the key barriers to halal certification for small and micro enterprises, thus encouraging more players within the industry.
4. Strategies for Export Expansion: Indonesia has to formulate and implement strategies for expanding its exports of halal food in order to increase its market share globally. This includes developing strategic partnerships with countries dominated by Muslims, active participation in global events on halal, and exploiting Indonesia's reputation for high-quality halal foods.

Strategic Recommendations for South Korea

South Korea will have to focus on the following areas to continue with success and further improvement in the realm of the halal food industry:

1. Upholding Certification Standards: Continuing to uphold high standards for halal certification will increase the trust and confidence of Muslim consumers. South Korea has to continue liaisoning with international halal organizations and Muslim-majority countries on issues regarding its processes' conformity to global standards.
2. Utilizing Cultural Diplomacy: The South Korean government must make continued use of the country's cultural exports, such as K-dramas and Korean food, in promoting its halal products. Cultural diplomacy will help this nation in furthering soft power to make more South Korean halal products known in global markets.
3. Widening the Circle of Strategic Partnerships: Building and consolidating partnerships with Muslim-majority countries will enhance the presence of South Korea in the market. The cooperation in the halal food trade, joint ventures, and investment opportunities will facilitate growth and better access to the market.

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