IMPLEMENTATION OF MUTUAL RECOGNITION AGREEMENT ON HALAL CERTIFICATION BETWEEN HALAL PRODUCT ASSURANCE ORGANIZING BODY (BPJPH) AND KOREAN MUSLIM FEDERATION (KMF) IN 2023

UNDERGRADUATE THESIS

Submitted to the Faculty of Social and Political Sciences, Department of International Relations, Sunan Ampel State Islamic University Surabaya, as a condition for graduation to obtain a Bachelor of Social Science (S.Sos) degree in the field of International Relations

UIN SUNAN AMPEL
S U R A B A Y A

Arina Putri Tsania HM

I0030222079

Department of International Relations

The Faculty of Social and Political Sciences

Sunan Ampel State Islamic University Surabaya

June, 2026

STATEMENT OF ORIGINALITY

The undersigned,

Name	: Arina Putri Tsania HM
NIM	: 10030222079
Department	: International Relations
Title	: IMPLEMENTATION OF MUTUAL RECOGNITION AGREEMENT ON HALAL CERTIFICATION BETWEEN HALAL PRODUCT ASSURANCE ORGANIZING BODY (BPJPH) AND KOREAN MUSLIM FEDERATION (KMF) IN 2023

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Surabaya, 18 June 2026

Arina Putri Tsania HM

SUPERVISOR APPROVAL

After guiding the thesis written by:

Name : Arina Putri Tsania HM

NIM : I0030222079

Study Program : International Relations

Entitled ***Implementation of Mutual Recognition Agreement on Halal Certification between* Halal Product Assurance Organizing Body *(BPJPH) and Korean Muslim Federation (KMF) in 2023***, I think that the thesis can be submitted to be examined as one of the requirements for the person concerned to obtain a Bachelor of Social Sciences (S.Sos.) in the field of International Relations.

Surabaya, 11 June 2026

Supervisor,

Rizki Rahmadini Nurika, S.Hub.Int., M.A.

NIP. 199003252018012001

APPROVAL OF EXAMINING COMMITTEE

Undergraduate Thesis by Arina Putri Tsania HM entitled: **Implementation of Mutual Recognition Agreement on Halal Certification between Halal Product Assurance Organizing Body (Bpjph) and Korea Muslim Federation (kmf) in 2023** has been finished and passed in front of the Examining Committee.

EXAMINING COMMITTEE

Examiner I

Rizki Rahmadini Nurika, S.Hub.Int., M.A.
NIP. 199003252018012001

Examiner II

Dr. Zudan Rosyidi, SS. MA
NIP. 198103232009121004

Examiner III

Prof. Dr. H. Abd. Chalik, M.Ag.
NIP. 197306272000031002

Examiner IV

Dr. Abid Rohman, S. Ag., M. Pd.I.
NIP. 197706232007101006

Surabaya, 18 June 2026

Approval,

State Islamic University of Sunan Ampel Surabaya

Faculty of Social and Political Sciences

Dean

Prof. Dr. H. Abd. Chalik, M.Ag.
NIP 197306272000031002

KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN AMPEL SURABAYA
PERPUSTAKAAN
Jl. Jend. A. Yani 117 Surabaya 60237 Telp. 031-8431972 Fax.031-8413300
E-Mail: perpus@uinsby.ac.id

LEMBAR PERNYATAAN PERSETUJUAN PUBLIKASI
KARYA ILMIAH UNTUK KEPENTINGAN AKADEMIS

Sebagai sivitas akademika UIN Sunan Ampel Surabaya, yang bertanda tangan di bawah ini, saya:

Nama : Arina Tsania Putri HM
NIM : 10030222079
Fakultas/Jurusan : Ilmu Sosial dan Ilmu Politik / Hubungan Internasional
E-mail address : arinaaatsania@gmail.com

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MOTTO

يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۗاِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

O mankind! Eat of the good and lawful things that are on the earth, and do not follow in the footsteps of Satan. Indeed, Satan is a clear enemy to you.

(QS. Al-Baqarah: 168)

يَا سَعْدُ! أَطِبْ طَعَامَكَ تَكُنْ مُسْتَجَابَ الدَّعْوَةِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الرَّجُلَ لَيَقْذِفُ اللُّقْمَةَ الْحَرَامَ فِي جَوْفِهِ، مَا يُقَبَّلُ مِنْهُ عَمَلٌ أَرْبَعِينَ يَوْمًا، وَأَيُّمَا عَبْدٍ نَبَتَ لَحْمُهُ مِنْ سُحْتٍ (أَوْ رِبًا) فَالنَّارُ أَوْلَى بِهِ

O Sa’ad, improve your diet (eat only halal food), and surely your prayers will always be answered. And by my soul which is in His hands, truly if anyone puts haram food into his stomach, his deeds will not be accepted for 40 days, and a servant whose flesh grows from the proceeds of deceit and usury. Hell is more fitting for him.

(HR. At-Thabrani)

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ABSTRACT

HM, Arina Putri Tsania "Implementation of Mutual Recognition Agreement on Halal Certification between Halal Product Assurance Organizing Body (BPJPH) and Korean Muslim Federation (KMF) in 2023". Undergraduate Thesis of International Relations, Faculty of Social and Political Sciences, State Islamic University of Sunan Ampel Surabaya.

The implementation of the Mutual Recognition Agreement (MRA) for Halal Certification between the Halal Product Assurance Organizing Body (BPJPH) and the Korea Muslim Federation (KMF) in 2023 has had a positive impact, reducing administrative barriers and increasing the efficiency of the halal certification recognition process also to strengthen bilateral cooperation in the halal industry sector and facilitate halal product trade between Indonesia and South Korea. This study aims to analyze the implementation of the Indonesia–Korea Halal Certification MRA using Sebastian Paulo's implementation framework, which consists of four stages: problem definition and agenda-setting, negotiation and decision-making, implementation, and compliance monitoring/generation and evaluation. While all four stages are used to explain the overall implementation process, the analysis focuses primarily on the implementation stage through three indicators: availability of resources, coordination among actors, and institutional capacity. The results of the study show that the implementation of the MRA is supported by the availability of sufficient resources, including the regulatory framework, the halal certification system, the foreign halal registration mechanism, human resources, and the technological and administrative support provided by BPJPH and KMF. In terms of coordination among actors, the MRA's implementation involves intensive collaboration between BPJPH, KMF, halal certification bodies, business operators, importers, exporters, and relevant government agencies in the process of recognition and registration of halal certificates. Meanwhile, the institutional capacity of BPJPH and KMF is reflected in the ability of the two institutions to carry out certification, monitoring, verification, and adjustments to the applicable halal standards.

Keywords: Implementation, Mutual Recognition Agreement (MRA), BPJPH, Korea Muslim Federation (KMF), Halal Certification

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PREFACE

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Praise and gratitude the author extends to Allah SWT for His abundant mercy, blessings, and assistance, so that this thesis entitled “Implementation of The Indonesia-Korea Mutual Recognition Agreement on Halal Certification By BPJPH and The Korean Muslim Federation in 2023” can be completed on time. This thesis is prepared as one of the requirements to obtain a Bachelor of Social Sciences (S.Sos.) degree in the field of International Relations, Faculty of Social and Political Sciences, State Islamic University of Sunan Ampel Surabaya. The author acknowledges that the completion of this thesis could not have been achieved without the support of various parties, both directly and indirectly.

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LIST OF ABBREVIATIONS

BPJPH	Badan Penyelenggara Jaminan Produk Halal / Halal Product Assurance Organizing Body
LPH	Lembaga Pemeriksa Halal / Halal Inspection Agency
MUI	Majelis Ulama Indonesia / Indonesian Ulema Council
JAKIM	Jabatan Kemajuan Islam Malaysia / Department of Islamic Development Malaysia
SFDA	Saudi Food and Drug Authority
KMF	Korea Muslim Federation
MRA	Mutual Recognition Agreement
RSHLN	Registrasi Sertifikat Halal Luar Negeri / Foreign Halal Certificate Registration
MAFRA	Ministry of Agriculture, Food and Rural Affairs
LPPOM	Lembaga Pengkajian Pangan, Obat-obatan, dan Kosmetika / National Halal Product Certification Agency
OIC	Organization of Islamic Cooperation
LHLN	Lembaga Halal Luar Negeri / Foreign Halal Certification Bodies
MoU	Memorandum of Understanding
JPH	Jaminan Produk Halal / Halal Product Assurance
LP3H	Lembaga Pendamping Proses Produk Halal / Halal Product Process Assistance Agency
SGIE	State of the Global Islamic Economy

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SHLN	Sertifikat Halal Luar Negeri / Foreign Halal Certificate

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CHAPTER I

INTRODUCTION

A. Background

The development of the global halal industry in several recent years has shown rapid growth. The halal industry is a term used to describe industrial activities that utilize resources and procedures in accordance with Islamic law. This includes the use of raw materials, processing methods, and the resulting products.[1]

This halal industry activity then produces halal products as its output. Pursuant to Law No. 33 of 2014 on Halal Product Assurance, a halal product is defined as a product that has been declared halal in accordance with Islamic law. A product is any good and/or service related to food, beverages, medicine, cosmetics, chemical products, biological products, genetically modified products, as well as consumer goods that are used, employed, or utilized by the public.[2]

The halal industry initially emerged to meet the needs of Muslim consumers for halal products. However, halal products have now evolved alongside the growing awareness among Muslims of the importance of applying Sharia values in broader aspects of life.[3] This is not only influenced by the increase in the world's Muslim population, but also by the growing public awareness of the importance of

[1] Nuril Kamiliyah et al., "Dinamika Industri Halal Di Indonesia : Analisis Aspek Permintaan" 03, no. 01 (2024).
[2] Menteri Hukum dan Hak Asasi Manusia, "UU No.33 Tahun 2014 (2014)," *UU No.33 Tahun 2014*, no. 1 (2014), https://peraturan.bpk.go.id/Home/Details/38709/uu-no-33-tahun-2014.
[3] Irfan Harmoko, "Optimalisasi Industri Halal Di Indonesia Melalui Pendekatan Strategis Distinctive Competence" 1, no. 2 (2022): 105–21.

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halal certification for products, including food, beverages, cosmetics, and other products.[4]

A Halal Certificate is a certification of halal products issued by The Halal Product Assurance Organizing Bodybased on a written fatwa from the Indonesian Ulama Council. Halal certification confirms that companies producing food and beverages have complied with the regulations and standards established by law. This encompasses various elements, such as the sourcing of raw materials, processing, storage, packaging, distribution, sales, and serving of the product. Halal certification assures Muslim customers that the product meets quality and safety standards as well as halal standards.[5] Halal certification is an important instrument that not only serves as a fulfillment of religious aspects, but also as a standard of quality and trust in international trade. Therefore, cooperation between countries in the recognition of halal certificates is a strategic necessity to support the smooth flow of global trade.

Indonesia, as the country with the world's largest Muslim population, holds a highly strategic and influential position in the development of the international halal industry. The large Muslim population has led to a continuously growing demand for halal products, not only in the food and beverage sector but also in cosmetics, pharmaceuticals, fashion, and various other daily necessities. This

[4] Produk Halal, P., Astuti, M., Kunci, K., Hidup, G., & Sitasi, C. (2020). Pengembangan Produk Halal Dalam Memenuhi Gaya Hidup Halal (Halal Lifestyle). Iuris Studia: Jurnal Kajian Hukum, 1(1), 14–20. https://doi.org/10.55357/IS.V1I1.16

[5] Indonesia, R. (2019). Peraturan Pelaksanaan Undang-Undang Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal. Peraturan Pemerintah Republik Indonesia.

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situation makes Indonesia one of the largest halal markets in the world and gives it a crucial role in shaping the direction of global halal standards and cooperation. Therefore, the Indonesian government bears a significant responsibility to ensure that all products circulating domestically, whether locally produced or imported from abroad, truly meet halal standards in accordance with Islamic law. These efforts are undertaken to provide protection, a sense of security, and certainty to the Muslim community regarding the consumption and use of products.[6]

Halal standards in Indonesia are currently strictly regulated through a mandatory system under government control, administered by three main institutions: The Halal Product Assurance Organizing Body (BPJPH) as the administrative regulator, the Halal Inspection Agency (LPH) as the entity responsible for auditing ingredients in the field, and the Indonesian Ulema Council (MUI) as the authority issuing religious fatwas. This system, based on the provisions of the Syafi'i school of thought, comprehensively oversees the halal status of products from start to finish, ranging from the selection of raw materials at the factory to the cleanliness of the distribution logistics chain. The strict, multi-layered regulations in Indonesia present both commonalities and intriguing differences when compared to Malaysia.[7]

Although both countries follow the Syafi'i school of thought, Malaysia has adopted a centralized "one-roof" system under a government agency called the

[6] Hasnil Hasyim, "Peluang Dan Tantangan Industri Halal Di Indonesia," no. September (2023): 665–88, https://doi.org/10.30868/ad.v7i02.4918.
[7] Ghiska Az Zahrani, "Analisis Komparatif Regulasi Dan Prosedur Sertifikasi Halal Antara Indonesia Dengan Malaysia" 3, no. 1 (2025): 821–30.

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Department of Islamic Development Malaysia (JAKIM), which handles the entire process from administration and auditing to issuing fatwas all under one umbrella. Furthermore, Malaysia is a global pioneer in distribution safety through the MS 2400 standard, which mandates complete segregation in trucks, containers, and storage warehouses to ensure halal goods are not contaminated by non halal products a system now adopted and serving as inspiration for domestic logistics regulations in Indonesia.[8]

This standard for halal certification stands in stark contrast to the situation in the Middle East, where a different approach is taken to the application of Islamic jurisprudence in the food sector. Saudi Arabia, through its official body, the Saudi Food and Drug Authority (SFDA), applies standards based on the Hanbali school of thought that are integrated with the country's theocratic laws; thus, all meat slaughtered domestically is automatically considered halal without requiring a special logo, and their strict oversight is instead focused on imported goods. Meanwhile, in Egypt, the Dar Al-Ifta and ISEG Halal institutions heavily influenced by the Hanafi school position halal regulations as an instrument of national food security. To meet the massive consumption needs of its population, Egypt is highly tolerant of the use of mechanical cutting machines and industrial scale animal stunning methods prior to slaughter, with parameters that are far more lenient compared to the strict oversight in place in Indonesia.[9]

[8] Zahrani.

[9] Alia Fitriyani et al., "Dinamika Standarisasi Sertifikasi Halal Di Pasar Global : Kajian Literatur Terhadap Praktik Dan Tantangan Regulasi Internasional" 1, no. 4 (2025): 223–38.

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The strict mandatory standards in Southeast Asia and the flexibility in the Middle East ultimately create a chain of dependency for Muslim minority countries that rely on export commodities, such as South Korea. In South Korea, the government does not interfere in religious regulatory matters, so halal certification is voluntary and its management is fully entrusted to private institutions such as the Korea Muslim Federation (KMF) for purely business purposes. As a standard follower, South Korea must align itself with existing global regulations. To ensure that its popular products, such as K-Food and K-Beauty, can legally enter and be accepted in the Indonesian market, the KMF in Korea must adopt the critical parameters of Indonesia's Halal Product Assurance System and sign a mutual recognition agreement with BPJPH, ensuring that their entire production chain from manufacturing to logistics meets internationally recognized standards of purity.[10]

The growing public demand for halal products has prompted the Indonesian government to begin paying serious attention to the development of the halal industry. The government has subsequently issued various regulations to protect Muslim consumers while enhancing the competitiveness of Indonesian halal products in the international market. One key policy is the enactment of Law No. 33 of 2014 on Halal Product Assurance.[11] Under this law, the government requires

[10] Riska Marella Evelyna et al., "Legalitas Sertifikasi Halal Produk Makanan Dan Minuman Impor" 5, no. 2 (2025).
[11] Suparto, S., Djanurdi, Yuanitasari, D., Suwandono, A. 2016. Harmonisasi dan Sinkronisasi Pengaturan Kelembagaan Sertifikasi Halal terkait Perlindungan Konsumen Muslim Indonesia. Mimbar Hukum. 28(3): 427-438

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that products imported into, distributed, and sold in Indonesia have a halal certificate.

On the other hand, South Korea is a country with highly advanced industrial, technological, and export sectors on an international scale. South Korea holds significant strength in various industrial sectors, such as food and beverages, cosmetics, beauty products, pharmaceuticals, fashion, and various lifestyle products, all of which have successfully entered the global market. As the popularity of Korean culture, or the Korean Wave (Hallyu), continues to rise, demand for products from South Korea has also seen a significant increase, including in countries with a Muslim majority such as Indonesia.

This trend has prompted South Korean companies to pay closer attention to the needs of Muslim consumers, particularly regarding the halal certification of the products they produce and distribute. In recent years, the halal industry in South Korea has continued to grow with support from the government, industry players, and halal certification bodies such as the Korea Muslim Federation, which plays a key role in the halal certification process for various products and industries in South Korea. Korea Muslim Federation (KMF) is the official Muslim organization in South Korea with authority over halal certification. KMF has focused on providing worship facilities and basic necessities, one of which was the establishment of the Itaewon Central Mosque in 1976.[12] Beyond the food and

[12] Umayyatun Siti, "Masyarakat Muslim Di Korea Selatan: Studi Tentang Korea Muslim Federation (Kmf)Tahun 1967-2015 M," *Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial* 11, no. 2 (2017): 2548–477.

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beverage sector, halal development in South Korea now extends to halal cosmetics, Muslim-friendly tourism, halal restaurants, and the provision of prayer facilities for international Muslim travelers.

The growing interest among South Korean manufacturers in penetrating the Indonesian market which has the world's largest Muslim population has highlighted the need for a cooperation mechanism capable of ensuring the halal status of products in a more effective, efficient, and reliable manner. South Korean products entering Indonesia must meet applicable halal standards to be accepted by the Muslim community and obtain distribution permits in the Indonesian market. Therefore, cooperation in the field of halal certification is a strategic step to facilitate the mutual recognition of halal certification between the two countries, enhance consumer confidence, streamline international trade activities, and strengthen economic ties between Indonesia and South Korea in the global halal industry.

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To address these needs, Indonesia and South Korea have established a strategic partnership in the field of halal certification through the signing of a Mutual Recognition Agreement (MRA) on halal certification on November 18, 2023, in Jakarta. This cooperation agreement was signed between The Halal Product Assurance Organizing Body (BPJPH) and South Korea's halal institution, the Korea Muslim Federation, to strengthen international cooperation in the Halal Product Guarantee (JPH) sector. The agreement is part of the Halal World 2023

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(H-20) international forum organized by BPJPH and attended by 37 halal institutions from abroad.[13]

Mutual Recognition Agreement serves as the legal basis and official mechanism for both countries to mutually recognize halal certificates issued by their respective halal certification bodies. With this mutual recognition, South Korean products that have obtained halal certification from a halal certification body recognized by BPJPH can more easily enter the Indonesian market without having to go through a lengthy and complex recertification process. This cooperation is becoming increasingly important as Indonesia begins to implement mandatory halal certification for various imported products circulating domestically. Through the MRA, administrative barriers to trade can be reduced, the product distribution process becomes faster and more efficient, and it provides legal certainty and assurance of trust for businesses and Muslim consumers in both countries

The cooperation under the Mutual Recognition Agreement (MRA) on halal certification between Indonesia and South Korea is overseen and implemented by two main institutions: the Indonesian The Halal Product Assurance Organizing Body (BPJPH) and the Korean Muslim Federation. The BPJPH is a government agency under the Ministry of Religious Affairs of the Republic of Indonesia, established pursuant to Law No. 33 of 2014 on Halal Product Assurance.[14] The

[13] Badan Penyelenggara Jaminan Produk Halal, "Indonesia - Korea Selatan Jalin Kerjasama Jaminan Produk Halal," Badan Penyelenggara Jaminan Produk Halal, 2023, https://bpjph.halal.go.id/detail/indonesia-korea-selatan-jalin-kerjasama-jaminan-produk-halal.
[14] Menteri Hukum dan Hak Asasi Manusia, "UU No.33 Tahun 2014 (2014)."

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establishment of the BPJPH is a key part of the Indonesian government's efforts to provide protection and legal certainty to the Muslim community regarding the halal status of products circulating in Indonesia. Since the enactment of the Law, the halal certification system in Indonesia has undergone major changes because the government, through the BPJPH, holds primary authority over the administration of the Halal Product Guarantee (JPH) system nationwide. This encompasses various stages, ranging from the formulation of halal policies, product registration, coordination of the halal inspection process, issuance of halal certificates, to oversight of the implementation of halal certification across various industrial sectors.

BPJPH plays a highly strategic role not only at the domestic level but also at the international level. BPJPH serves as Indonesia's national halal authority, with the authority to establish partnerships, conduct assessments, and grant recognition to foreign halal certification bodies through the Mutual Recognition Agreement (MRA) mechanism. Through this international cooperation, BPJPH strives to ensure that imported products entering Indonesia continue to meet halal standards in accordance with Islamic sharia and Indonesian national regulations

Meanwhile, the Korea Muslim Federation (KMF) is the official Muslim organization in South Korea with authority over halal certification. KMF is not only involved in issuing halal certification, but also in fostering the Muslim community, managing mosques, and representing Korean Muslims in their relations with the

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government and international partners.[15] In the context of cooperation with Indonesia, KMF is the institution responsible for ensuring that the halal certification process standards in South Korea are in line with the provisions agreed upon with BPJPH.

Korea Muslim Federation (KMF) was established in Seoul with the primary mission of protecting the needs of minority community of muslim in Korea, which is very small in number. From the outset, KMF has focused on providing worship facilities and basic necessities, one of which was the establishment of the Itaewon Central Mosque in 1976.[16] However, the number of Muslim students, migrant workers, and tourists increase in the early 1980s created an urgent need for halal products and food, prompting KMF to begin issuing halal certification for restaurants and slaughterhouses. As the Korean food industry grew in the 1990s and 2000s, KMF halal certification expanded to processed foods, beverages, and cosmetics, not only to serve the domestic Muslim community, but also to support Korea's strategy of attracting Muslim tourists and penetrating the export markets of Muslim-majority countries. An important milestone occurred after Indonesia enacted for the Law Number 33 of 2014 on Halal Product Guarantee and established The Halal Product Assurance Organizing Body (BPJPH) in 2017,

[15] Umayyatun Siti, "Masyarakat Muslim Di Korea Selatan: Studi Tentang Korea Muslim Federation (Kmf)Tahun 1967-2015 M."
[16] Erman Alhuzaini Muhammad, Nemawarni, "Jejak Islam Di Korea Selatan: Sejarah Panjang, Dakwah, Dan Perkembangan Masyarakat Muslim," *Jurnal Sejarah Islam* 3, no. 1 (2024): 49–58.

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which requires foreign halal institutions to undergo an accreditation process for their certificates to be recognized.[17]

In response to the implementation of the Halal Product Assurance system in Indonesia, particularly following the enactment of Law No. 33 of 2014 on Halal Product Assurance and the policy requiring mandatory halal certification for products entering and circulating in Indonesia, the Korea Muslim Federation has begun making various preparations to obtain official recognition from the Indonesian government. Since 2019, the KMF has submitted a request for halal recognition cooperation to The Halal Product Assurance Organizing Body (BPJPH) as part of an effort to ensure that halal certificates issued in South Korea are accepted and recognized in Indonesia. This step was taken because Indonesia is one of the largest Muslim markets in the world and a key destination for South Korean exports, particularly in the food, beverage, cosmetics, and other consumer goods sectors. During the application process, KMF had to meet various administrative and technical requirements set by BPJPH, including submitting documents on the halal assurance system, halal certification standards, audit procedures, supervision mechanisms, and the institutional structure used in the halal certification process in South Korea.[18]

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[17] Menteri Hukum dan Hak Asasi Manusia, "UU No.33 Tahun 2014 (2014)."
[18] Public Relations Division, "Public-Private Joint Efforts for the Expansion of K-Food Export to Indonesia!," Ministry of Agriculture, Food and Rural Affairs, 2023, https://www.mafra.go.kr/english/756/subview.do;jsessionid=Igl62kpfIoirgF6oNDJp5ZMX.inst11?enc=Zm5jdDF8QEB8JTJGYmJzJTJGZW5nbGlzaCUyRjI1JTJGNTY4NzU3JTJGYXJ0Y2xWaWV3LmRvJTNGdXRtX3NvdXJjZSUzRGNoYXRncHQuY29tJTI2.

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During this process, BPJPH conducted a series of rigorous evaluation and verification steps to ensure that the halal system implemented by KMF complies with Indonesian halal standards. From 2020 to 2022, KMF underwent a halal system audit and received on-site assessments from a team of Indonesian halal assessors and auditors. This assessment process included document reviews, on-site observations, evaluations of certification procedures, mechanisms for inspecting raw materials, production processes, and the halal oversight system implemented by KMF for companies in South Korea. Additionally, BPJPH assessed the competence of halal auditors, the independence of the organization, and the consistency of KMF's application of halal standards. This stage is a crucial part of the Mutual Recognition Agreement (MRA) process because international halal recognition focuses not only on certification results but also on the credibility and quality of the halal system of the institution issuing the certificate.

After undergoing a lengthy process of verification, assessment, and evaluation, in 2023 the Korea Muslim Federation officially signed a Mutual Recognition Agreement (MRA) with the Halal Product Assurance Organizing Body (BPJPH). This signing marks a significant milestone in halal cooperation between Indonesia and South Korea, as it signifies Indonesia's official recognition of halal certificates issued by the KMF. With the MRA in place, South Korean products that have obtained halal certification from the KMF can more easily enter the Indonesian market without having to undergo a comprehensive recertification process.

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The implementation of the Mutual Recognition Agreement (MRA) between BPJPH and KMF has brought transformative changes in terms of bureaucracy, costs, and legal certainty in bilateral trade. Through this mutual recognition system, the complex double-testing process has been completely eliminated; South Korean products need only be audited by KMF in their country of origin, and their certificates will be automatically recognized by BPJPH in Indonesia through the Foreign Halal Certificate Registration (RSHLN) mechanism. This step not only reduces time-to-market and saves on costs associated with accommodating international auditors but also serves as a strategic lifeline for South Korean exporters amid the strict implementation of Law No. 33 of 2014 on Halal Product Assurance. With this regulatory assurance, the risk of products being held up at customs due to non-tariff barriers can be eliminated, thereby maintaining the stability of the export flow of Korean food and cosmetic products to Indonesia.

The integration of this halal certification system has had a direct impact on a surge in consumer confidence as well as the competitiveness of Korean products in the Indonesian retail market. Although the popularity of the K-Food and K-Beauty trends is extremely high, the majority of Indonesia's Muslim population had previously adopted a restrictive stance due to doubts regarding critical ingredients such as pork derivatives, gelatin, or alcohol. The presence of the KMF halal logo, which has now been officially validated by the Indonesian government, provides a guarantee of Sharia compliance that completely dispels this market skepticism. As a result, South Korean companies can now massively expand their market penetration into a broader and more devout Muslim consumer segment,

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while offering more competitive prices on store shelves thanks to the successfully reduced costs of certification processing.

B. Focus of Research

Based on the background of the problem described by the researcher, the following research focus can be obtained:

1. How is the Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023?
    a) Availability of Resources
    b) Coordination among Actors
    c) Institutional Capacity

C. Aims of Research

Based on the background and focus of this research, the purpose of this study is to determine the Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023.

D. Significance

The benefits provided by researchers are divided into:

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1. **Academic Benefits**

In this study, the researchers hope that the academic benefits obtained can be used as a reference or source of information for readers, especially in relation to the development of International Relations studies and to increase knowledge and insight in the field of halal related to the implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023.

2. **Practical Benefits**

The practical benefits that can be derived from this research are that it can provide information and input, albeit indirectly, to assist readers in understanding the implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation as a basis, reference, and source for further research.

E. Literature Review

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The following is a summary of the literature review from previous studies that will be used as reference material by researchers:

1. Research by Nur Chanifah, Siti Rohmah, and Herlindah in the form of an article published by the Proceedings of the 2nd Malikussaleh International Conference on Law, Legal Studies and Social Science (MICoLLS) in 2022 entitled "**The Role of the Korea Muslim Federation (KMF) in Guaranteeing the Right**

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to Access Halal Products for Minority Muslims".[19] This research highligts the role of KMF in facilitating access to halal products for Muslim minorities in south korea. The need arises from the significance of halal food for Muslims and the limited understanding of Islam and halal practices among Koreans. In response, the South Korean government, through the Ministry of Agriculture, Food and Rural Affairs (MAFRA), collaborates with KMF in certifying Korean food as halal. Although South Korea does not have specific legislation mandating halal certification, MAFRA enforces a law on food industry promotion, which provides a legal basis for supporting the development of the Korean food sector. As a result, an increasing number of halal-certified Korean food products have been endorsed by KMF. These halal products are part of the government's efforts to accommodate Muslim tourists, in partnership with KMF, by enhancing the quality of tourism services.

That study focused on the domestic context of South Korea, specifically how the KMF collaborates with MAFRA to facilitate the rights of Muslim minorities and tourists through the enforcement of laws promoting the food industry. However, that study did not describe the formal aspects of international relations and the harmonization of cross-border halal standards. Therefore, this research aims to fill this gap. Titled 'Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean

[19] Nur Chanifah, Siti Rohmah, and Herlindah, "The Role of the Korea Muslim Federation (KMF) in Guaranteeing the Right to Access Halal Products for Minority Muslims," *Proceedings of Malikussaleh International Conference on Law, Legal Studies and Social Science (MICoLLS)* 2 (2022): 00003, https://doi.org/10.29103/micolls.v2i.73.

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Muslim Federation in 2023,' this study goes further by analyzing the concrete implementation of the bilateral Mutual Recognition Agreement (MRA) signed in 2023. While previous research examined halal within the context of South Korea's domestic tourism, this study specifically examines how regulatory integration between BPJPH and the KMF is implemented to address trade barriers and achieve legally binding mutual recognition of halal certification between the two countries.

2. The research written by Intan Anindita Amarylis, Dr. Asep Kamaluddin Nashir, S.Ag. M.Si, Laode Muhammad Fathun, S.IP.M.H. in 2021 entitled "**Kerjasama Indonesia gengan Korea Selatan terkait Sertifikasi Halal Produk Impor. Studi Kasus: Produk Impor Makanan Instan dari Korea Selatan**" is an article and was published by the Journal of Human Rights, Culture and Legal System.[20] This study discusses the partnership between Ini Halal Korea and LPPOM MUI regarding halal certification for imported instant food products, which has been in place since 2015, is progressing and developing very well. The bilateral relationship between the two organizations has resulted in programs that remain closely tied to halal products; to this day, both parties frequently hold regular meetings and training sessions for food ingredient manufacturers whose products are imported into Indonesia. These training sessions are held to provide advanced knowledge and update various aspects of halal compliance in accordance with the regulations or laws in effect in Indonesia—the destination country for

[20] Intan Anindita Amarylis, Dr. Asep Kamaluddin Nashir, S.Ag. M.Si and Fathun, "Kerjasama Indonesia Dengan Korea Selatan Terkait Sertifikasi Halal Produk Impor. Studi Kasus : Produk Impor Makanan Instan Dari Korea Selatan."

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Korean food products that already bear a halal logo on their packaging. These instant food products are not items consumed daily by the Indonesian public and are not considered a primary necessity for Muslim communities in Indonesia. Nevertheless, the halal logo must still be affixed to comply with the standards and regulations in effect in the destination country for these food products. The affixing of the halal logo on these imported instant food products is also intended to help dispel the rumors that were widely discussed several years ago regarding instant food products from the Samyang Group, allowing South Korean instant food products that already bear the halal logo on their packaging to be marketed throughout Indonesia once again.

The research focuses on the partnership between LPPOM MUI and Ini Halal Korea since 2015 to restore the South Korean instant food market following contamination concerns. However, that study still described a cooperation landscape that remained private/non-governmental (NGO-to-NGO) in nature and oriented toward resolving specific product cases involving instant foods. The novelty of this research lies in the analysis of the transition of authority and the elevation of the legal status of this cooperation in 2023. This study, titled 'Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023,' focuses on the shift from the old voluntary partnership scheme to a formal government-to-government (G-to-G) or official government-to-NGO (G-to-NGO) scheme through the Mutual Recognition Agreement (MRA) instrument. This research comprehensively fills a research gap by analyzing how BPJPH, as the sole state

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authority, implements this mutual recognition agreement on certification with the Korean Muslim Federation (KMF) amidst the strict mandatory implementation of halal standards in Indonesia today.

3. The research written by Nadia Firza Faradina and Istyakara Muslichah in 2022 entitled "**Anteseden Minat Muslim untuk Membeli Makanan Korea Halal: Studi di Indonesia**" is in the form of an article and was published by the Journal of Sharia Economics Theory and Application.[21] This research aims to enrich the literature on the intention to purchase halal food, with a focus on MUI-certified halal Korean food in Indonesia. The results show that Muslims' understanding of halal food greatly influences their interest in these products, thereby increasing consumer purchasing interest. This study provides new insights into marketing literature and offers managerial implications for Korean food businesses, emphasizing the importance of halal certification, clear labeling, information on raw materials, and hygienic production processes in accordance with halal principles. With communication strategies that highlight the halal nature of their products, businesses can increase trust and build positive attitudes among Muslims, as well as provide comfort in consuming their products.

The study focused on the fields of marketing management and consumer behavior, concluding that an understanding of halal standards and clear information on raw materials are key communication strategies for building consumer trust.

[21] Nadia Firza Faradina and Istyakara Muslichah, "Anteseden Minat Muslim Untuk Membeli Makanan Korea Halal: Studi Di Indonesia," *Jurnal Ekonomi Syariah Teori Dan Terapan* 9, no. 3 (2022): 310–24, https://doi.org/10.20473/vol9iss20223pp310-324.

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Although the study successfully identified the urgency of halal labeling from the demand side, there remains a significant research gap regarding regulations and the macro supply side. This research, titled 'Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023', aims to fill this gap. Unlike previous studies that treated halal certification as a commercial marketing tool, this study positions halal certification as a legally binding international instrument under a bilateral agreement. The focus of this research shifts from a psychological analysis of consumer purchasing intent to an analysis of the formal policy implementation of the Mutual Recognition Agreement (MRA) signed between BPJPH and the KMF in 2023, in order to evaluate how legal harmonization and the recognition of foreign certificates are carried out at the level of state institutions.

4. The research conducted by Hayyun Durrotul Faridah in 2019 entitled "**Sertifikasi Halal di Indonesia: Sejarah, Perkembangan, dan Implementasi**" is in the form of an article and was published by the Journal of Halal Product and Research.[22] This study discusses how halal certification in Indonesia has developed in line with increasing halal awareness among the public. To ensure the availability of halal products, particularly food, cosmetics, and medicines, the government issued the Halal Product Guarantee Law. Certification, which was initially the domain of the Indonesian Ulema Council (MUI) through the National Halal

[22] Hayyun Durrotul Faridah, "Halal Certification in Indonesia; History, Development, and Implementation," *Journal of Halal Product and Research* 2, no. 2 (2019): 68, https://doi.org/10.20473/jhpr.vol.2-issue.2.68-78.

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Product Certification Agency (LPPOM), was then transferred to the National Halal Product Certification Agency, an official government agency under the Ministry of Religious Affairs. This transfer was also accompanied by several changes in the certification process and the parties involved in the certification process. There needs to be synergy and cooperation between the government, business actors, and the community in monitoring the distribution of products so that halal product assurance can be realized in Indonesia.

The study examines the history, development, and transition of certification authority from LPPOM MUI to a newly established government agency, namely BPJPH. However, the study is limited to the initial consolidation phase and the oversight of the halal ecosystem within Indonesia's domestic sphere. There is a significant research gap regarding how BPJPH's capacity has evolved in the context of international regulations following the completion of that transition phase. This research, titled 'Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023,' aims to address this gap. Unlike previous studies that focused on the internal restructuring of the national halal bureaucracy, this study analyzes BPJPH's more recent foreign policy implementation in 2023, specifically the execution of the Mutual Recognition Agreement (MRA) with the Korean Muslim Federation (KMF). Thus, this study shifts the focus from merely domestic regulatory developments to an empirical analysis of transnational legal harmonization and bilateral halal certification recognition between Indonesia and South Korea.

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5. Research written by Nur Azizah, Maulida Rizkinnikmatussolihah, Moh. Adi Santoso in 2024, entitled "**Perkembangan Industri Halal di Indonesia**" is in the form of an article and was published by the Journal of Economics Studies and Practices.[23] This study discusses the global halal industry continues to grow steadily, both in terms of demand and supply. Not only Muslim countries but also non-Muslim nations recognize the importance of halal certification as part of the shifting landscape of global trade. Indonesia has significant opportunities to develop the potential of its halal industry. The country possesses strong foundations for developing the halal industry, particularly through its Islamic economic and financial ecosystem, which has already grown rapidly. The halal ecosystem is a key component of the halal industry supply chain, particularly for the development of the halal industry at the regional level. However, Indonesia still faces various challenges, particularly in enhancing the competitiveness of halal industry players. The focus on competitiveness is primarily directed toward SMEs. Given that SMEs account for 93 percent of all business entities in Indonesia, they play a central role in the development of the national halal industry. One factor contributing to the low quality of the halal industry supply chain is the lack of knowledge among industry players regarding how to ensure the integrity of halal processes.

The journal discusses the importance of halal certification for food products, especially in Islamic business ethics in accordance with Islamic teachings, while this research focuses on halal certification issued by Korea, which

[23] Nur Azizah and Maulida Rizkinnikmatussolihah, "Perkembangan Industri Halal Di Indonesia 1" 1, no. 2 (2022).

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is also recognized by Indonesia for food products through a mutual recognition agreement by the Korea Muslim Federation as the intermediary for the agreement.

6. Research written by Khairunisa Ramadhani, Rachmawati Widyaningrum, Hesti Khofifa, Sita Fauzia Rahma, and Yuni Wahyuningsih Setiawan in 2023 entitled "**Trends of Cosmetics and Korean Food and Its Halal Status in Indonesian Teenager Perspective: A Literature Review**" is in the form of an article and was published by the Journal of Public Health.[24] This study explains the factors that influence the appeal of Korean products in Indonesia, including the taste of Korean food, the suitability of Korean cosmetics for consumers' skin, and the influence of Korean public figures or influencers who promote these products. The potential for halal products from Korea among Indonesian Muslims is enormous, encouraging Korean manufacturers to innovate, such as replacing non-halal ingredients with halal ones to make their products more acceptable. The halal status of Korean food and cosmetics has been proven to have a significant impact on the purchasing interest of Muslim consumers in Indonesia.

This study examines the global halal industry landscape, which often emphasizes the vast potential of the Indonesian market and the challenges of strengthening the domestic supply chain particularly in enhancing competitiveness and knowledge of halal products among local SMEs. Although macroeconomic analysis and the strengthening of the domestic industry are crucial, the literature

[24] Khairunisa Ramadhani et al., "Trends of Cosmetics and Korean Food and Its Halal Status in Indonesian Teenager Perspective: A Literature Review," *Ikesma* 19, no. 3 (2023): 187, https://doi.org/10.19184/ikesma.v19i3.36715.

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still leaves a significant research gap regarding how Indonesia responds to changes in global trade from the perspective of regulation and formal legal diplomacy with non-Muslim countries. The research, titled 'Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023,' aims to fill this gap. Unlike previous literature that focused on educating the SME supply chain at the local level, this study radically shifts the focus to the implementation of an international policy in the form of a Mutual Recognition Agreement (MRA) between BPJPH and the KMF in 2023. This study examines an unexplored dimension: how transnational legal standardization is applied to facilitate the flow of foreign industrial products into the Indonesian market in a legally formal manner in the era of mandatory halal certification.

7. The research written by Maria Oktavianingtias and Istyakara Muslichah in 2022 entitled "**Niat Beli Muslim pada Makanan Korea Bersertifikasi Halal di Indonesia**" is in the form of an article and was published by the Journal of Business Applications.[25] This study proves that subjective norms and perceived control have a positive and significant effect on the purchase intentions of Muslim consumers at MUI-certified halal Korean restaurants, while religiosity only affects attitudes but does not directly influence purchase intentions. Attitudes were also not found to influence purchase intentions. This study also has limitations because

[25] Maria Oktavianingtias and Istyakara Muslichah, "Niat Beli Muslim Pada Makanan Korea Bersertifikasi Halal Di Indonesia," *Jurnal Aplikasi Bisnis* 19, no. 1 (2022): 143–56, https://doi.org/10.20885/jabis.vol19.iss1.art3.

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the respondents were predominantly young women aged 18-22 years old, with low incomes, student status, and residing in Java, so the findings are potentially biased. However, these findings are useful for business actors, especially those in the Korean food industry, where MUI halal certification can be an important factor in increasing the purchasing intentions of Muslim consumers in Indonesia due to the importance of halal certification on Korean food that complies with halal standards for Muslims.

The above research examined antecedent factors such as subjective norms and behavioral control on Muslim consumers' purchase intentions at Korean restaurants. However, it has methodological limitations because it focused on the micro level with a homogeneous sample (female college students aged 18–22 in Java) and was limited to the downstream sector (restaurants). There is a significant research gap regarding how South Korea's halal ecosystem is managed. The research, titled "Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023," aims to address this gap. Unlike previous studies that focused on the psychological aspects of individual purchasing interest domestically, this study comprehensively examines transnational legal-formal aspects through the implementation of the Mutual Recognition Agreement (MRA) between BPJPH and the KMF in 2023. This study shifts the focus from certification as a mere tool to attract restaurant customers to an analysis of bilateral legal standardization governing the cross-border flow of manufactured goods in the era of mandatory halal certification.

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8. The research written by Hasnaa Nur Azizah, Muhammad Arief Ramadhan, Muhammed Fatty, Tanaya Fauzia Utami, Nurul Hidayati, and Rashdi M. Casim in 2025, entitled "**Mutual recognition agreements: A gateway to global opportunities or a pathway of challenges in Indonesian economics for halal agri-food sector**" is in the form of an article and was published by Halal Studies and Society.[26] This journal explains the implementation of mutual recognition agreements (MRAs) in the halal sector, which have the potential to open doors for Indonesian businesses to seize opportunities in the global market. However, success is highly dependent on the government, for example through fiscal incentives such as tax reductions, the provision of adequate infrastructure, and the fulfillment of various requirements and conditions necessary for products to meet international export standards. Nevertheless, behind the opportunities offered by the MRA lie serious challenges that will arise if the government does not strictly monitor halal standards in imported products. Therefore, the MRA policy should only be established with countries that have strong potential as halal trading partners and have proven to consistently maintain the quality of halal certification. In addition, regulations are also enforced on domestic businesses so that they can compete with imported products in terms of quality and compliance with sharia standards.

[26] Hasnaa Nur Azizah et al., "Mutual Recognition Agreements: A Gateway to Global Opportunities or A Pathway of Challenges in Indonesian Economics for Halal Agri-Food Sector," *Halal Studies and Society* 2, no. 1 (2024): 21–24, https://doi.org/10.29244/hass.2.1.21-24.

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That research mapped out the opportunities and challenges of the MRA as a gateway to the global market, as well as the potential threats to domestic products if oversight of halal standards for imported goods is not tightened. Although the study provides a comprehensive conceptual framework regarding the urgency of selective trade partners in the MRA, it remains general in nature and has not tested the operational effectiveness of a specific bilateral partnership. This is where this study comes in to fill that research gap. The research, titled 'Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023,' shifts the focus from prospective macroeconomic analysis toward a specific legal-empirical analysis. It provides an in-depth examination of the initial implementation of the MRA cooperation signed by BPJPH and the KMF in 2023. Thus, this research is not merely about the global impact of the MRA, but rather evaluates the actual process of harmonizing standards, bureaucracy, and transnational legal compliance between Indonesia and South Korea.

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9. The research written by Nuraini and Suciptopada in 2021 entitled "**Comparison Halal Food Regulation and Practices to Support Halal Tourism in Asia: A review**" is in the form of an article that published by IOP Conference Series: Earth and Environmental Science.[27] This study explains how halal tourism is now a global trend as the number of Muslim tourists increases. Both member

[27] S. Nuraini and Sucipto, "Comparison Halal Food Regulation and Practices to Support Halal Tourism in Asia: A Review," *IOP Conference Series: Earth and Environmental Science* 733, no. 1 (2021), https://doi.org/10.1088/1755-1315/733/1/012044.

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countries of the Organization of Islamic Cooperation (OIC) and non-OIC members are working to develop food regulations and standards to provide the best services for Muslim tourists. Malaysia, Indonesia, Japan, and South Korea all provide halal food, but with different regulatory standards. Malaysia and Indonesia already have halal certification systems with official logos that are recognized internationally, while Japan and South Korea still use independent claims, making the status of their products less clear. Institutions such as JAKIM (Malaysia), LPPOM MUI, and BPJPH (Indonesia) play an important role in supporting halal certification in accordance with standards in other countries, including countries with Muslim minorities such as Japan and South Korea. They even organize training for non-governmental organizations that handle halal certification in these countries. Therefore, it is important to further understand the relationship between ministries and NGOs in ensuring the halal status of each country.

The literature review highlights differences in regulatory standards, noting that South Korea still relies on independent claims, which make the legal status of its halal products less clear compared to Indonesia. Previous researchers concluded their study by recommending the need for further research to understand the dynamic relationship between government ministries and foreign religious NGOs in ensuring halal status. This is where the present study comes in to fill the research gap while empirically addressing those recommendations. The research, titled 'Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023,' focuses on this issue. While previous research viewed South Korea's certification as still being

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unilateral for local tourism, this study examines the legal transformation in 2023 through the Mutual Recognition Agreement (MRA). This study concretely analyzes how BPJPH, as a government ministry, acts to legalize and recognize certificates from the KMF as valid legal instruments for bilateral trade.

10. Research written by Amelia Puspa Tamara and Ajeng Puspa Marlinda in 2023, entitled "**South Korea's Halal Food Gastro-Diplomacy towards Muslim Tourists 2009-2022 (Case Study: Muslim Tourists in South Korea)**" is in the form of an article and was published by the Indonesian Journal of Social Sciences, Policy and Politics.[28] This study shows that after South Korea's success with kimchi gastronomy diplomacy in 2009, the country has once again innovated in the field of gastrodiplomacy. Around 2014, South Korea began developing the concept of halal gastrodiplomacy specifically aimed at Muslim tourists visiting the country. Although the majority of South Korea's population is not Muslim, this effort is still being pursued as a strategy and development for tourism. Through halal gastrodiplomacy, South Korea not only attracts tourists but also has a broader goal of building good relations with Muslim countries and promoting national economic growth through the tourism sector. Thus, halal gastrodiplomacy is positioned as a strategic instrument to strengthen South Korea's positive image in the eyes of the international community while expanding the reach of diplomacy.

[28] Amelia Puspa Tamara and Ajeng Puspa Marlinda, "South Korea'S Halal Food Gastro-Diplomacy Towards Muslim Tourists 2009-2022 (Case Study: Muslim Tourists in South Korea)," *Indonesian Journal of Social Sciences, Policy and Politics* 1, no. 2 (2023): 37–46, https://doi.org/10.69745/ijsspp.v1i2.31.

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The study describes how South Korea has, since 2014, utilized halal food as a soft power tool in cultural diplomacy to build a positive national image internationally while attracting Muslim tourists. Although the study successfully outlines South Korea's branding and tourism economy strategies, there remains a significant research gap regarding the formal legal dimensions and bureaucratic governance of international trade. The research, titled 'Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023,' aims to fill this gap. Unlike previous studies that framed halal issues within the context of one-sided (outward-looking) cultural diplomacy for tourism purposes, this study examines legally binding bilateral interactions. The focus of this study is specifically directed at the implementation of the Mutual Recognition Agreement (MRA) between BPJPH and the KMF in 2023, to analyze how standardization, mutual recognition of certificates, and border regulations are actually implemented to facilitate the flow of trade commodities between countries

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CHAPTER II

THEORETICAL PERSPECTIVE AND MAIN ARGUMENT

A. Conceptual Perspectives

The research will employ conceptual definitions aimed at systematically explaining the meanings of key concepts used in the research, specifically implementation, the Mutual Recognition Agreement (MRA), halal certification, The Halal Product Assurance Organizing Body (BPJPH), and the Korea Muslim Federation (KMF). This conceptual clarification is necessary to provide terminological clarity while delimiting the scope of the study to ensure consistency with the research focus. Meanwhile, the conceptual foundation of this study employs the concept of implementation as the primary analytical framework, particularly drawing on Sebastian Paulo's concept regarding the implementation of international cooperation. Thus, the concepts of implementation serve as the primary analytical basis for understanding how Indonesia–South Korea halal cooperation is actually carried out in the fields of trade and international halal product assurance.

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1. Implementation

In general, implementation can be understood as a process that links established goals, plans, or rules with actual on-the-ground execution and the results achieved. Implementation is the stage of applying ideas, concepts, policies, or innovations into systematic and targeted actions, thereby generating

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tangible impacts such as changes in knowledge, improved capabilities, and shifts in values and behavior among the parties involved.

According to McLaughlin and Schubert, as cited by Nurdin and Basyiruddin in Magdalena et al., implementation is understood as a process involving continuous adjustment among various actors, objectives, and conditions that influence the execution of a policy.[29] From this perspective, implementation is not merely the execution of decisions that have already been made, but also a system that links the planning stage with concrete actions through a process of coordination and adaptation that occurs continuously.

In the context of cooperation implementation, Mulyadi explained that implementation is a series of actions taken to achieve the objectives set forth in a policy or decision. Through the implementation process, decisions that were previously conceptual are translated into operational terms so they can be carried out by policy implementers. Implementation is also aimed at bringing about change whether on a large or small scale in line with previously formulated objectives.[30] Thus, implementation is not only oriented toward the execution of a program, but also toward assessing the extent to which the implemented policy is capable of producing the expected conditions and impacts after the program is carried out.

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[29] Ina Magdalena Et Al., "Implementasi Model Pembelajaran Daring Pada Masa Pandemi Covid-19 Di Kelas Iii Sdn Sindangsari Iii," Jurnal Pendidikan Dan Dakwah 3, No. 1 (2021): 119–28.
[30] Mulyadi, Implementasi Organisasi (Yogyakarta: Gajah Mada University Press, 2015).

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In practice, implementation can be understood as the process of carrying out previously established decisions or policies. Mulyadi explains that the implementation process unfolds through several interrelated stages, beginning with the drafting and enactment of regulations as the legal foundation for implementation. Subsequently, the policy is executed by the authorized institutions or parties, followed by the level of acceptance and compliance with the policy among the target groups. The implementation process will subsequently generate various impacts, both those that were planned and those that arise unexpectedly. The results of the implementation are then evaluated to determine the extent to which the implemented policy aligns with the intended objectives. Based on these evaluation results, the government or relevant institutions can make improvements or adjustments to the policy and regulations to ensure more effective implementation.[31]

2. Mutual Recognition Agreement

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The Mutual Recognition Agreement (MRA) in halal certification is an instrument of international cooperation that allows halal certificates from one country to be legally recognized in another country without undergoing a re-certification process.[32] In the context of Indonesia-Korea, this MRA is important because since 2024 Indonesia has implemented a halal certification requirement policy for products circulating domestically, including export

[31] Mulyadi
[32] Azizah et al., "Mutual Recognition Agreements: A Gateway to Global Opportunities or A Pathway of Challenges in Indonesian Economics for Halal Agri-Food Sector."

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products.[33] Through this MRA, products that have obtained halal certification from official Korean institutions, such as the Korea Muslim Federation (KMF), can be directly recognized in Indonesia. This minimizes administrative barriers, costs, and product distribution time, thereby facilitating halal trade between the two countries.

The implementation of the Indonesia-Korea Halal MRA is also based on an agreement between The Halal Product Assurance Organizing Body (BPJPH) and foreign halal certification bodies (LHLN) that meet the standards. At the Halal World 2023 forum, BPJPH signed an MRA with 37 LHLNs, including KMF[34], which provides conditional recognition of halal certificates issued by the institution. This means that Korean products certified by KMF can be marketed in Indonesia without additional audit processes as long as they comply with BPJPH administrative regulations. This agreement demonstrates cross-border halal harmonization while strengthening Indonesia's position as a global halal certification center.

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The process of achieving the Indonesia-Korea halal MRA was carried out in several stages.[35] First, BPJPH conducted an assessment of the halal

[33] Badan Penyelenggara Jaminan Produk Halal, "Meeting Korean Authorities, BPJPH Explains Requirements for Halal Products to Enter Indonesia," Badan Penyelenggara Jaminan Produk Halal, 2023, https://bpjph.halal.go.id/en/detail/eeting-korean-authorities-bpjph-explains-requirements-for-halal-products-to-enter-indonesia.
[34] Sugeng Pamuji, "BPJPH Teken Kesepakatan Dengan 37 Lembaga Halal Luar Negeri," Kementrian Agama Republik Indonesia, 2023, https://kemenag.go.id/internasional/bpjph-teken-kesepakatan-dengan-37-lembaga-halal-luar-negeri-3hZzF.
[35] Sugeng Pamuji, "Catat, Registrasi Sertifikat Halal Luar Negeri Dibuka Di Menu Sihalal," Kementrian Agama Republik Indonesia, 2024, https://kemenag.go.id/internasional/catat-registrasi-sertifikat-halal-luar-negeri-dibuka-di-menu-sihalal-Bncjn.

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certification system used by KMF to ensure its compliance with Indonesian standards. Second, after conducting the evaluation, negotiations were held to discuss technical aspects, regulations, and mutual recognition mechanisms. Third, the official signing took place on November 18, 2023, at an international halal forum witnessed by representatives of both countries' governments. Thus, this MRA was born from a long process involving assessment, negotiation, and formal agreement, giving it strong legitimacy both administratively and diplomatically.[36]

3. Halal Certification

Halal certification is the process of verifying a product to ensure that its ingredients, production processes, and distribution comply with the principles of Islamic law. The government bears a significant responsibility for overseeing and ensuring that products available on the market meet halal standards. This is done as part of efforts to protect the rights of Muslim consumers, ensuring they do not consume products containing haram ingredients or produced through processes that do not comply with Sharia principles.[37]

Certification can be defined as the process of granting certification or formal proof of recognition issued by an institution to a product. Certification

[36] Hafiz M. Ahmed, "South Korea and Indonesia Seal Agreement in Global Halal Food Market," The Halal Times, 2023, https://www.halaltimes.com/south-korea-and-indonesia-seal-agreement-in-global-halal-food-market/.
[37] Adelia Maelani Agustin et al., "Peran Sertifikasi Halal Dalam Melindungi Konsumen Muslim : Tinjauan Hukum Islam Dan Hukum Nasional" 2, no. 5 (2025).

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refers to a designation or provision granted to an institution. That institution is authorized to provide assurance to an individual that they are capable of effectively operating a specific business. Certification of products can be conducted periodically or on a regular basis. The purpose of certification is to affirm and provide assurance of a product's authenticity, ensuring it is accepted by all segments of society.[38]

Halal is a term always associated with the Islamic faith. In a general sense, halal can be interpreted as permissible or allowed. The fundamental acceptance and understanding of halal products by the Muslim community is a necessity. According to Islamic jurisprudence, everything is considered halal unless there is evidence indicating its prohibition, such as pork and alcoholic beverages (khamr).[39]

Halal certification serves as a guarantee of safety for Muslims consuming products that comply with Islamic law. Since the enactment of Law of the Republic of Indonesia No. 33 of 2014 on Halal Product Assurance, halal certification has become a mandatory requirement for businesses marketing products in Indonesia.[40]

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[38] Rahayuningsih, E., & Ghozali, M. L. (2021). Sertifikasi Produk Halal dalam Perspektif Mashlahah Mursalah. Jurnal Ilmiah Ekonomi Islam, 7(1), 135- 145

[39] Fakultas Ekonomi and Universitas Islam Malang, "Fenomena Label Halal Is It a Awareness or Branding" 6, no. 01 (2020): 87–94.

[40] Hudrasyah, A. N. H. (2017). The influence of Halal awareness, Halal certification, and personal societal perception toward purchase intention: a study of instant noodle consumption of college student in Bandung. Journal of Business and Management, 6(1), 21-31.

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According to research by Ishaq and Adistiar Prayoga, halal certification can be assessed through three key indicators: a sense of peace of mind when consuming products bearing the halal logo, the halal logo being backed by an official halal certificate, and consumers' awareness of the halal logo itself. These three indicators demonstrate that halal certification is not merely an administrative matter but is also closely tied to consumer trust, a sense of security, and confidence in the products they consume.[41]

1) The peace of mind that comes with consuming products bearing the halal logo

The first indicator shows that the presence of a halal label provides a sense of security and peace of mind for Muslim consumers when consuming a product. Consumers feel more confident that the product has undergone an inspection process and has been declared compliant with Islamic sharia regulations. In the case of Implementation of the Indonesia–Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korea Muslim Federation in 2023, this indicator relates to the primary objective of halal cooperation between Indonesia and South Korea, namely to provide halal assurance for Korean products entering the Indonesian market. With the recognition of KMF halal certificates by BPJPH through the MRA, Indonesian Muslim consumers are expected to feel more at ease when

[41] Adistiar Prayoga, "Kesadaran Halal Dalam Minat Beli Produk Kue Yang Belum Bersertifikat Halal," no. November 2017 (2021): 1–6.

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consuming Korean products, as they have been recognized as meeting Indonesian halal standards.

2) The halal logo displayed is validated by an MUI certificate

The second indicator explains that the presence of a halal logo must be supported by an official halal certificate from an authorized institution in order to have legal validity and credibility. A halal logo is not merely a symbol on the packaging, but serves as proof that the product has undergone a halal audit and verification process. In this study, this indicator is evident in the process of recognizing South Korean halal certificates by BPJPH. Before the MRA was implemented, Korean products had to undergo recertification in Indonesia because South Korean halal certificates were not yet officially recognized. However, following the MRA with KMF, halal certificates issued by KMF can be recognized by BPJPH, thereby granting Korean products stronger halal legitimacy when marketed in Indonesia.

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3) Understanding the MUI Halal Logo

The third indicator relates to the level of consumer knowledge and awareness regarding the official halal logo. The better the public understands the valid halal logo, the higher their level of trust in halal products. In the case of the implementation of the Indonesia Korea halal MRA, this indicator is important because the Indonesian public needs to understand that Korean products that have obtained halal certification from the KMF can also be officially recognized by the BPJPH through the MRA

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cooperation. Therefore, outreach and education regarding the recognition of foreign halal certificates are essential so that the public does not doubt the halal status of imported Korean products that have received official recognition from the BPJPH

4. Halal Product

A product is anything whether tangible or intangible that can be offered to consumers and is accepted by buyers to satisfy their wants or needs.[42] Halal products are products that have been certified as halal in accordance with Islamic law. Halal products ensure that the food and beverages consumed comply with Islamic law. This includes food processing, the ingredients used, and the method of slaughtering animals, which must be carried out in a humane and lawful manner. For Muslims, a product's halal status is a key factor in their purchasing decisions. However, some Muslims do not fully understand what is required to make a product halal.[43]

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These criteria cover a wide range of aspects, from the early stages of production to the processes that take place throughout the entire agribusiness chain. Therefore, a practical coding system that is recognizable to the public is needed to indicate a product's halal status. This system takes the form of a

[42] Riyono Dan Gigih, E. B. (2016). Pengaruh Kualitas Produk, Harga, Promosi Dan Brand Image Terhadap Keputusan Pembelian Produk Aqua. 8(2), 92–121.
[43] Syafiq Alfikri, Lukman M Baga, and Suprehatin, "Kesadaran Dan Kesediaan Membayar Konsumen Terhadap Daging Sapi Bersertifikat Halal Di Kota Dan Kabupaten Bogor Consumer Awareness and Willingness To Pay for Halal Certified of Beef in Bogor Area," Journal of Halal Product and Research 2, no. 2 (2019): 51–59

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halal label. The halal label provides assurance that the product meets all necessary halal requirements, so that halal-labeled products can be considered fully compliant with halal standards.[44]

Halal products are also considered safer and healthier due to their strict and clean production processes. For example, halal meat products must come from healthy animals and be slaughtered in a way that does not cause stress or suffering to the animals. In addition, halal foods do not contain harmful additives or chemicals and are free from contamination by non-halal substances. The production process for halal products places great emphasis on cleanliness and hygiene. Every stage—from the selection of standard ingredients and the processing to packaging—must meet high hygiene standards.[45]

Food and beverage products, both domestic and imported, must undergo quality testing by the Indonesian Ulema Council (MUI).[46] Halal products must be produced in an ethical manner that does not harm living creatures or the environment. For example, animals used for halal products must be treated humanely and slaughtered in a way that does not cause them suffering. Therefore, halal products must provide assurances to consumers, as they are

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[44] Rizlah Maulizah, "Pentingnya Produk Halal Di Indonesia : Analisis Kesadaran Konsumen , Tantangan Dan Peluang The Importance of Halal Products in Indonesia : An Analysis of Consumer Awareness , Challenges and Opportunities" 1, no. 2 (2024): 129–47.
[45] Maulizah.
[46] Reza Tanah Ashari, "Pengembangan Sistem Logistik Produk Halal Di Indonesia," Halal Research Journal 1, no. 1 (2021): 8–19, https://doi.org/10.12962/j22759970.v1i1.13.

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not only consumed by Muslims but are also increasingly accepted by non-Muslim consumers.

5. The Halal Product Assurance Organizing Body

The Halal Product Assurance Organizing Body (BPJPH) is a government agency under the Ministry of Religious Affairs of the Republic of Indonesia that serves as a cornerstone of the national halal ecosystem. Established pursuant to Law No. 33 of 2014 on Halal Product Assurance, the creation of BPJPH marks a major transition in halal governance in Indonesia from a previously voluntary system to a mandatory legal requirement.[47]

As the highest authority, BPJPH is not merely an administrative body, but a regulator that ensures every product circulating in and entering the Indonesian market is guaranteed to be halal under both law and Islamic law through the establishment of policies, national halal standards, and the issuance of valid halal certificates.[48]

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The Halal Product Assurance Organizing Body (BPJPH) has a constitutional mandate to carry out various strategic functions that serve as a driving force for the halal ecosystem in Indonesia. These functions include establishing binding national halal policies and standards, issuing and managing halal certificates as proof of sharia compliance for businesses, and conducting halal product registration to ensure the halal status of every product

[47] Badan Penyelenggara Jaminan Produk Halal, "Tentang BPJPH," Badan Penyelenggara Jaminan Produk Halal, 2025, https://bpjph.halal.go.id/detail/tentang-bpjph.
[48] Halal.

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in circulation.[49] Furthermore, BPJPH is fully responsible for accrediting Halal Inspection Agency (LPH) to ensure the quality of on-site inspections, while also granting official recognition to Foreign Halal Certification Bodies (LHLN) so that international products can enter the Indonesian market under equivalent standards.[50]

6. Korea Muslim Federation (KMF)

Korea Muslim Federation is the first and only Islamic organization officially recognized by the South Korean government. It was founded in May 1965 with the primary mission of transforming the image of Islam in Korea from one associated with violence to that of a peaceful religion. Unlike Muslim communities in many other countries that grew due to immigration, the KMF was initially formed by native Koreans (converts) who embraced Islam after interacting with Turkish troops during the Korean War (1950–1953).[51]

KMF has made significant contributions to the development of Islam, serving as a driving force for modern and peaceful da'wah through various strategies[52]:

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[49] Anisa Putri, Shabahah El Rojana, and Angga Maulana Firmansyah, "Analisis Peran Badan Penyelenggara Jaminan Produk Halal (BPJPH) Dalam Meningkatkan Efektivitas Pengawasan Sertifikasi Dan Labelisasi Produk Halal Di Indonesia" 1, no. 4 (2025): 249–60.
[50] Susanto, A. B., & Handayani, S. R. (2019). The role of BPJPH in ensuring halal product compliance in Indonesia. International Journal of Islamic Business and Economics, 3(2), 89–104.
[51] Nabila Paradays, "Potret Komunitas Muslim Di Korea Selatan : Studi Kasus Korea Muslim Federation (KMF), 1990-2020" 1, no. 2 (2022).
[52] Umayyatun Siti, "Masyarakat Muslim Di Korea Selatan: Studi Tentang Korea Muslim Federation (Kmf)Tahun 1967-2015 M."

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1) Education & Leadership Development: KMF sends young Korean Muslims to study religion in Islamic countries such as Saudi Arabia, Malaysia, Egypt, and Indonesia. Upon their return to Korea, they become scholars who teach Islam at prestigious universities.
2) Infrastructure Development: KMF oversees the construction of large mosques, including the Seoul Central Mosque in Itaewon, whose land was donated by the Korean government in 1969.
3) Media & Publications: They publish the monthly newspaper The Korea Islamic Herald, translate the Quran into Korean, and produce free DVDs and guidebooks to dispel negative stereotypes about Islam.
4) Digital Da'wah: Since the mid-1990s, KMF has actively used websites and social media to reach Korea's younger generation, which has proven effective in significantly increasing the number of converts.

KMF subsequently serves as a halal certification body, assisting various industries in South Korea in obtaining halal certification. KMF provides halal certification across various industrial sectors, including the food and beverage industry, restaurants and culinary services, cosmetics and beauty products, as well as industrial raw materials used in production processes.[53] Through this role, KMF helps ensure that products manufactured in South Korea meet halal standards and are safe for consumption by the Muslim community.

[53] Paradays, "Potret Komunitas Muslim Di Korea Selatan : Studi Kasus Korea Muslim Federation (KMF), 1990-2020."

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Furthermore, the existence of halal certification helps boost consumer confidence in South Korean products marketed in Muslim countries.[54]

As part of the certification process, KMF conducts a series of comprehensive inspections. This process includes halal audits, raw material inspections, product ingredient checks, and verification of the company's production processes. KMF ensures that the ingredients used do not contain any haram or najis elements and that the production process is not contaminated by non-halal materials. Additionally, KMF inspects the cleanliness of production facilities, storage areas, and product distribution to maintain consistent halal standards.[55] Through this inspection system, KMF strives to ensure that products that have obtained halal certification truly comply with halal principles acceptable to Muslim consumers in various countries.[56]

B. Conceptual Framework

In this study, the author employs a conceptual foundation for describing the context and concepts discussed in the research. The concept is the Implementation of International Cooperation by Sebastian Paulo.

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[54] R A Ratna Juwita et al., "Perlindungan Hukum Bagi Konsumen Muslim Terhadap Produk Minuman Susu ' Binggrae ' Berlabel Halal Korea Muslim Federation (KMF) How to Cite : R . A . Ratna Juwita Dewi Saraswati , Anne Gunawati , Dede Agus , Berlabel Halal Korea Muslim Federation (KMF) ", Yustisia Tirtayasa : Jurnal Tugas Akhir , Vol . 1 ABSTRAK :" 2, no. 2 (2022): 1–14.

[55] Chanifah, Rohmah, and Herlindah, "The Role of the Korea Muslim Federation (KMF) in Guaranteeing the Right to Access Halal Products for Minority Muslims."

[56] Theresia Avila et al., "PERKEMBANGAN WISATA HALAL DI KOREA SELATAN (STUDI KASUS PERSPEKTIF MASYARAKAT INDONESIA DI KOREA SELATAN) Pendahuluan" 8 (n.d.): 259–77.

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1. Implementation of International Cooperation

According to Bastian Paulo In "International Cooperation and Development: A Conceptual Overview", Sebastian Paulo explains the concept of cooperation implementation as a series of processes in international cooperation that encompasses several stages, ranging from problem formulation and agenda setting, through negotiation and decision-making, to the implementation phase, monitoring and ensuring compliance, and finally the evaluation phase.[57] According to him, all of these stages play a crucial role in every form of international cooperation, although the focus of the issues that arise may vary depending on the level of urgency and complexity at each stage. Each phase in the cooperation process also presents different challenges, thus requiring a resolution approach that is appropriate to the conditions and needs of each stage.

1) Problem Definition and Agenda-Setting

According to Sebastian Paulo, the problem definition and agenda-setting stage is the initial phase in which an issue begins to be recognized as a priority and is subsequently included on the international cooperation agenda. The initial stage of implementation begins with defining the problem and placing the issue on the international agenda. At this stage, an issue must first be deemed important and requiring cooperation among nations. Paulo explained that not all issues immediately become a global concern, so a process of

[57] Sebastian Paulo, *International Cooperation and Development A Conceptual Overview*, 2014. Hal 17

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discussion, information dissemination, and advocacy from governments, international organizations, academics, and the public is necessary for the issue to be recognized as one that must be addressed immediately. Once an issue successfully makes it onto the international agenda, countries begin formulating policy directions and cooperation to find a joint solution to the problem.[58]

In the case of the Indonesia–Korea Halal Mutual Recognition Agreement, this stage emerged because Korean products entering Indonesia continued to increase while Indonesia implemented mandatory halal certification. Since Korean halal certificates were not yet recognized by BPJPH, many products had to repeat the certification process in Indonesia. Therefore, both countries agreed to cooperate through the halal MRA in 2023 to make the certification process easier and more efficient.

2) Negotiation and Decision-Making

This stage is a critical phase in determining the direction, form, and quality of a policy. At this stage, the various actors involved both the state and other actors interact within the governance mechanisms that govern the decision-making process. This process must be able to balance three key elements efficiency, power, and inclusivity which are reflected through various decision making methods such as the "one state, one vote" principle, consensus, majority systems, and even veto rights for certain parties. Additionally, the weight of a voice in the negotiation process can be adjusted based on contributions or the

[58] Paulo. Hal 17-18

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representation of specific interests, indicating that the distribution of power among actors is not always equal. In practice, negotiations are not always conducted through open debate or formal voting but are often built through informal consensus, dialogue, and gradual compromise.[59] The outcomes of this process can take the form of hard law, such as legally binding international agreements, or soft law, such as standards, guidelines, or more flexible and non-binding forms of cooperation. The choice of form is typically tailored to the level of issue complexity, the degree of uncertainty, and the need for adaptability within the cooperation being undertaken.[60]

In the case of the Indonesia–Korea Halal Mutual Recognition Agreement, this stage emerged because the number of Korean products entering Indonesia continued to increase while Indonesia implemented mandatory halal certification. As a result, Korean products had to repeat the halal certification process in Indonesia because their certificates were not yet recognized by BPJPH. Therefore, Indonesia and South Korea began cooperating through the halal MRA in 2023 to make the certification process more efficient and support halal trade between both countries.

3) Implementation

[59] MP Karns and KA Mingst, International Organizations : The Politics and Process of Global Governance, ed. CO. Boulder (Lynne Rienner Publisher, 2010).
[60] KW. Abbott and Et Al., "The Concept of Legalization, in: International Organization" 54, no. 3 (2000): 401–419.

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According to Sebastian Paulo, implementation in international cooperation is the stage at which decisions or agreements that have been made begin to be translated into concrete actions. At this stage, cooperation is not only carried out administratively but is also clarified through rules, mechanisms, and operational steps so that the objectives of the cooperation can be successfully achieved. Implementation also involves the use of various resources such as funding, manpower, technical capabilities, and coordination among the parties involved to ensure that policies can be carried out effectively. In other words, the implementation stage is a crucial process for ensuring that international agreements can truly be put into practice.

Conceptually, Paulo emphasizes that the implementation process within patterns of international cooperation is significantly influenced by the following three key indicators:

1) Availability of Resources

According to Sebastian Paulo, the implementation of international cooperation cannot rely solely on political agreements between countries; it also requires adequate resource support to ensure that cooperation proceeds effectively. These resources include financing, knowledge or technical expertise, and the capacity to establish and enforce rules and standards. These three elements are critical factors in the implementation phase because they determine whether the agreed-upon program can be carried out in accordance with the established plans and objectives. Furthermore, the availability of resources also supports the monitoring and evaluation process to ensure that the

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implementation of cooperation proceeds consistently. If available resources are limited, the implementation of international cooperation risks facing operational obstacles and may struggle to achieve the desired outcomes.

In the case of the Implementation of the Indonesia–Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korea Muslim Federation in 2023, this indicator is evident in the readiness of BPJPH and the Korea Muslim Federation (KMF) to implement a mutually recognized halal certification system through the MRA. BPJPH possesses resources in the form of national halal regulations, halal auditors, a halal certification administration system, and a halal product oversight mechanism based on Law No. 33 of 2014 on Halal Product Assurance. Meanwhile, the KMF possesses the technical capability to conduct halal audits, raw material inspections, and halal certification for various industries in South Korea, such as food, beverages, restaurants, and cosmetics.

The availability of resources is also evident in the assessment process conducted by BPJPH on KMF prior to the issuance of halal certification. BPJPH evaluates the capacity of halal auditors, certification procedures, and oversight systems, as well as the compatibility of South Korea's halal standards with Indonesia's halal system. This indicates that the implementation of the MRA does not solely depend on a political agreement between Indonesia and South Korea, but also on the readiness of the resources possessed by both institutions to carry out tangible cooperation. With adequate resources, the halal

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certificate recognition process can proceed more quickly, efficiently, and remain in accordance with Indonesian halal standards.

2) Coordination among Actors

Sebastian Paulo explained that the implementation of international cooperation takes place within a multi-stakeholder governance system, thus involving not only intergovernmental relations but also various other actors such as ministries, law enforcement agencies, international organizations, NGOs, and the private sector. Therefore, coordination among actors is crucial to ensure policy alignment, the smooth exchange of information, the harmonization of operational standards, and to prevent overlapping or conflicts of authority. Paulo also emphasized that implementation failures are often not caused by weak agreement provisions, but rather by a lack of coordination, the emergence of sectoral egos, insufficient routine communication, and conflicting priorities between domestic interests and the international agenda. While the diversity of actors can enrich the dynamics of cooperation through the various perspectives and capacities they bring, this complexity can also lead to incoherence if not managed through an effective and integrated coordination system.[61]

In the implementation of the Halal Mutual Recognition Agreement (MRA) between BPJPH and KMF, coordination is not only carried out between the two institutions but also involves the Indonesian government, the South Korean

[61] Paulo, *International Cooperation and Development A Conceptual Overview.* Hal 19

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government, halal auditors, Halal Inspection Agency (LPH), industry players, and South Korean companies seeking to market their products in Indonesia. This coordination is necessary to ensure that the halal certificate recognition process runs smoothly and in accordance with the halal regulations in force in both countries.

In practice, this coordination has been evident from the exploratory phase of cooperation, the assessment of South Korean halal institutions, the signing of the Memorandum of Understanding (MoU) on Halal Product Assurance, to the establishment of the MRA in 2023. BPJPH and KMF have exchanged information regarding halal standards, audit mechanisms, certification procedures, and the supervision of halal products. Additionally, coordination is necessary to ensure that South Korean products that have obtained KMF halal certification continue to meet Indonesian halal requirements when marketed in Indonesia. This demonstrates that the implementation of the Indonesia South Korea halal cooperation heavily relies on communication, policy harmonization, and coordination among stakeholders to prevent discrepancies in standards or administrative barriers during its execution.

3) Institutional Capacity

Based on Sebastian Paulo's perspective, the success of international cooperation depends not only on political commitment among nations, but also on the ability of institutions to translate agreements into concrete policies and actions. Institutional capacity encompasses clear division of labor among agencies, the existence of effective internal coordination mechanisms, a

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supportive legal framework, and a bureaucratic structure capable of adapting to evolving issues. Institutions with strong institutional capacity will find it easier to carry out international cooperation effectively because they have clear and organized operational systems. Conversely, if an institution suffers from weaknesses such as slow bureaucracy or overlapping authorities, the implementation of international cooperation may face obstacles. Therefore, even if an international agreement has strong substance, implementation will not proceed optimally without adequate institutional capacity.

In this case, institutional capacity is reflected in the ability of BPJPH and KMF to implement the halal certification system in accordance with the standards and provisions agreed upon in the MRA. BPJPH possesses institutional capacity as the official Indonesian government agency responsible for administering the Halal Product Guarantee, including the recognition of foreign halal certification bodies. Meanwhile, KMF possesses the capacity as the primary halal certification body in South Korea that has conducted halal audits and certifications across various industrial sectors. The institutional capacity of both bodies is a critical factor in the implementation of the MRA, as it determines the extent to which halal certificate recognition can be effectively applied in the trade of halal products between Indonesia and South Korea. If both institutions have clear bureaucratic systems, supportive regulations, and good coordination mechanisms, the implementation of the MRA can proceed optimally. Conversely, if there are institutional weaknesses

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such as slow bureaucracy or overlapping authorities, the implementation of halal cooperation is likely to face obstacles in practice.

International cooperation is generally implemented primarily at the domestic level through the process of transposing international agreements into national laws and policies. Subsequently, cooperation is carried out by national and local bureaucracies with financial support from their respective countries.[62] Meanwhile, direct implementation at the global or international level is relatively limited and is usually confined to specific areas of cooperation. In addition, cross-border forms of implementation are also emerging, such as transnational public–private partnerships, which involve various international actors with increasingly diverse funding sources, including non-public funds. Therefore, the implementation phase is a critical component of the success of international cooperation, as it determines the extent to which agreed-upon decisions can produce tangible results in practice.

4) Compliance Monitoring / Generation and Evaluation

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The Within the framework of international cooperation implementation, according to Sebastian Paulo, the monitoring and compliance-building phase focuses on the extent to which actors implement and adhere to the commitments agreed upon during the decision-making process. Compliance is not merely understood as strict law enforcement, since at the international level there is no

[62] I. Kaul, Exploring the Policy Space between Markets and States : Global Public-Private Partnerships, in: I. Kaul / P. Conceicao (Eds.), The New Public Finance : Responding to Global Challenges (Oxford: Oxford University Press, 2006).

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centralized legal authority that fully oversees all nations. Paulo explains that many cases of non-compliance occur not because of a desire to violate the rules, but due to unclear regulations, differences in interpretation, and institutional capacity constraints in implementing agreements. Therefore, international cooperation requires mechanisms that can reduce uncertainty, clarify rules, and enhance the capacity of actors so that compliance can be established sustainably.

Meanwhile, the evaluation phase is conducted to assess the level of compliance and the effectiveness of international cooperation from two perspectives: the legal perspective and the policy perspective. From a legal standpoint, the evaluation is carried out through dispute resolution mechanisms and international judicial bodies with varying levels of authority, ranging from those still controlled by states to more independent mechanisms. From a policy perspective, the evaluation focuses more on the outcomes and impacts of cooperation—specifically, whether the agreed-upon objectives have been genuinely achieved. In addition to formal legal mechanisms, evaluation can also be conducted through more flexible means such as reporting, peer review, and monitoring by international organizations and non-state actors. Through this evaluation process, international cooperation can be continuously improved, adapted, and made more effective in the future.[63]

[63] Paulo, *International Cooperation and Development A Conceptual Overview*. Hal 19-20

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In the implementation of the Indonesia–Korea Halal MRA, BPJPH conducts supervision and evaluation of KMF as a recognized Foreign Halal Certification Body to ensure that Korean halal certification remains consistent with Indonesia's halal regulations, showing that implementation is not only limited to signing agreements but also includes monitoring and compliance mechanisms. At the same time, the evaluation stage demonstrates that the MRA has produced concrete impacts, such as making the certification process for Korean products entering Indonesia more efficient, increasing the development of halal products by Korean companies, and improving coordination through the SIHALAL system, although challenges such as differences in halal standards and the need for continuous supervision still remain.

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C. Conceptual Framework

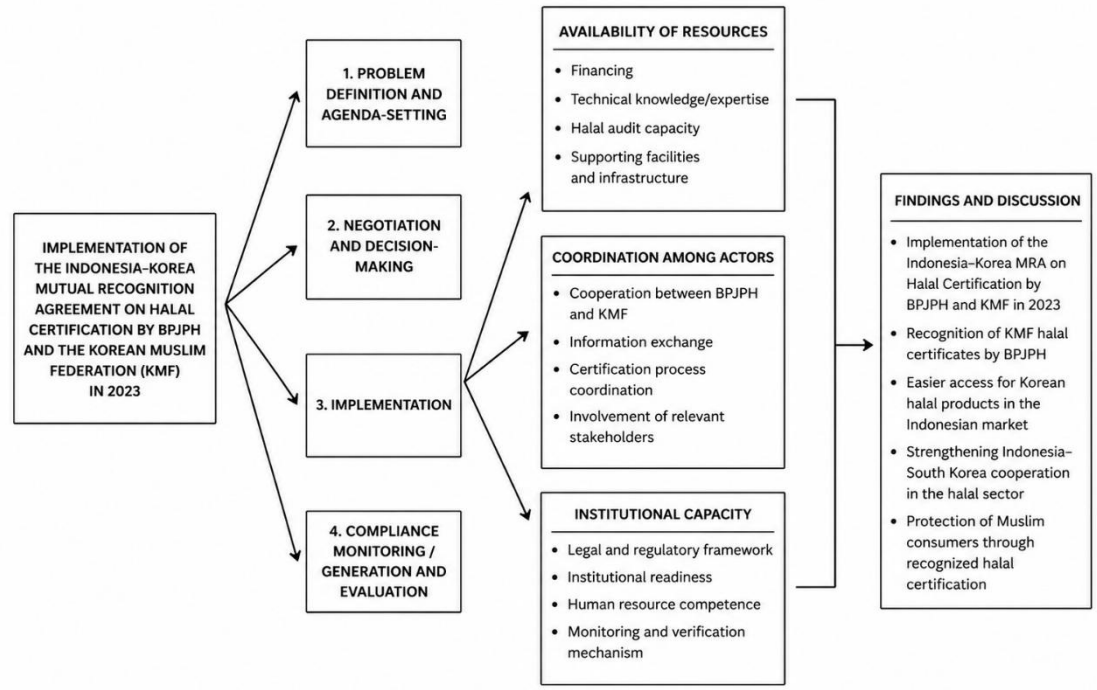

Figure 2. 1 Flowchart of the Conceptual Framework

Source: Researcher, 2026

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D. Main Argument

The implementation of the Indonesia-Korea Mutual Recognition Agreement (MRA) on Halal Certification by BPJPH and KMF in 2023 reflects a form of international cooperation aimed at creating a more efficient and integrated halal trade system between Indonesia and South Korea. This cooperation emerged alongside the increasing circulation of Korean products in Indonesia and the implementation of mandatory halal certification policies in Indonesia under Law

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No. 33 of 2014 on Halal Product Assurance, which previously required many Korean products to undergo recertification in Indonesia because halal certificates issued in Korea were not yet recognized by BPJPH. Using Sebastian Paulo's concept of international cooperation implementation, this study argues that the implementation of the MRA demonstrates how an international agreement becomes operational cooperation through the recognition of halal certification systems, coordination among actors between BPJPH and KMF, and institutional oversight to ensure halal compliance. The implementation of this cooperation not only facilitates halal trade and strengthens bilateral economic relations but also supports consumer protection for the Muslim community by ensuring that Korean imported products comply with Indonesian halal standards.

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CHAPTER III

RESEARCH METHOD

A. Type and Problem of Research

This study employs a descriptive qualitative method. Qualitative research is a process used to explore an existing problem.[64] According to Albi Anggito, qualitative research aims to gain insights and understanding of a phenomenon and apply them to similar situations. Qualitative research collects narrative data, so it does not use statistics, which are then evaluated and interpreted in narrative form.[65] According to Cohen and Manion, descriptive research is used to describe social phenomena, in which the perspectives and personal experiences of the research subjects are crucial. Furthermore, as Johnson notes, the data collected and analyzed in this qualitative research is non-numerical in nature, such as written accounts and images.[66]

In qualitative research, data collection can be conducted through interviews, and documentation. Additionally, a descriptive approach is used in this study to describe or analyze ongoing social phenomena. This study employs a qualitative method to explain events occurring within the research subjects. This encompasses behavior, motivation, actions, and perceptions.[67] The descriptive qualitative

[64] Emzir, Metodologi Penelitian Kualitatif: Analisis Data (Jakarta: Rajawali Pers, 2012)
[65] Albi and Johan Setiawan Anggito, Metodologi Penelitian Kualitatif (CV jejak Publisher, 2018).
[66] Sapto Haryoko, Analisis Data Penelitian Kualitatif (Konsep, Teknik, & Prosedur Analisis) (UNM, 2020), 18.
[67] Lexy Moleong, Metode Penelitian Kualitatif (Jakarta: Rosda Karya, 2005).

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approach aligns with the Implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023.

B. Unit and Level of Analysis

The unit of analysis is the primary entity examined in the analysis. Therefore, in this study, the unit of analysis is The Halal Product Assurance Organizing Body (BPJPH) and the Korean Muslim Federation (KMF) as a religious institution and halal certification authority in South Korea. These two institutions are the core entities responsible for implementing the bilateral cooperation known as the Mutual Recognition Agreement (MRA) on Halal Certification in 2023. This agreement is aimed at simplifying the halal certification process, ensuring mutual recognition, and eliminating the need for repeating the certification process from scratch for business actors in both Indonesia and South Korea. In determining the levels of analysis in the study of international relations, Mochtar Masoed divides them into five levels[68]:

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1) Individual

This level assumes that phenomena in international relations are ultimately the result of the behavior of the individuals interacting within them. Therefore, a researcher must understand the attitudes and behavior of individual

[68] Mohtar Mas'oed, Ilmu Hubungan Internasional: Disiplin Dan Metodologi, edisi revisi (cetakan kedua) (Jakarta: LP3ES, 1990), 45–48.

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actors in making decisions, such as heads of government, foreign ministers, or the directors of specific agencies.

2) Group of Individual

This level frames that international relations as cross-border interactions between sub-national groups for example, organizations, bureaucracies, government agencies, and so on.

3) Nation-States

This level highlights that international relations are fundamentally driven by the actions of nation-states, meaning that a country is treated as a single, cohesive entity throughout its foreign policy decision-making process.

4) Group of States

This level approaches international relations as dynamics occurring between coalitions of countries rather than single states. Examples include alliances, ideological blocs, economic alliances, groupings within the United Nations, and others.

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5) International System

This level view states that interactions among nations around the world constitute an international system comprised of various nation-states, which can determine the behavior of the actors involved in international relations.

Based on the classification above, it can be concluded that the level of analysis in this study is the **Group of Individuals**. In this case, BPJPH (a government agency under the Ministry of Religious Affairs of the Republic of

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Indonesia) and the Korean Muslim Federation (a long-standing Islamic organization and certification body in South Korea) represent specific institutional groups, bureaucracies, and agencies within their respective countries. Their interaction in implementing the 2023 MRA exemplifies how specialized sub-national and non-governmental entities operate across national boundaries to shape the dynamics of bilateral international relations.

C. Social Situation, Sample, and Sampling Technique

Social situation is understood as a central phenomenon or object to be analyzed in depth, including all the dynamics at play within it. Based on Spradley's work, a social situation is constructed by three main dimensions: Actors, Activities, and Places.[69]

First, the key actors in this study are The Halal Product Assurance Organizing Body (BPJPH) and the Korean Muslim Federation (KMF) as the institutions carrying out the collaboration. Second, the activities section covers various initiatives or programs carried out by BPJPH and KMF through the implementation of the Mutual Recognition Agreement (MRA) to harmonize the recognition of halal certification and facilitate trade without the need to repeat the certification process from the beginning. These activities include technical coordination, standard assessment, and the signing of agreements. Next, the third

[69] Op.cit. Haryoko, Analisis Data Penelitian Kualitatif (Konsep, Teknik, & Prosedur Analisis), 88.

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element the location is Indonesia and South Korea, which will be the focus of the MRA's implementation during the 2023 period.

A sample is a group of objects, people, situations, and so on that represent the entire population. In qualitative research, this sample is referred to as informants, participants, or research subjects. In this study, the sample consists of The Halal Product Assurance Organizing Body (BPJPH), namely Mr. Ahmad Haikal Hasan as the Head of BPJPH, and the Korean Muslim Federation, namely Mr Syaikhoni as a member of the halal sharia board of commissioners, because these two institutions represent the overall authority and are the main subjects of this study. From this sample, the sampling method can also be determined.

The sampling technique involves selecting a portion of the population to serve as the sample.[70] This study uses a non-probability sampling technique, which means that not all members of the population have an equal chance of being selected for the sample. More specifically, purposive sampling was chosen because the informants or data collected must meet certain criteria, namely being directly involved in the implementation process of the Mutual Recognition Agreement (MRA) for halal certification between BPJPH and KMF in 2023.

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D. Data-Collection Method

In this Research, the researcher used primary and secondary data. According to Sugiyono, primary sources are data sources that directly provide data

[70] ibid. Haryoko, 98.

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to data collectors, while secondary sources are sources that indirectly provide data to data collectors.[71] In the data collection technique used in this study, researchers will collect and compile data and information obtained in accordance with the focus of the study to answer the research questions.

In gathering data and information, the researcher conducted interviews and documentations with sources who had insight into the focus of this research, namely Ustadz Syaikhoni, Ustadz Syihab as the committee for halal and sharia, by conducting interviews in Korea. The researchers also utilize secondary data as research material to examine the implementation of the Indonesia-Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023. For documentation, the researchers used several sources, the first being official websites such as The Korea Muslim Federation Halal Committee https://kmfhalal.org/en, The Halal Product Assurance Organizing Bodyhttps://bpjph.halal.go.id/_ and the Ministry of Religious Affairs of the Republic of Indonesia https://kemenag.go.id/, and also official Korea Muslim Federation and The Halal Product Assurance Organizing Bodysocial media, such as Twitter, Instagram, Facebook, and YouTube. The second source was journals from *the Journal of Human Rights, Culture and Legal System, Journal of Sharia Economics Theory and Application, Journal of Halal Product and Research, Journal of Economics and Business, Journal of Public Health, Journal of Business Applications, IOP Conference Series: Earth and Environmental Science, Halal*

[71] Moechtar Mas'oed.

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Studies and Society, Indonesian Journal of Social Sciences, Policy and Politics, and others to broaden and improve the accuracy of the data used in the research.

E. Data Analysis Technique

Data analysis techniques refer to the methods used to measure, process, and analyze research data. According to Sugiyono, data analysis is the process of systematically searching for and organizing data gathered from interviews, field notes, and documentation. This is accomplished by categorizing the data, breaking it down into manageable units, synthesizing it, identifying recurring patterns, selecting the essential elements to be studied, and drawing conclusions that are easily understood by both the researcher and others. Consequently, in this study, the researcher utilizes the qualitative data analysis model from Miles and Huberman to analyze the data through the following steps[72]:

1) Data Condensation

A process of gathering data relevant to the title or theme that the researcher will write about. The researcher determined how to collect data based on the sources, techniques, and instruments available. The collected data is closely related to the main focus of the research problem. This process aims to provide clear answers to the research questions that have been set.

The researcher collected data and information through a document study. This study uses official reports, publications, and formal documents about the

[72] Matthew B Miles, A. Michael Huberman, and Johnny Saldana, Qualitative Data Analysis: An Expanded Sourcebook (SAGE Publications, 2014).

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implementation of the *Mutual Recognition Agreement* (MRA) on Halal Certification between BPJPH and KMF in 2023. The data is deep and detailed, so it does not only describe general conditions, but also explains the specific process and implementation of the agreement.

2) Data reduction

A process of selecting, simplifying, abstracting, and then transforming 'raw' data into a form that can be easily processed. Data reduction is a process aimed at focusing and simplifying the data obtained through documentation. This selection process helps the researcher get important data that is relevant to the research topic, identify key themes, and provide detailed descriptions. It also helps prepare for the next steps of data collection. When reducing the data, the researcher always refers to the predetermined conceptual guidelines and research objectives.

After obtaining information about the implementation of the *Mutual Recognition Agreement* (MRA) between BPJPH and KMF, the researcher analyzed the data in more detail. The analysis focuses on how the 2023 agreement helps simplify the halal certification process and eliminates the need for repetitive certification for business actors in both countries. The researcher did not include data that discusses issues outside of this 2023 MRA implementation because it is not the main focus of the study. However, the researcher did include relevant information regarding the origins and background of why this halal cooperation was agreed upon by both institutions.

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3) Data display

Miles and Huberman explained that data presentation can be done by using brief descriptions, charts, and showing the relationships between the data categories obtained. This process helps the researcher understand the results of the data and plan the next steps based on that understanding. In this study, the data presentation is done descriptively and narratively. The researcher also uses graphs, tables, or charts to make it easier for readers to clearly understand the purpose of this study.

At this stage, after obtaining relevant and detailed data for the discussion, the researcher presents the information through a structured narrative, images, or tables for easier understanding. This presentation aims to provide a clear and comprehensive overview of how BPJPH and KMF implemented the *Mutual Recognition Agreement* (MRA) on Halal Certification in 2023, specifically showing how this cooperation simplifies the certification process and benefits business actors in Indonesia and South Korea.

4) Conclusion Drawing or Verification

Conclusion drawing is the final stage in qualitative research data analysis. The conclusions drawn may not be completely final because qualitative research is open-ended and can continually evolve. However, these conclusions still provide clear answers to the research questions and problems that were formulated. Through this analysis process, qualitative research often yields new, previously unseen findings. These findings help explain and clarify research topics that were unclear before, making them easier to understand.

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In this study, the researcher draws conclusions based on the data findings regarding how BPJPH and KMF implemented the *Mutual Recognition Agreement* (MRA) on Halal Certification in 2023. The researcher also double-checks the accuracy of the data and conclusions. This ensures that the research perfectly aligns with the real facts on the ground and is fully accountable.

F. Data Validation Technique

In research, the data validation process is a crucial step. The researcher ensures the validity of the data by using triangulation techniques, which involve checking and matching data from various trusted sources. In validating the data, the researcher adjusted and compared the information obtained from different official institutions.

From the information gathered, it was explained that BPJPH and KMF have successfully implemented the 2023 *Mutual Recognition Agreement* (MRA) to simplify halal certification. To ensure this data is valid, the researcher cross-checked and matched the findings by looking at official documents from the Indonesian Government (such as the Ministry of Religious Affairs/BPJPH) and reports from the *Korean Muslim Federation* (KMF). This process shows that the data regarding the mutual recognition of halal certificates is consistent and matches between both sides. Furthermore, the researcher also ensured that the progress and implementation of this cooperation have been officially validated by both the Indonesian and South Korean authorities, as well as relevant business agencies involved in the halal trade.

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CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

A. The Significance of Halal Standard in Indonesia

Halal Standard in Indonesia has now become an integral part of people's lives, particularly because Indonesia is home to the world's largest Muslim population. Halal products are no longer viewed merely as food permitted under Islamic teachings, but have evolved to become an integral part of the economy, trade, industry, and the lifestyle of modern society.[73] The halal sector in Indonesia has experienced rapid growth in recent years, in terms of consumer demand, government regulations, and the development of the national halal industry.[74]

The growth of the halal industry in Indonesia is driven by the country's large Muslim population, which exceeds 230 million people.[75] This situation has led to a steady increase in demand for halal products year after year. The halal products in question include not only food and beverages, but also cosmetics, pharmaceuticals, Muslim fashion, halal tourism, and Sharia-compliant financial services.[76] This makes the halal industry one of the economic sectors with the greatest potential in Indonesia.

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[73] Adinugraha, Hendri Hermawan, Mila Sartika, and Ahmad Hasan Asy'ari Ulama'i. "Halal Lifestyle Di Indonesia." An-Nisbah: Jurnal Ekonomi Syariah 6, no. 1 (2019): 57–81
[74] Faridah, "Halal Certification in Indonesia; History, Development, and Implementation."
[75] Fatmawati, 2011. Perlindungan Hak atas Kebebasan Beragama dan Beribadah dalam Negara Hukum
Indonesia. Jurnal Konstitusi 8(4): 499.
[76] Faridah, "Halal Certification in Indonesia; History, Development, and Implementation."

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The growing public demand for halal products has prompted the Indonesian government to begin paying serious attention to the development of the halal industry. The government has subsequently issued various regulations to protect Muslim consumers while enhancing the competitiveness of Indonesian halal products in the international market. One key policy is the enactment of Law No. 33 of 2014 on Halal Product Assurance.[77] Under this law, the government requires that products imported into, distributed, and sold in Indonesia have a halal certificate.

To implement this halal certification system, the government established The Halal Product Assurance Organizing Body (BPJPH), which operates under the Ministry of Religious Affairs. The BPJPH is responsible for managing the halal certification process, from application and inspection to approval and the issuance of halal certificates. In carrying out these duties, the BPJPH collaborates with Halal Inspection Agencies (LPH) and the Indonesian Ulema Council (MUI).[78] The purpose of these institutions is to ensure that products on the market fully comply with the halal standards in effect in Indonesia.[79]

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The growth of the halal industry in Indonesia has also been influenced by increasing public awareness of the importance of consuming halal products.

[77] Suparto, S., Djanurdi, Yuanitasari, D., Suwandono, A. 2016. Harmonisasi dan Sinkronisasi Pengaturan Kelembagaan Sertifikasi Halal terkait Perlindungan Konsumen Muslim Indonesia. Mimbar Hukum. 28(3): 427-438

[78] Afroniyati, L. (2014). Analisis Ekonomi Politik Sertifikasi Halal Oleh Majelis Ulama Indonesia. Jurnal Kebijakan dan Administrasi Publik Volume 18 Nomor 1, 37-52

[79] Faidah, M. 2017. Sertifikasi Halal di Indonesia dari Civil Society menuju Relasi Kuasa antara Negara dan Agama. ISLAMICA Jurnal Studi Keislaman. 11(2): 449-476.

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Consumers now pay attention not only to a product's taste and price, but also to the halal label on the packaging. This awareness has grown due to educational efforts by the government, social media, the internet, and increasingly widespread halal campaigns.[80] In addition to religious reasons, people are also beginning to view halal products as safer, more hygienic, healthier, and of higher quality.[81]

Overall, the development of the halal sector in Indonesia demonstrates that halal is not merely a matter of religious obligation, but has also become an integral part of the national economic system, consumer protection, global trade, and the lifestyle of modern society. With its large Muslim population, government support through halal regulations, and growing public awareness of halal products, Indonesia has a significant opportunity to become a global hub for the halal industry in the future.

1. The Regulations Governing Halal Products Issued by the Government of the Republic of Indonesia

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The regulations governing halal products issued by the Government of the Republic of Indonesia are as follows[82]:

1) Law No. 33 of 2014 on Halal Product Assurance, which covers the obligation to obtain halal certification, the Halal Product Assurance Authority, provisions

[80] Hamka, Hamka, Siradjuddin Siradjuddin, Ahmad Efendi, and Asriadi Arifin. "Edukasi Dan Promosi Produk Halal (Kajian Literatur)." Journal of Islamic Economic and Law 1, no. 1 (2023): 27–34.
[81] Astuti, Mirsa. "Pengembangan Produk Halal Dalam Memenuhi Gaya Hidup Halal (Halal Lifestyle)." Iuris Studia: Jurnal Kajian Hukum 1, no. 1 (2020): 14–20
[82] Intan Anindita Amarylis, Dr. Asep Kamaluddin Nashir, S.Ag. M.Si and Fathun, "Kerjasama Indonesia Dengan Korea Selatan Terkait Sertifikasi Halal Produk Impor. Studi Kasus : Produk Impor Makanan Instan Dari Korea Selatan."

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regarding Halal Inspection Institutions, provisions regarding halal product ingredients and processes, procedures for obtaining halal certification, supervision of halal product assurance activities, public participation in halal product assurance activities, and criminal provisions.

2) Government Regulation No. 31 of 2019 on the Implementing Regulations of Law No. 33 of 2014 (the Halal Product Guarantee Law), which provides detailed guidelines on the implementation of the Halal Product Guarantee, inter-agency cooperation in the administration of halal product guarantees, halal certification fees, and the phased implementation of halal certification requirements for various product categories.
3) Regulation of the Minister of Religious Affairs No. 26 of 2019 on the Implementation of Halal Product Certification, which sets forth the phased implementation of halal certification requirements (based on product type), procedures for the establishment and accreditation of Halal Product Certification Bodies (LPH), procedures for applying for and renewing halal certificates, as well as halal labels and non-halal declarations.
4) Decision of the Minister of Religious Affairs No. 982 of 2019 on Halal Certification Services, which sets forth the provisions regarding halal certification services during the transition period, as well as the roles of the BPJPH, MUI, and LPPOM MUI in halal certification services.
5) Government Regulation No. 39 of 2021 on the Implementation of Halal Product Assurance, which provides detailed explanations regarding the implementation of Halal Product Assurance, inter-agency cooperation in the implementation of

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halal product assurance, halal certification fees, and the phased implementation of halal certification requirements for various product types.

2. The Halal Certification Process in Indonesia

According to BPJPH, a product can be recognized as halal if the entire Halal Product Process (PPH) complies with applicable regulations, from raw materials to the finished product. The halal status of a product is determined not only by the final result but also by every stage of the production process. The indicators for each stage are as follows[83]:

1. Raw Materials

   The first step in halal certification is ensuring that all ingredients used come from halal sources. Raw materials include main ingredients, additives, and auxiliary materials used in the production process. Ingredients classified as haram include pork and all its derivatives (porcine derivatives), blood, carrion, animals not slaughtered in accordance with Islamic law, beverages containing khamr (intoxicating alcohol), as well as additives derived from haram sources such as pork gelatin, enzymes from non-halal animals, or emulsifiers of unknown origin. Conversely, an ingredient is considered halal if it has a valid

[83] Kepala Badan, Penyelenggara Jaminan, And Produk Halal, "Keputusan Kepala Badan Penyelenggara Jaminan Produk Halal Nomor 20 Tahun 2023 Tentang Perubahan Atas Keputusan Kepala Badan Penyelenggara Jaminan Produk Halal Nomor 57 Tahun 2021 Tentang Kriteria Sistem Jaminan Produk Halal," 2023.

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halal certificate or can be proven to come from a source that does not conflict with Islamic law.

2. Material Verification and Documentation

   Once the ingredients have been confirmed as halal, business operators are required to provide supporting documents such as halal certificates, product compositions, certificates of analysis, and other documents proving the halal status of the ingredients. These documents serve to ensure the traceability of all ingredients used in the production process.

3. Production Process

   During the production stage, the entire processing procedure must be free from contamination by haram or najis substances. Production facilities, machinery, equipment, and work areas used for halal products must be separated from those used for non-halal products. This separation covers the processes of weighing ingredients, mixing, cooking, molding, and final product processing.

4. Storage

   Halal raw materials and products must be stored separately from non-halal materials or products. Storage facilities must be capable of protecting products from potential cross-contamination. In addition, every material and product must have a clear identification system to ensure that its halal status can be traced.

5. Packaging

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Halal products must use packaging materials that do not contain any haram elements and do not compromise product safety. Additionally, the packaging design, symbols, images, and product names must not contradict Islamic law. Products that have obtained halal certification must also display a halal label on their packaging so that they are easily recognizable by consumers.

6. Distribution and Transportation

   During the distribution stage, halal products must be transported using vehicles that are not used interchangeably with non-halal products or that have been confirmed to be free from contamination. The distribution system must ensure that the halal status of the products is maintained throughout the shipping process from the manufacturer to the distributor or retailer.

7. Sales and Serving

   Halal products must be kept separate from non-halal products during both the sales process and service to consumers. Display areas, serving equipment, and service procedures must ensure there is no contact with products containing haram or najis elements.

8. Finished Product and Traceability

   The final product must be traceable to its raw materials, production process, and distribution channels. BPJPH requires an identification system that allows each product to be traced if any non-compliance with

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halal standards is found. Products proven not to meet halal criteria must be recalled from circulation and may not be marketed as halal products.

9. Monitoring and Evaluation

   The final stage involves continuous monitoring through the Halal Product Assurance System (SJPH). Business operators are required to conduct internal audits at least once a year, evaluate production processes, and report the results to the BPJPH to ensure that halal standards are consistently maintained.

There are two categories in the halal certification process in Indonesia: self-declaration and regular certification.[84]

Self-declaration is a halal certification mechanism based on a business operator's self-declaration that the products they manufacture comply with halal requirements. This scheme is specifically designed for Micro and Small Enterprises (MSEs) that produce simple products with a low risk level. In this process, business operators do not undergo a comprehensive halal audit as in the regular pathway, but they still receive guidance and verification from a Halal Product Process Facilitator to ensure the products' compliance with standards of halal.[85]

Meanwhile, regular halal certification is a halal certification mechanism carried out through a comprehensive audit and inspection process by a Halal Certification Body. This pathway is generally used for products with higher risk

[84] Badan Penyelenggara Jaminan Produk Halal, "Sertifikasi Halal," Badan Penyelenggara Jaminan Produk Halal, 2023, https://bpjph.halal.go.id/detail/sertifikasi-halal.
[85] Khoirun Nasik and Farid Ardyansyah, "Pendampingan Sertifikasi Halal Self Declare Bagi Umkm Pangan Di Desa Pasanggar" 04 (2025): 138–50.

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levels, more complex ingredients, or medium- to large-scale businesses. Under the standard procedure, the audit is conducted directly by professional halal auditors to ensure that all ingredients, production processes, and production facilities comply with applicable halal regulations.[86]

The regular halal certification process in Indonesia, namely [87]:

1) Business operators create an account through the SIHALAL system / ptsp.halal.go.id and prepare the documents required for halal certification, such as: Business operator data, Product data, List of raw materials, Slaughter documentation (if applicable), Production process flowchart, Halal Product Assurance System, then submit a regular halal certification application through SIHALAL and select a Halal Inspection Agency.
2) BPJPH verifies the completeness of the administrative documents submitted, then designates a Halal Inspection Body to conduct inspections and/or testing of the products, and issues a Document Receipt Acknowledgment.
3) The Halal Certification Body conducts halal audits of the following: raw materials, production facilities, production processes, storage, and distribution. On-site audits are conducted directly at business premises or factories. If necessary, laboratory testing of materials or products is performed. The Halal Certification Body then compiles a report on the results of the halal audit and submits it to the BPJPH.

[86] djati Wulan Kusumo Et Al., "Pendampingan Sertifikasi Halal Reguler Pada Unit" 7 (2024).
[87] Kusumo et al.

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4) The Fatwa Committee / MUI receives the audit report from the LPH via the BPJPH, conducts a halal fatwa hearing, and then determines the halal status of the product based on the audit results and the provisions of Islamic law.
5) The BPJPH accepts the issuance of halal fatwas for products and issues official Halal Certificates to businesses through SIHALAL.
6) Businesses download halal certificates through SIHALAL, use the Indonesian halal label on product packaging, and ensure the halal status of their products and production processes remains consistent in accordance with SJPH regulations.

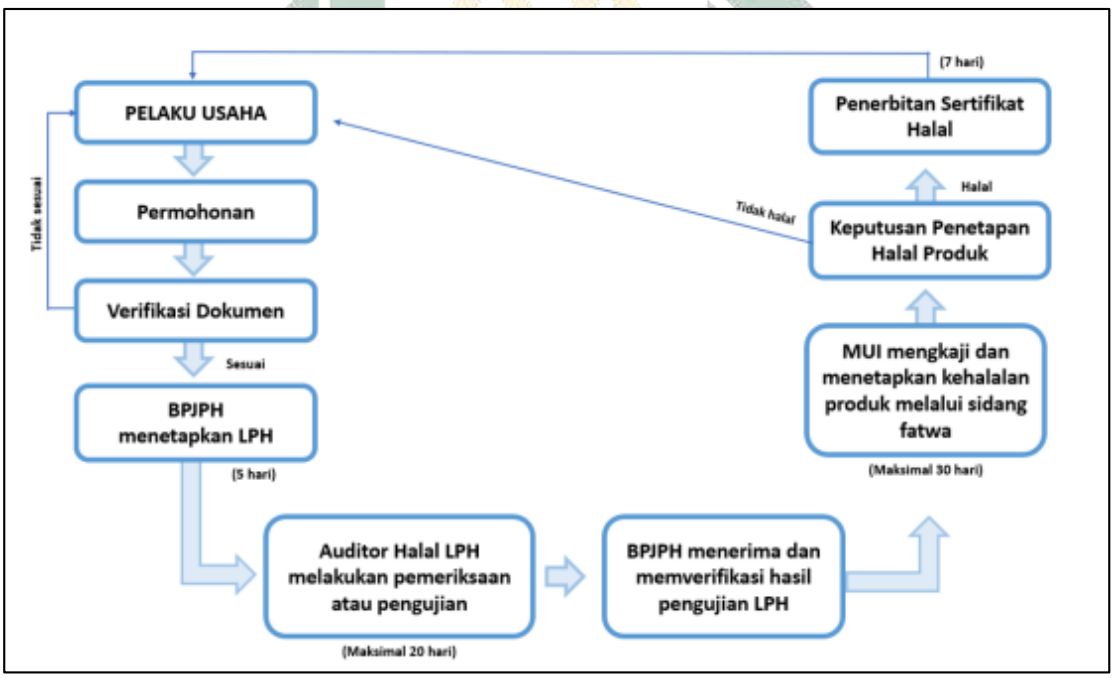

Figure 4. 1 Indonesian Halal Certification Process

Source: Official Website of BPJPH.[88]

[88] Halal, "Sertifikasi Halal."

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Once the certificate is issued, businesses may use the Indonesian halal label on product packaging to indicate that the product has been officially certified as halal. Regarding halal certification, current regulations stipulate that a halal certificate remains valid as long as: there are no changes to the ingredients, no changes to the production process, and the business maintains the halal status of the product.[89]

So, whether it's a standard certificate or a self-declaration, neither currently has a fixed expiration date under the latest Indonesian government regulations. However, the certificate must be updated if there are significant changes to the product or its production process. These regulations are set forth in Government Regulation No. 42 of 2024 on the Administration of Halal Product Certification.

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[89] Kusumo et al., "PENDAMPINGAN SERTIFIKASI HALAL REGULER PADA UNIT."

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REPUBLIK INDONESIA
(REPUBLIC OF INDONESIA)
جمهورية إندونيسيا

SERTIFIKAT HALAL
(HALAL CERTIFICATE)
شهادة الحلال

Nomor Sertifikat / Certificate Number: ID33110000235691221 — رقم الشهادة

Berdasarkan keputusan penetapan halal produk Majelis Ulama Indonesia nomor :
Based on the decree to stipulating halal products of the Indonesian Council of Ulama :
استنادا على قرار مجلس العلماء الإندونيسي عن تحديد الحلال للمنتجات :
LPPOM DIY-12130000120122 Tanggal 31 Januari 2022

Jenis Produk / Type of Product	Jamu dan Obat Tradisional	نوع المنتج
Nama Produk / Name of Product	-Terlampir / As Attached-	اسم المنتج
Nama Pelaku Usaha / Name of Company	CV. PJ Herbal Nusantara	اسم الشركة
Alamat Pelaku Usaha / Company's Address	Dusun Jaten RT. 03/ 14, Kel. Jaten, Kec. Jaten, Kab. Karanganyar, Jawa Tengah, 57731, Indonesia	عنوان الشركة
Diterbitkan di Jakarta pada / Issued in Jakarta on	1 Februari 2022	أصدرت الشهادة بجاكرتا في
Berlaku sampai dengan / Valid until	1 Februari 2026	سارية المفعول حتى

telah memenuhi ketentuan perundang-undangan
Has complied with the provision of laws and regulations
قد استوفت أحكام التشريع

KEPALA
BADAN PENYELENGGARA JAMINAN PRODUK HALAL
HEAD OF HALAL PRODUCT ASSURANCE BODY
رئيس وكالة ضمان المنتجات الحلال

Muhammad Aqil Irham

Dokumen ini telah ditandatangani secara elektronik menggunakan sertifikat elektronik yang diterbitkan oleh Balai Sertifikasi Elektronik, BSSN

Balai Sertifikasi Elektronik

Figure 4. 2 Indonesian Halal Certification

Source: LPPOM website.[90]

B. The Needs of Halal Standard in South Korea

Islam in this country, known as the Land of Ginseng, is a religion with a minority following. Islam arrived in South Korea in the 9th century during the Silla Dynasty, brought by Muslims from Arabia and Persia who engaged in trade with South Korea. The development and spread of Islam in South Korea did not proceed rapidly and even experienced a decline when the fourth King of Joseon, King

[90] Leading in Halal Assurance Solution, "Sertifikasi Halal Reguler: Solusi Cepat & Terjamin Untuk Bisnis Halal Yang Siap Naik Level," LPPOM, 2025, https://halalmui.org/sertifikasi-halal-reguler-cepat-terjamin/.

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Sejong the Great, in 1427 ordered a ban on all Muslims in South Korea from performing religious rituals and mandated that they wear traditional South Korean attire. From that point on, the growth of Islam came to a halt and only began to resurface in the 20th century, when South Koreans living in Manchuria established Muslim ties with people of Central Asian descent.[91]

The spread of Islam in South Korea has continued to this day, having first gained recognition following the UN Peacekeeping Mission brought to Korea by Turkish troops. Many Turkish soldiers helped spread the teachings of Islam among the indigenous population of South Korea at that time; in fact, they established a community called the Korea Muslim Society in 1955, which grew rapidly and was later renamed the Korea Muslim Federation in 1967.[92] In 1976, the Korea Muslim Federation successfully established the Seoul Central Mosque, which still stands today in a bustling corner of Itaewon. Since then, the growth of Islam in South Korea has accelerated. Currently, there are 90 mosques scattered throughout South Korea. Today, The Muslim population in South Korea is estimated to be around 200,000, or less than 0.4 percent of the country's total population of approximately 52 million.[93]

To meet the dietary needs of the Muslim community in South Korea, there are currently several restaurants and shops that cater to Muslims. According to

[91] Alhuzaini Muhammad, Nemawarni, "Jejak Islam Di Korea Selatan: Sejarah Panjang, Dakwah, Dan Perkembangan Masyarakat Muslim."
[92] Alhuzaini Muhammad, Nemawarni.
[93] Ahmad, "Islam Di Korea Selatan: Pertumbuhan Komunitas Dan Peran Kursus Bulanan Di Seoul," Hidayatullah.com, 2025, https://hidayatullah.com/berita/2025/12/25/303477/islam-di-korea-selatan-pertumbuhan-komunitas-dan-peran-kursus-bulanan-di-seoul.html.

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available data, South Korea is visited by approximately one million Muslim tourists from around the world. Although the locations of these restaurants and shops are not widespread, Muslim tourists visiting South Korea will find them easily, as many establishments now hold halal certification and display the halal logo outside their premises.[94] Most of these halal restaurants are located in the Itaewon area or near the Seoul Central Mosque, as these areas are where South Korean Muslims often gather with other Muslims.[95] Most of them are migrant workers, students, and businesspeople from Pakistan, Bangladesh, Indonesia, and various other Muslim-majority countries.[96]

As a country with significant tourist appeal, the South Korean government strives to provide the best possible service and ensure the comfort of tourists visiting the country. As mentioned earlier, approximately one million Muslim tourists from around the world visit South Korea each year.[97] This has led the South Korean government to implement a policy aimed at ensuring the comfort and attracting the interest of Muslim tourists who wish to vacation in South Korea; one

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[94] Theresia Avila et al., "Perkembangan Wisata Halal di Korea Selatan (Studi Kasus Perspektif Masyarakat Indonesia di Korea Selatan) Pendahuluan" 8 (n.d.): 259–77.
[95] Umi Larasati, Fuad Buntoro, and Heni Verawati, "Strategies For Halal Tourism In South Korea To Attract Muslim Tourists In Introduction The Term Halal Tourism Refers to When a Country Can Meet the Criteria" 11, no. 2 (2025).
[96] Abu Samsudin Nur Chanifah, Siti Hamidah, Siti Rohmah, Syaikhoni Syaikhoni, Ria Anjani, "The Understanding Of Halal Products Among Indonesian Muslim Migrant Workers In South KoreA,"*Https://Ejournal.UinMalang.Ac.Id/Public/Journals/15/PageHeaderTitleImage_en_US.Jpg* 16, no. 1 (2025): 1–54.
[97] Larasati, Buntoro, and Verawati, "Strategies For Halal Tourism In South Korea To Attract Muslim Tourists In Introduction The Term Halal Tourism Refers to When a Country Can Meet the Criteria."

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of the programs under this policy for Muslim tourists is Korean Halal Food.[98] The Halal Food Program launched by the South Korean government has successfully attracted many Muslim tourists from around the world, as the strategies and tactics employed by South Korea to promote halal tourism in the country are presented in an appealing way and are able to compete with the halal tourism industry on the international stage.[99]

1. The Halal Certification Process in South Korea

Halal certification is a crucial component that significantly influences the conduct of halal compliant commercial activities within a country's tourism industry. A product is guaranteed to meet halal standards only if it has undergone the halal certification process. In this context, a country requires an organization authorized to issue halal certification, and this organization or institution must possess internationally recognized credibility. This is necessary to ensure the country can genuinely meet the needs of Muslim consumers for the assurance of halal products it issues. Currently, there are no established international certification standards, making it quite difficult to assess the credibility of a halal certification body.[100] For this reason, several countries with Muslim-majority populations that have halal certification bodies compliant with Islamic religious requirements such as Malaysia, Indonesia, and the United Arab Emirates have been

[98] b A B Iv, "Strategi Korea Selatan Menerapkan Korean HalAL," n.d., 46–61.
[99] ledya Safitri, "South Korea's Strategy In Improving Halal Tourism For Interesting Muslim Tourist," *JOM FISIP Vol. 7: Edisi II* 7 (2020): 1–11.
[100] Afin Mahdini and Putra Jibrani, "Sertifikasi Halal Ditolak Negara Muslim" 7, no. November (2022): 148–55, https://doi.org/10.15642/jiir.2022.7.2.148-155.

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adopted as benchmarks, cooperation partners, and models for competent halal certification bodies.

The South Korean government made a decision to seriously maximize the culinary industry sector to produce halal food in 2015, and entrusted the Ministry of Agriculture, Food and Rural Affairs (MAFRA) to implement this decision in collaboration with the Korea Muslim Federation (KMF). Through MAFRA, the South Korean government is working with the KMF on the certification process and the provision of halal certification for Korean food, including both instant foods and restaurant-produced meals. The KMF has partnered with the Korea Food Research Institute to develop the halal food industry in Korea. As part of this collaboration, the KMF will analyze halal certification practices from several Muslim-majority countries and subsequently produce a guidebook on Korean food.

For restaurants or companies seeking halal certification from KMF, there are several procedures and mechanisms that must be followed, namely[101]:

1) The company or restaurant submits the documents required for the halal certification application.
2) The company pays the administrative fees required for the halal certification process.
3) Korea Muslim Federation conducts research, inspections, and reviews at the factories of companies that have previously submitted applications. These inspections include an examination of the product ingredients used. Additional

[101] Setiawan, I. P. (2016). Produk Makanan Olahan Korea Yang Halal Untuk Dikonsumsi. Yogyakarta: Universitas Gajah Mada

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samples are then collected for further analysis in a laboratory to examine the contents of those samples, specifically to determine whether they contain prohibited ingredients or alcohol. If the analysis reveals that the samples contain prohibited ingredients or alcohol, the company or restaurant will not be granted halal certification. The company or restaurant has the option to replace these ingredients if it wishes to still obtain halal certification from KMF.

4) Hold a meeting with the Korea Halal Sharia Approval Committee to discuss the final research and issuance of halal certification conducted by Korea Muslim Federation.

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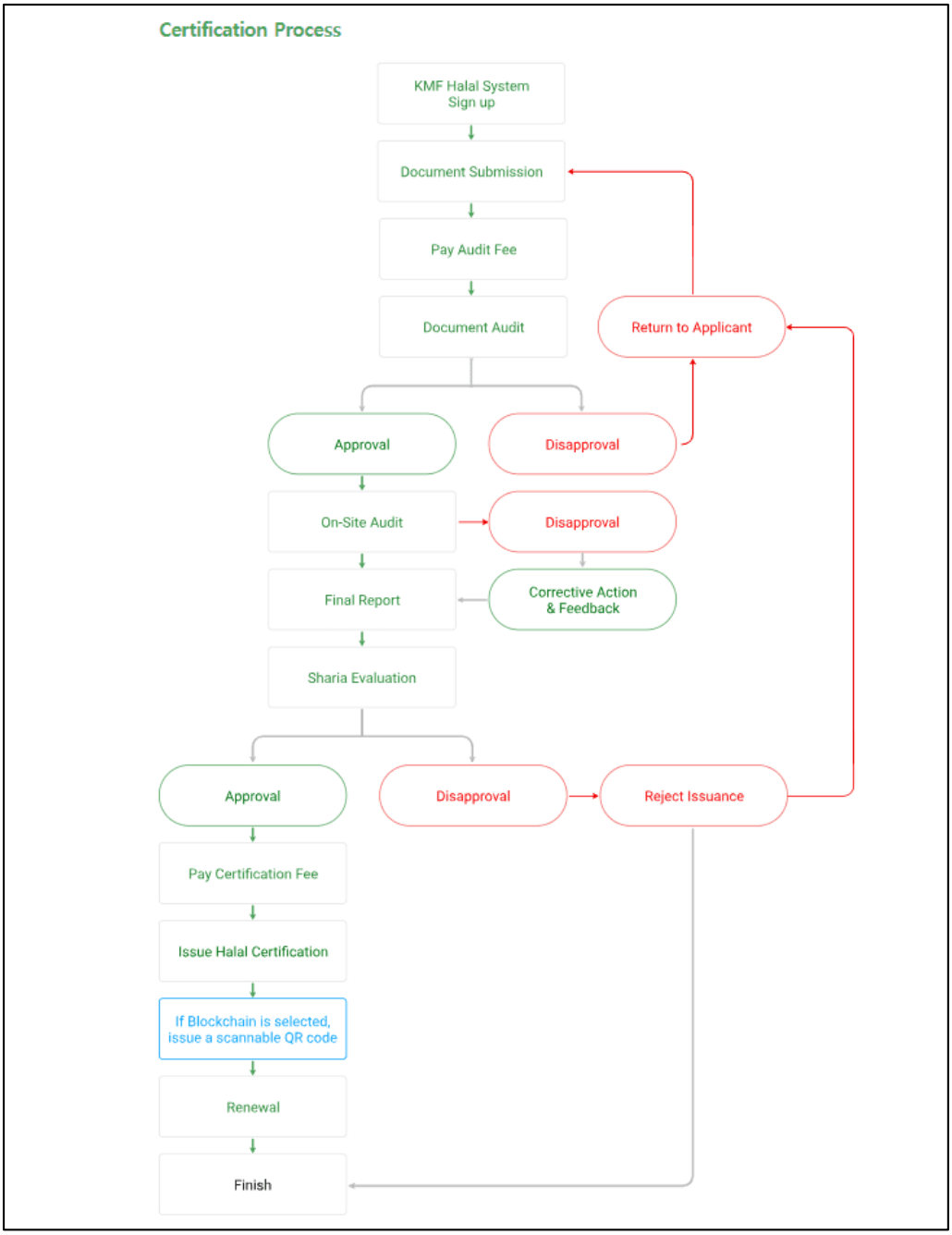

Figure 4. 3 Korean Muslim Federation (KMF) Certification Process

Source: KMF Website.[102]

[102] Komite Halal Federasi Muslim Korea, "Proses Sertifikasi Halal KMF," Komite Halal Federasi Muslim Korea, 2024, https://kmfhalal.org/en/cert.

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Obtaining halal certification from KMF does not automatically grant the company or restaurant unrestricted use of the certification, as KMF will appoint an internal auditor at each company or restaurant to oversee the halal status of products that have already received halal certification. This is done to ensure the products remain halal. If any violations are found in the production process, KMF reserves the right to revoke the halal certification.[103]

Every food product that has obtained halal certification is required to renew or extend its halal certification every two years and undergo the same procedures as when it first obtained halal certification. If a company or restaurant fails to renew its halal certification, it will no longer be entitled to that halal certificate.[104]

KOREA MUSLIM FEDERATION

HALAL CERTIFICATION

KMFHC16-182 Date: 01 Oct. 2016

TO WHOM IT MAY CONCERN

Halal Committee of Korea Muslim Federation hereby certifies that the products listed below mentioned have met the Halal requirements in accordance with the Islamic law.

1. HONEY CITRON TEA
2. HONEY JUJUBE TEA
3. HONEY GINGER TEA
4. HONEY LEMON TEA
5. HONEY APPLE TEA

Manufacturer & Distributer: MIWAMI CO., LTD.
81, Simyu-gil, Naewon-si, Jeollabuk-do, Korea
Valid until : 30 Sep. 2017

Yours in Islam

Muhammad Kim Dong Soo
· Chairman of the Halal Committee

[103] Korea.
[104] Korea.

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Figure 4. 4 Halal Certificate of Korean Muslim Federation (KMF)

Source: KMF Website.[105]

C. Indonesian and Korean Products before the Mutual Recognition Agreement

1. Indonesian Product in South Korea

Prior to the signing of the Mutual Recognition Agreement (MRA) between Indonesia and South Korea in 2023, Indonesian food and beverage products had already entered the South Korean market. This was because South Korea did not require halal certification for all imported food products. Thus, Indonesian products could be distributed as long as they met applicable food safety requirements and import regulations. Consequently, the presence of Indonesian products in South Korea does not depend on the existence of mutual recognition of halal certification between the two countries, but rather on the ability of exporters to meet the trade and distribution standards in effect in South Korea.[106]

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Before the MRA, Indonesian food and beverage products in South Korea were primarily found through Asian grocery stores, halal stores, and distributors serving the Muslim community and migrant workers. Song Do-Young's research on the halal food supply system in Korea shows that from the 1990s through the 2000s, a halal food distribution network linked to the Muslim migrant community and international markets developed. This network enabled

[105] Korea.

[106] Ramita Paraswati, Muhammad Rosyid, and Sonia Soimatul, "The Dynamics of Halal Food Industry : A Comparative Analysis of Multiculturalism and Bureaucracy in South Korea and Indonesia (2014 – 2019)" 23, no. 2 (2024): 180–206.

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a variety of imported food products from Muslim-majority countries and countries with Muslim populations including Indonesia to circulate in South Korea.[107]

In addition, the growth of the Muslim community in South Korea has also created demand for imported halal food products. The Korean halal market initially developed within the Muslim migrant worker community before later diversifying its distribution channels. This development indicates that the Korean halal market had already been established long before the Indonesia-Korea MRA, meaning that Indonesian food products had, in fact, already had access to South Korea through existing trade mechanisms.[108]

Nevertheless, Indonesian food and beverage products prior to the MRA still faced limitations regarding halal recognition. Indonesian halal certificates lacked an official recognition mechanism by Korean halal authorities. Consequently, trust in Indonesian halal products depended on the assessments of individual importers, distributors, and Muslim consumers. As a result, Indonesian products were primarily circulated in niche markets, particularly among the Indonesian diaspora, migrant workers, international students, and Muslim communities in need of halal products.

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[107] Song Doyoung, "Cultural Interpretation on the Patterns of Consumption and Supply System of Islamic (Halal) Food in Korea," 2011, 217–49.
[108] Doyoung.

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2. Korean Products in Indonesia

The Korean Wave/Hallyu is a global phenomenon and has become a sensation among young people and even adults worldwide, particularly women who love and are fans of Hallyu. This wave originated in its home country, South Korea, and eventually spread across the globe, from Asia to Europe and the Americas. The Korean Wave has flourished through culture, the television drama industry, films, variety shows, and the music industry. It has also expanded into other cultural spheres, such as fashion, the Korean language, and cuisine.[109]

Recognizing the potential for rapid growth of the Korean Wave in Indonesia, South Korea has identified Indonesia as a promising market for its food products. However, challenges have arisen because South Korea is a secular country that separates religion from state affairs, whereas Indonesia has a different approach, requiring its citizens to declare a religious affiliation. Imports of products from South Korea have raised concerns among Indonesia's Muslim community.[110]

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South Korean products have already experienced rapid growth in Indonesia. This growth is closely tied to the strong influence of the Korean Wave (Hallyu), which has fueled Indonesian consumers' interest in various

[109] Oktaviani, J., & Pramadya, T. P. (2021). Korean Wave (Hallyu) dan Persepsi Kaum Muda di Indonesia: Peran Media dan Diplomasi Publik Korea Selatan. Insignia Journal of International Relations, 8(1), 87–100

[110] Prameswari, N. M., Susiatiningsih, H., & Windiani, R. (2022). Gastrodiplomasi Korea Selatan dalam Upaya Nation Branding di Indonesia sebagai Negara Muslim Terbesar. Journal of International Relations, 8, 675–689

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Korean products. Through Korean dramas, K-pop music, social media, and promotions by actors and idols, Korean products such as food, beverages, cosmetics, skincare, and the Korean lifestyle are becoming increasingly well-known and sought after by the Indonesian public. This situation has made Indonesia one of the largest potential markets for Korean products in the Southeast Asian region.

This popularity is most evident in the Korean food and beverage sector, which was already widely consumed by Indonesians before the MRA was in place. Products such as Samyang Ramyeon, Nongshim Shin Ramyun, instant tteokbokki, kimchi, gochujang, various Korean snacks, and Korean tea and milk drinks are now increasingly easy to find in supermarkets, minimarkets, and e-commerce platforms. Additionally, Korean restaurants such as Korean BBQ spots, ramyeon shops, and Korean-themed cafes are also booming in major cities like Jakarta, Surabaya, Bandung, and Yogyakarta. This phenomenon indicates that the consumption culture of Indonesian society, particularly among the younger generation, is beginning to be influenced by the Korean lifestyle they observe through entertainment media. However, amidst this high level of consumption, serious concerns have emerged regarding the halal status of these products, given that Indonesia as a country with a Muslim

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majority prioritizes halal certification as a key consideration when consuming imported food and beverages.[111]

Prior to the establishment of the BPJPH–KMF Halal Mutual Recognition Agreement (MRA), halal certification from the Korea Muslim Federation (KMF) was not fully recognized by BPJPH in Indonesia. As a result, many Korean products that already held halal certificates from Korea still had to undergo a recertification process in Indonesia in order to be officially marketed. In practice, this led to some Korean products carrying two halal recognitions simultaneously: the KMF halal logo and recertification from BPJPH or a relevant agency in Indonesia.[112] This situation incurred additional costs, prolonged administrative processes, and slowed product distribution to the Indonesian market, thereby constituting a non-tariff trade barrier in the context of halal trade between the two countries.

The high popularity of Korean products in Indonesia prior to the MRA was also influenced by several key factors, such as the strong influence of the Korean Wave[113], Korea's modern and aesthetic branding strategies, the role of social media and influencers, and the growing interest in K-beauty driven by the beauty standards of Korean celebrities. Additionally, the size of the Muslim market in Indonesia, which accounts for more than 80 percent of the population,

[111] Adam Yazly Putra and Fitri Eka Aliyanti, "Korean Wave , Kesadaran Halal Dan Literasi Halal Pada Konsumen Makanan Korea : Studi Kasus Generasi Z Di Yogyakarta" 5, no. 1 (2024): 36–48.
[112] Evelyna et al., "Legalitas Sertifikasi Halal Produk Makanan Dan Minuman Impor."
[113] Idola Perdini Putri et al., "K-Drama Dan Penyebaran Korean Wave Di Indonesia" 3, no. 1 (2019): 68–80.

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has also encouraged Korean companies to begin prioritizing halal certification as part of their market expansion strategies.

D. Indonesia-Korea Mutual Recognition Agreement on Halal Certification

1. BPJPH's Interests in the Mutual Recognition Agreement

One of BPJPH's primary interests in establishing a Mutual Recognition Agreement (MRA) with the Korea Muslim Federation (KMF) is to strengthen the protection of Muslim consumers in Indonesia against imported products entering the domestic market.[114] As the country with the world's largest Muslim population, Indonesia has a very high consumption rate of halal products, including imported goods from South Korea such as processed foods, beverages, instant noodles, cosmetics, skincare, and other lifestyle products. The rapidly growing Korean Wave or Hallyu phenomenon in Indonesia has led to a surge in demand for South Korean products among the Indonesian public.[115] This situation necessitates that the Indonesian government ensure all such imported products fully comply with national halal standards as stipulated in Law No. 33 of 2014 on Halal Product Assurance.[116] Therefore, BPJPH has a vested interest in ensuring that foreign halal certification bodies collaborating with Indonesia maintain credible certification systems aligned with Indonesian halal standards.

[114] Badan Penyelenggara Jaminan Produk Halal, "Kepala BPJPH: Kewajiban Sertifikasi Halal Untuk Perlindungan Konsumen Dan Kemudahan Pelaku Usaha," Badan Penyelenggara Jaminan Produk Halal, 2024, https://bpjph.halal.go.id/detail/kepala-bpjph-kewajiban-sertifikasi-halal-untuk-perlindungan-konsumen-dan-kemudahan-pelaku-usaha.
[115] Putri et al., "K-Drama Dan Penyebaran Korean Wave Di Indonesia."
[116] Putri, Rojana, and Firmansyah, "Analisis Peran Badan Penyelenggara Jaminan Produk Halal (BPJPH) Dalam Meningkatkan Efektivitas Pengawasan Sertifikasi Dan Labelisasi Produk Halal Di Indonesia."

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The BPJPH's role is also evident in the assessment process conducted on the Korea Muslim Federation (KMF) prior to granting official recognition through the MRA. The BPJPH evaluated the KMF's halal audit system, institutional governance, the capabilities of its halal auditors, and the mechanisms for inspecting raw materials and production processes implemented by the KMF. This step was taken to ensure that the halal certificates issued by the KMF are truly trustworthy and compatible with Indonesia's Halal Product Assurance system.[117] Through this cooperation, BPJPH aims to create a more effective and efficient international halal trade system without compromising national halal standards. With the recognition of KMF's halal certificates, the process of bringing South Korean products into Indonesia becomes faster, as they do not need to undergo full recertification, yet remain under the supervision of Indonesia's halal system.

In addition to consumer protection, the BPJPH also has a significant economic stake in the establishment of an MRA with the KMF. The Indonesian government currently has a vision to make Indonesia a global halal hub. The document "Strengthening Indonesia's Halal Ecosystem Toward a Global Halal Hub by 2029[118]" explains that Indonesia is striving to strengthen the national halal ecosystem through the development of the halal industry, the expansion of halal certification, the enhancement of halal product exports, and the expansion of

[117] Kementrian Agama Republik Indonesia, "Kilas Balik 2022, Indonesia Asesmen Delapan Lembaga Halal Luar Negeri," KEMENAG, 2022, https://kemenag.go.id/internasional/kilas-balik-2022-indonesia-asesmen-delapan-lembaga-halal-luar-negerinbsp-eavgao.
[118] Kepala Badan Penyelenggara Jaminan Produk Halal, "Penguatan Ekosistem Halal Indonesia Menuju Pusat Halal Dunia 2029," 2026.

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international halal cooperation. Through the MRA, BPJPH can expand its international cooperation network and strengthen Indonesia's position in the global halal trade chain. The more foreign halal bodies recognized by BPJPH, the greater Indonesia's influence within the international halal system.[119]

Becoming a global halal hub offers numerous benefits for Indonesia. Economically, Indonesia can attract more foreign investment in the halal industry, expand exports of domestic halal products, create new jobs, and drive national economic growth. The halal industry encompasses not only food and beverages but also cosmetics, pharmaceuticals, Muslim fashion, halal tourism, and Islamic finance. With its position as a global halal hub, Indonesia has the opportunity to set international halal standards and become a global trading center for halal products.[120] Additionally, increased international halal cooperation can strengthen the competitiveness of Indonesian halal products in international markets and help Indonesian halal SMEs expand their export market access to various countries.[121]

The Halal Product Guarantee (JPH) is continuously being implemented among all stakeholders, thereby strengthening the position of Indonesia's halal industry in the global marketplace. Indonesia's aggregate ranking in the 2023

[119] Badan Penyelenggara Jaminan Produk Halal, "Laporan Capaian Kinerja Badan Penyelenggara Jaminan Produk Halal Periode Oktober 2024 s.d Juni 2025," 2025.
[120] Yana, "Strategi Indonesia Merebut Pasar Halal Dunia," Leading in Halal Assurance Sollutions (LPPOM), 2024, https://halalmui.org/strategi-indonesia-merebut-pasar-halal-dunia/.
[121] Badan Penyelenggara Jaminan Produk Halal, "BPJPH Dorong Industri Besar Bina UMKM Agar Produk Halal Tembus Pasar Lebih Luas," 2026, https://staging-bpjph.halal.go.id/read/bpjph-dorong-industri-besar-bina-umkm-agar-produk-halal-tembus-pasar-lebih-luas.

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Global Islamic Economy Indicators has improved compared to 2022, enabling it to compete with countries such as Malaysia and Saudi Arabia. As shown in the figure,

Indonesia successfully secured third place in the 2023 State of the Global Islamic Economy (SGIE) Report. This rise in ranking demonstrates that efforts to strengthen the Halal Product Guarantee (JPH) ecosystem a crucial component of the Islamic economy are increasingly yielding positive results.

Source: The Report of Dinar Standard 2022-2023.[122]

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From a political and international diplomatic perspective, the MRA also serves as a key instrument for the BPJPH to strengthen Indonesia's influence in global halal governance. Recognition of foreign halal institutions such as the KMF demonstrates that the BPJPH holds authority and a strategic position within the international halal certification system. This simultaneously strengthens Indonesia's economic diplomacy with South Korea in non-traditional sectors,

Figure 4. 5 The State Global Islamic Economy (SGIE)

[122] Halal, "Laporan Capaian Kinerja Badan Penyelenggara Jaminan Produk Halal Periode Oktober 2024 s.d Juni 2025."

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particularly the halal industry. As international halal cooperation continues to expand, Indonesia is not only acting as a global consumer of halal products but is also beginning to establish itself as a regulator, certification center, and hub for the development of the global halal industry.

2. KMF's Interests in the Mutual Recognition Agreement

For the Korea Muslim Federation (KMF), the establishment of the MRA with BPJPH was driven by the desire to expand international recognition of South Korea's halal certification system, particularly in Muslim-majority countries such as Indonesia. In recent years, South Korea has begun to view the halal industry as a strategic economic opportunity due to the growing demand for halal products in the global market. The popularity of Korean culture through the Korean Wave phenomenon has made South Korean products such as instant noodles, snacks, Korean sauces, beverages, cosmetics, skincare, and beauty products extremely popular in Indonesia.[123] However, as a country with a Muslim-majority population, Indonesia requires imported products to meet national halal standards. Therefore, South Korea needs a halal certification system that is recognized by Indonesia so that its products can more easily enter the Indonesian market.

Indonesia holds a strategic position in the global halal economy due to having the world's largest Muslim population. The large number of Muslim consumers makes Indonesia an important target market for global manufacturers,

[123] Intan Anindita Amarylis, Dr. Asep Kamaluddin Nashir, S.Ag. M.Si and Fathun, "Kerjasama Indonesia dengan Korea Selatan terkait Sertifikasi Halal Produk Impor. Studi Kasus : Produk Impor Makanan Instan dari Korea Selatan."

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including South Korea.[124] For South Korea, obtaining Indonesia's halal certification means gaining access to a vast domestic market and enhancing the credibility of Korean products in other Muslim markets. Therefore, Indonesia holds significant bargaining power in halal cooperation negotiations.[125]

The Korean Wave phenomenon has also boosted consumption of Korean products in Indonesia. The high demand among Indonesians for Korean products has made halal certification a strategic necessity for Korean companies.[126]

Through the MRA with BPJPH, KMF has obtained official recognition from Indonesia, meaning that halal certificates issued by KMF are accepted without the need for a full recertification process in Indonesia. This provides a significant advantage for South Korean companies, as the export process becomes faster and more efficient, and halal certification administrative costs are reduced. With this recognition, South Korean companies can more easily expand their product markets in Indonesia, which is one of the largest halal markets in the world. Additionally, recognition from BPJPH also boosts the trust of Indonesian Muslim consumers in South Korean products, as KMF's halal certificates have been assessed as compliant with Indonesian halal standards.[127]

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[124] Prospek Perkembangan et al., "Prospects Of The Development Of The Halal Products Industry Towards Indonesia ' S Economic Growth," 2024, 67–75.
[125] Prawidya Hariani Rs, Lailan Safina Hasibuan, and Rahmy Avira Elka, "Dinamika Perdagangan Impor Barang Korea Selatan Terhadap Perkembangan Ekonomi Indonesia Pada Era Digital" 1, no. 2 (2024): 114–30.
[126] Intan Anindita et all.
[127] Muhammad J Pratama, "Halal Labeling and Purchase Intentions : Insights from Gen-Z and Millennial Muslims Purchasing Imported Korean Foods" 1, no. 2 (2025), https://doi.org/10.7454/ijiebs.v1i2.1000.

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The KMF's interests are also tied to efforts to strengthen the credibility and legitimacy of South Korea's halal certification bodies at the international level. Recognition from BPJPH indicates that KMF's halal certification system meets internationally recognized halal standards and is compatible with Indonesia's halal system. This is particularly significant given Indonesia's strategic position in the global halal economy. By securing recognition from Indonesia, KMF's reputation as an international halal certification body is further solidified, thereby enhancing the trust of other Muslim-majority countries in South Korea's halal certification.[128]

In addition to supporting South Korean exports, the MRA is also part of South Korea's strategy to develop its domestic halal industry.[129] The South Korean government has begun actively developing halal restaurants, halal tourism, Muslim-friendly facilities, and other halal services to attract global Muslim tourists and consumers. In this context, KMF plays a crucial role as an institution facilitating the halal certification process across various industrial sectors in South Korea, including food and beverages, restaurants, cosmetics, and industrial raw materials. With the growing international recognition of KMF's halal certification, South Korea has a greater opportunity to expand its national halal industry into global markets.

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[128] Korea Muslim Federation, "Pushing Forward of Mutual Recognition Agreement with BPJPH(Halal Authority of Indonesia)," Korea Muslim Federation Halal Committee, 2023, https://kmfhalal.org/en/news/2.

[129] Avila Et Al., "Perkembangan Wisata Halal Di Korea Selatan (Studi Kasus Perspektif Masyarakat Indonesia Di Korea Selatan) Pendahuluan."

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Being part of the global halal network also has economic and political implications for South Korea. Economically, the development of the halal industry can boost exports of South Korean products to Muslim-majority countries, expand investment in the halal sector, and enhance the competitiveness of South Korean products in international markets. Meanwhile, from a political and diplomatic perspective, halal cooperation with Indonesia helps strengthen bilateral relations between the two countries and enhances South Korea's image as a country that is open and accommodating to the needs of global Muslim consumers. Therefore, the KMF's interest in the MRA is not limited to halal certification alone, but also relates to economic strategy, global market expansion, strengthening international legitimacy, and the broader development of South Korea's halal industry.

Given the shared interests of both parties the BPJPH and the Korea Muslim Federation (KMF) the Mutual Recognition Agreement (MRA) on Halal Certification was established in 2023 as a form of mutually beneficial cooperation. For the BPJPH, the MRA serves as a crucial tool for safeguarding Indonesian Muslim consumers, strengthening the national halal product assurance system, and supporting Indonesia's vision of becoming a global hub for the halal industry. Meanwhile, for the KMF, the MRA provides an opportunity to expand international recognition of South Korean halal certification and facilitate access for Korean products to the Indonesian market, which has a very large Muslim consumer base. These shared interests subsequently prompted both institutions to establish a more integrated and efficient halal certificate recognition system through the MRA partnership.

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In addition, the growing trade relationship between Indonesia and South Korea has also been a key factor in the establishment of the MRA. The high demand among Indonesians for South Korean products particularly food, beverages, cosmetics, and lifestyle products has made halal certification an essential requirement in trade between the two countries. Therefore, the MRA serves as a solution to reduce non-tariff trade barriers, expedite the certification process for imported products, and enhance Muslim consumers' confidence in South Korean products circulating in Indonesia. Thus, the MRA is not merely a form of technical cooperation in the field of halal certification but also reflects the economic, trade, diplomatic, and global halal industry development interests between Indonesia and South Korea.

3. Process of Establishment Mutual Recognition Agreement

The establishment of the Mutual Recognition Agreement on Halal Certification in 2023[130]:

1) South Korea's Proposal and Initial Discussions

The process of establishing a Halal Mutual Recognition Agreement (MRA) between Indonesia and South Korea began in 2019 when South Korea expressed interest in establishing halal cooperation with Indonesia. This interest arose due to the growing trade relations between the two countries, particularly the entry of various South Korean products into the Indonesian market, such as

[130] tan Anindita Amarylis, Dr. Asep Kamaluddin Nashir, S.Ag. M.Si and Fathun, "Kerjasama Indonesia Dengan Korea Selatan Terkait Sertifikasi Halal Produk Impor. Studi Kasus : Produk Impor Makanan Instan Dari Korea Selatan."

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processed foods, instant noodles, beverages, cosmetics, skincare, and lifestyle products that have become increasingly popular due to the Korean Wave phenomenon. As the country with the world's largest Muslim population, Indonesia has strict halal regulations, so imported products must meet Indonesian halal standards.[131]

Given the size of the Muslim market in Indonesia, the South Korean government and industry players have begun actively engaging in communication and exploring halal cooperation with Indonesia. South Korea recognizes that halal certification is a key factor in ensuring that its products are more widely accepted by Indonesian Muslim consumers. In addition, South Korea is also beginning to view the halal industry as a new economic opportunity to expand its exports to other Muslim-majority countries.

2) BPJPH Assessment

Following the initial exploratory phase, the next step is the assessment process conducted by The Halal Product Assurance Organizing Body (BPJPH) of halal certification bodies in South Korea.[132] This phase is one of the most critical processes because Indonesia implements a fairly strict halal product guarantee system and has national standards that all imported products must meet.

[131] Risma Hermawati et al., "Implikasi Standar Sertifikasi Halal Internasional Terhadap Perdagangan Global Indonesia Pada Produk Halal" 3 (2025).
[132] Kementrian Agama Republik Indonesia, "Kilas Balik 2022, Indonesia Asesmen Delapan Lembaga Halal Luar Negeri."

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The BPJPH conducts on-site visits and evaluations of halal certification bodies in South Korea, particularly the Korea Muslim Federation (KMF). This assessment process aims to ensure that the halal certification system implemented in South Korea aligns with Indonesian halal standards. The evaluation covers not only the certification outcomes but also the entire institutional framework and halal audit mechanisms.

During the assessment, BPJPH evaluated several key aspects, such as: the halal audit system used, procedures for inspecting ingredients and products, halal certification governance, mechanisms for monitoring halal products, the competence and capacity of halal auditors, the independence of halal institutions, and the institutional capacity to maintain consistency in halal standards.

This stage is important because Indonesia must ensure that halal products from South Korea truly meet the halal standards recognized within Indonesia's Halal Product Guarantee system. Additionally, the assessment is conducted to prevent discrepancies in halal standards that could raise doubts among Indonesia's Muslim community regarding imported products from South Korea.

Through this assessment process, BPJPH can then determine whether South Korean halal certification bodies are eligible to receive official recognition from Indonesia. In other words, the assessment process serves as the primary foundation for establishing mutual recognition of halal certificates between the two countries.

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3) Signing of the Memorandum of Understanding

Following the completion of the assessment process, Indonesia and South Korea signed a Memorandum of Understanding (MoU) on Halal Product Assurance on September 8, 2023, in Jakarta. The signing was conducted by Yaqut Cholil Qoumas, Minister of Religion of the Republic of Indonesia, and Chung Hwang-keun, Minister of Agriculture, Food, and Rural Affairs of South Korea. The signing was also witnessed in person by the heads of state of both countries as a sign of support for this halal cooperation.

The MoU serves as the legal and political foundation for the development of halal cooperation between Indonesia and South Korea. Through this MoU, both countries have agreed to strengthen cooperation in the areas of halal product certification, halal industry development, information exchange, and the expansion of halal product trade between the two nations. The signing of the MoU also underscores that halal issues have now become a crucial component of the two countries' international economic relations.

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4) Signing of the MRA on Halal Certification

The implementation phase of the halal cooperation between Indonesia and South Korea took place on November 18, 2023, at the H20 Halal World 2023 forum in Jakarta. During the event, BPJPH signed a Mutual Recognition Agreement (MRA) with the Korea Muslim Federation (KMF) and several other foreign halal certification bodies. The MRA constitutes a mutual recognition of halal certificates issued by each respective halal certification body.

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Through this MRA, halal certificates issued by the KMF are recognized by Indonesia, meaning that South Korean products already holding KMF halal certificates no longer need to undergo a full recertification process in Indonesia.[133] This partnership streamlines the trade of halal products, accelerates market access, and boosts the confidence of Indonesian Muslim consumers in South Korean products available in Indonesia.

E. Implementation on Mutual Recognition Agreement by Sebastian Paulo

According to Sebastian Paulo, implementation is a crucial stage in international cooperation because it determines the extent to which an agreement can be translated into concrete actions and produce outcomes aligned with the agreed-upon objectives. The success of international cooperation is not merely measured by the signing of an agreement, but also by the parties' ability to execute operational mechanisms and technical procedures, as well as to generate tangible outcomes for the involved stakeholders. Therefore, implementation serves as the stage that bridges political commitments with actual practices on the ground.[134]

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Sebastian Paulo's implementation concept is relevant to the study titled "Implementation of the Indonesia–Korea Mutual Recognition Agreement on Halal Certification by BPJPH and the Korean Muslim Federation in 2023" because the halal certification cooperation between Indonesia and South Korea does not end with the signing of the MRA. Rather, the agreement serves as the foundation for

[133] Azizah et al., "Mutual Recognition Agreements: A Gateway to Global Opportunities or A Pathway of Challenges in Indonesian Economics for Halal Agri-Food Sector."
[134] Paulo, *International Cooperation and Development A Conceptual Overview*.

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BPJPH and the Korean Muslim Federation (KMF) to implement a system of mutual recognition of halal certificates through the harmonization of halal standards, audit mechanisms, certification procedures, and the supervision of halal products traded between the two countries.[135]

The implementation of this MRA has begun to yield results following its signing on November 18, 2023, at the Halal-20 World 2023 forum in Jakarta. Through the BPJPH's recognition of KMF halal certificates[136], Korean products have gained easier access to the Indonesian halal market. Hundreds of Korean products have obtained halal certification through KMF, although the number of products registered in Indonesia's Foreign Halal Certificate (SHLN) system remains relatively small. This situation indicates that the implementation of the cooperation has produced tangible results, but still requires optimization in terms of administration and registration.

To understand the implementation of the Indonesia–Korea Mutual Recognition Agreement (MRA) on Halal Certification by BPJPH and the Korean Muslim Federation (KMF) in 2023, this research uses Sebastian Paulo's implementation framework, which consists of four stages: problem definition and agenda-setting, negotiation and decision-making, implementation, and compliance monitoring / generation and evaluation. While all four stages are important for

[135] Hermawati et al., "Implikasi Standar Sertifikasi Halal Internasional Terhadap Perdagangan Global Indonesia Pada Produk Halal."
[136] Badan Penyelenggara Jaminan Produk Halal, "Second Day of H-20 2023, BPJPH Signs MRA with 37 Overseas Halal Institutions," Badan Penyelenggara Jaminan Produk Halal, 2023, https://bpjph.halal.go.id/en/detail/second-day-of-h-20-2023-bpjph-signs-mra-with-37-overseas-halal-institutions.

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explaining the overall implementation process, this research focuses primarily on the implementation stage. To analyze this stage, three indicators are employed: availability of resources, coordination among actors, and institutional capacity. These indicators help explain how BPJPH and KMF carry out the MRA in practice and support the implementation of halal certification cooperation between Indonesia and South Korea.

1. Problem Definition and Agenda Setting

   In the study on the Mutual Recognition Agreement (MRA) for halal certification between BPJPH and KMF, this phase arose due to the increase in trade of Korean products to Indonesia amid the implementation of mandatory halal certification under Law No. 33 of 2014 on Halal Product Assurance.[137] Prior to the MRA, many Korean products lacked halal certification recognized by BPJPH and thus had to undergo a recertification process in Indonesia. This situation created trade barriers in the form of additional costs, lengthy administrative procedures, and delays in Korean products' access to the Indonesian market. Consequently, the need for a more efficient halal certification recognition system began to be a shared concern for both countries.

   From Indonesia's perspective, the issue of halal is a priority because Indonesia has the world's largest Muslim population, so the government has a responsibility to ensure the halal status of products

[137] Menteri Hukum dan Hak Asasi Manusia, "UU No.33 Tahun 2014 (2014)."

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consumed by the public.[138] Additionally, Indonesia is striving to strengthen its national halal value chain and expand its role in global halal governance through the development of the halal industry as a strategic economic sector.[139] Meanwhile, from South Korea's perspective, the rising popularity of Korean products driven by the Korean Wave (Hallyu) phenomenon has made Indonesia one of the primary markets for various Korean food, beverage, cosmetic, and beauty products.[140] However, Indonesia's halal certification requirement could potentially become a trade barrier if Korean products lack a halal certificate recognized by the Indonesian government. Therefore, South Korea also has an interest in obtaining halal certification recognition so that its products can more easily enter the Indonesian market.[141]

Given these circumstances, the issue of halal certification recognition subsequently evolved into a cooperative agenda between Indonesia and South Korea. From Sebastian Paulo's perspective, an issue can enter the international policy agenda when there are shared

[138] Halal, "Kepala BPJPH: Kewajiban Sertifikasi Halal Untuk Perlindungan Konsumen Dan Kemudahan Pelaku Usaha."
[139] Kepala Badan Penyelenggara Jaminan Produk Halal, "Penguatan Ekosistem Halal Indonesia Menuju Pusat Halal Dunia 2029."
[140] Intan Anindita Amarylis, Dr. Asep Kamaluddin Nashir, S.Ag. M.Si and Fathun, "Kerjasama Indonesia Dengan Korea Selatan Terkait Sertifikasi Halal Produk Impor. Studi Kasus : Produk Impor Makanan Instan Dari Korea Selatan."
[141] Moh Musafak, Yang Dongcheol, and Heri Akhmadi, "The Institutionalization of Halal Certification in South Korea Multidimensional Dynamics of Challenges and Opportunities" 1, no. 1 (2024): 16–27.

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interests and a need to find solutions that benefit all parties. In this case, the halal issue is not only related to religious aspects but also encompasses international trade, consumer protection, economic diplomacy, and the development of the global halal industry. The agenda-setting process began to take shape when KMF submitted a request for recognition to BPJPH in 2019. Since then, discussions regarding the recognition of halal certification have been part of the cooperation between the two countries, ultimately resulting in a Mutual Recognition Agreement (MRA) in 2023.

2. Negotiation and Decision Making

In the case of this study, the negotiation process was quite lengthy because it involved various administrative, technical, and diplomatic stages. This stage demonstrates that the recognition of halal certification cannot be achieved instantly, but rather requires a process of building trust between institutions, harmonizing. From Indonesia's perspective, the negotiation and decision-making stage was carried out to ensure that the halal certification system implemented by the Korea Muslim Federation (KMF) was equivalent to Indonesia's halal standards and regulations. The process began when KMF submitted an application for recognition to BPJPH in December 2019 through the SIHALAL system, accompanied by administrative and technical documents related to its halal certification procedures. Following the submission, BPJPH conducted a comprehensive evaluation of KMF's

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legal status, organizational structure, Sharia supervisory board, auditor qualifications, audit mechanisms, and halal certification standards. Indonesia's main concern was to ensure that products certified by KMF could provide the same level of halal assurance required under Indonesia's Halal Product Assurance system, thereby maintaining consumer protection while facilitating international halal trade.[142]

From South Korea's perspective, the negotiation process was intended to obtain official recognition from BPJPH so that halal certificates issued by KMF could be accepted in the Indonesian market. This became increasingly important as Korean products gained popularity among Indonesian consumers and Korean companies sought greater access to the world's largest Muslim market. To achieve this objective, KMF actively participated in the recognition process by providing the necessary documentation and demonstrating that its halal certification system complied with internationally accepted halal principles. The process continued through an on-site assessment and verification conducted by BPJPH in South Korea in 2022.[143] During this assessment, BPJPH evaluated halal audit procedures, raw material verification, slaughterhouse supervision, halal assurance systems, and

[142] Indah, "BPJPH Sosialisasi Regulasi & Kebijakan Halal Indonesia Di Busan-Korea," Kementrian Agama Republik Indonesia, 2022, https://kemenag.go.id/ar/internasional/bpjph-sosialisasi-regulasi-amp-kebijakan-halal-indonesia-di-busan-korea-nh9x8j.
[143] Kementrian Agama Republik Indonesia, "Kilas Balik 2022, Indonesia Asesmen Delapan Lembaga Halal Luar Negeri."

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the competence of Korean halal auditors. This stage allowed both parties to harmonize halal standards and build mutual trust regarding the credibility of KMF's certification system.[144]

In addition to technical aspects, the negotiation process was also supported by diplomatic communication between the governments of the two countries. This support was evident through the signing of a Memorandum of Understanding (MoU) between the Ministry of Religious Affairs of the Republic of Indonesia and the Ministry of Agriculture, Food and Rural Affairs (MAFRA) of South Korea in September 2023 during the Korea–ASEAN Summit. After the entire evaluation and assessment process was completed, BPJPH officially recognized KMF as a foreign halal certification body recognized by Indonesia. This decision was subsequently formalized through the signing of a Mutual Recognition Agreement on November 18, 2023, during the H20–Halal World 2023 event in Jakarta.[145] From Sebastian Paulo's perspective, this stage demonstrates that the implementation of international policies also depends on comprehensive negotiation processes, the harmonization of interests among stakeholders, and formal decision-making before policies can be implemented.

3. Implementation

[144] Federation, "Pushing Forward of Mutual Recognition Agreement with BPJPH (Halal Authority of Indonesia)."
[145] Halal, "Second Day of H-20 2023, BPJPH Signs MRA with 37 Overseas Halal Institutions."

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In the 2023 Indonesia–Korea Mutual Recognition Agreement (MRA) on Halal Certification, the implementation phase began after the BPJPH officially recognized the Korea Muslim Federation (KMF) as a foreign halal certification body whose halal certificates can be used as the basis for recognizing Korean products to be marketed in Indonesia. Through this cooperation, both institutions began to carry out their respective roles and responsibilities in accordance with the provisions agreed upon in the MRA. The implementation aims to facilitate the halal certification recognition process, improve the efficiency of halal product trade between Indonesia and South Korea, and ensure the protection of Muslim consumers through oversight mechanisms conducted by BPJPH.

In practice, the implementation of the MRA is evident in the operationalization of the halal certification recognition mechanism between the two countries, which allows halal-certified Korean products to gain easier access to the Indonesian market. Additionally, the implementation of this cooperation demonstrates the efforts of both agencies to enforce the agreed-upon provisions through the certification, verification, and oversight of halal products in circulation. From Sebastian Paulo's perspective, the implementation phase is a critical stage because it is during this phase that the previously negotiated agreement is translated into concrete action. To understand how the Indonesia–Korea Halal MRA is implemented in practice, this

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study analyzes it through three implementation indicators: availability of resources, coordination among actors, and institutional capacity.

1) Availability of Resources

According to Sebastian Paulo, the implementation of international cooperation can only proceed if the necessary resources are available to support the implementation of the agreements that have been made. In the implementation of the Indonesia–Korea Mutual Recognition Agreement (MRA) on Halal Certification following its signing on November 18, 2023, these resources are evident in the readiness of the BPJPH and the Korea Muslim Federation (KMF) to operate the agreed-upon halal certificate recognition system. Once the MRA takes effect, halal certificates issued by the KMF can serve as the basis for halal recognition of Korean products to be marketed in Indonesia. For this process to proceed, both institutions must possess adequate administrative, technical, and regulatory resources.

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Following the implementation of the MRA, one of the primary resources utilized by BPJPH is the Foreign Halal Certificate (SHLN) system. SHLN is a mechanism used by BPJPH to record and recognize foreign products that have obtained halal certification from foreign halal certification bodies recognized by Indonesia. Through this system, Korean products that have obtained halal certification from the KMF can be registered to receive official

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recognition when marketed in Indonesia. .[146] The SHLN system is crucial because the recognition of halal certification extends beyond the institutional level and must also be applied to products circulating in the market.

In addition to the administrative system, BPJPH also has human resources in the form of verifiers, halal auditors, and administrative staff tasked with processing the registration and recognition of foreign halal certificates. Once the MRA takes effect, these officials will play a role in checking the completeness of documents, verifying the origin of halal certificates, and ensuring that products entering Indonesia come from halal institutions that have received official recognition. With competent human resources in place, the MRA implementation process can be carried out in a more structured and accountable manner.

From South Korea's perspective, KMF also provides resources to support the implementation of the MRA. As a halal certification body recognized by BPJPH, KMF is responsible for conducting ongoing halal audits, issuing halal certificates, and monitoring certified companies. The halal audits conducted by KMF cover the inspection of raw materials, production processes, production

[146] Badan Penyelenggara Jaminan Produk Halal, "Registrasi Sertifikat Halal Luar Negeri," Badan Penyelenggara Jaminan Produk Halal, 2023, https://bpjph.halal.go.id/detail/registrasi-sertifikat-halal-luar-negeri.

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facilities, storage, and product distribution.[147] In other words, the halal certificates issued by KMF are the result of a series of inspection processes aimed at ensuring that the products meet halal requirements in accordance with applicable standards.

The availability of resources from both institutions has led to tangible implementation following 2023. Korean products that previously had to undergo a longer recertification process can now utilize the halal certificate recognition mechanism through the MRA. This demonstrates that the availability of resources indicator has been met, as BPJPH and KMF possess the systems, personnel, and technical capabilities necessary for halal certificate recognition to proceed following the implementation of the MRA.

2) Coordination among Actors

From Sebastian Paulo's perspective, the implementation of international cooperation is determined not only by the availability of resources but also by coordination among the actors involved in its execution. Coordination is necessary so that each actor understands their respective roles and responsibilities, thereby ensuring that the objectives of the cooperation can be achieved. In the implementation of the Indonesia–Korea Halal MRA after 2023,

[147] Korea, "Proses Sertifikasi Halal KMF."

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coordination becomes a crucial aspect because the recognition of halal certificates involves various interconnected actors.

The main actors in the implementation of this MRA are BPJPH and the Korea Muslim Federation (KMF). After the MRA is signed, both institutions must engage in continuous communication and information exchange regarding the halal certificates issued, the companies that have obtained halal certification, and the validity of the certificates used by Korean products when entering the Indonesian market.[148] This information exchange is essential to ensure that the halal certificates used in the registration process were indeed issued by the KMF and remain valid.

In addition to BPJPH and KMF, the implementation of the MRA also involves South Korean companies as parties that directly benefit from the recognition of halal certificates. Once the MRA takes effect, South Korean companies wishing to export their products to Indonesia must first obtain halal certification from KMF. Once the certificate is issued, the company can then register through the mechanism established by BPJPH so that its products receive official recognition in Indonesia. In this process, the company acts as the primary implementer linking the South Korean

[148] Maria Oktavianingtias and Istyakara Muslichah, "Niat Beli Muslim Pada Makanan Korea Bersertifikasi Halal Di Indonesia."

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halal certification system with the Indonesian halal recognition system.

In Indonesia, coordination also involves importers, distributors, and business operators who distribute Korean products in the domestic market. They are responsible for ensuring that the products being marketed possess halal documentation compliant with BPJPH regulations. Thus, the implementation of the MRA involves not only the relationship between the two certification bodies but also the business actors who are part of the halal trade chain between Indonesia and South Korea.

This coordination can be seen in the ongoing registration of Korean products into Indonesia's halal system after 2023. The recognition of KMF halal certificates is not merely a formal agreement on paper but has been implemented through collaboration involving BPJPH, KMF, Korean companies, and Indonesian businesses. Therefore, the indicator of coordination among actors can be considered fulfilled, as the implementation of the MRA proceeds through sustained coordination among all involved parties.

3) Institutional Capacity

According to Sebastian Paulo, institutional capacity refers to an institution's ability to translate international agreements into concrete, actionable measures. Institutional capacity encompasses

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legal authority, organizational structure, administrative capabilities, oversight systems, and an institution's ability to carry out the functions assigned by an agreement. In the implementation of the Indonesia–Korea Halal MRA after 2023, the institutional capacity of BPJPH and KMF will be the key factors determining the sustainability of the halal certificate recognition system.

On the Indonesian side, BPJPH possesses the institutional capacity as the official agency responsible for administering the Halal Product Assurance system. Once the MRA is in effect, BPJPH will not only be tasked with recognizing KMF as a foreign halal certification body but also with managing the registration of SHLN, conducting oversight of products in circulation, and ensuring that products entering Indonesia continue to meet applicable halal requirements.[149] BPJPH's ability to carry out these various functions demonstrates that the agency possesses sufficient administrative and regulatory capacity to implement the MRA.

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On the other hand, KMF has also demonstrated strong institutional capacity as a halal certification body in South Korea. Having received recognition from BPJPH, KMF is responsible for maintaining the credibility of the halal certificates it issues. This is

[149] Juwita et al., "Perlindungan Hukum Bagi Konsumen Muslim Terhadap Produk Minuman Susu ' Binggrae ' Berlabel Halal Korea Muslim Federation (KMF) How to Cite : R . A . Ratna Juwita Dewi Saraswati , Anne Gunawati , Dede Agus , Berlabel Halal Korea Muslim Federation (KMF) ", Yustisia Tirtayasa : Jurnal Tugas Akhir , Vol . 1 ABSTRAK :"

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achieved through periodic audits of companies that have obtained halal certification, inspections of changes in raw materials and production processes, and monitoring of companies' compliance with halal standards. Thus, KMF functions not only as a certificate issuer but also as an institution that ensures the sustainability of halal assurance for Korean products.

The institutional capacity of both organizations is evident in their ability to translate the MRA into a mechanism that is actually utilized by businesses. After 2023, Korean companies will no longer merely benefit from KMF's institutional recognition but will also be able to use these halal certificates to support their products' access to the Indonesian market. This demonstrates that the MRA has evolved from a policy level to a practice that businesses can directly experience.

The results of this implementation can be seen in data from the BPJPH, which shows that approximately 527 Korean products have obtained halal certification through the KMF, while approximately 97 products have been registered in Indonesia's SHLN system. This data indicates that the implementation of the MRA has resulted in increased access for Korean halal products to the Indonesian market. This demonstrates that BPJPH and KMF possess the institutional capacity to sustainably operate the halal certificate recognition system following the MRA's implementation. Consequently, the institutional capacity indicator can be assessed as the most evident factor in

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demonstrating the success of the Indonesia–Korea halal MRA implementation in the post 2023 period**.**

4. Compliance Monitoring / Generation and Evaluation

In research on the implementation of the Indonesia–Korea Mutual Recognition Agreement (MRA) on Halal Certification, BPJPH conducts periodic oversight of the Korea Muslim Federation (KMF) as a foreign halal certification body recognized by Indonesia. This monitoring is carried out through routine evaluations, assessments, and various other monitoring mechanisms to ensure that the halal certification standards applied by the KMF remain in accordance with the provisions of the Indonesian Halal Product Guarantee. Thus, the implementation of the MRA does not stop at the granting of halal certification recognition, but also includes a continuous monitoring system to maintain the credibility and trust in halal certification recognized by both countries.

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In terms of outcomes, the implementation of the MRA has yielded several achievements that demonstrate the initial success of this cooperation. One of the main outcomes is the establishment of a cross-border halal certification recognition system between Indonesia and South Korea, whereby halal certificates issued by the KMF receive official recognition from the BPJPH. This implementation has also led to increased access for Korean halal products to the Indonesian market,

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making it easier for various halal-certified Korean food, beverage, and pharmaceutical products to circulate in the Indonesian market.

The recognition of KMF under the Indonesia–Korea Halal Mutual Recognition Agreement is generally valid for three years and is subject to periodic monitoring by BPJPH.[150] Upon the expiration of the recognition period, KMF must undergo a renewal process and re-evaluation to ensure continued compliance with Indonesia's halal standards and regulations. Rather than negotiating a new MRA, the process typically involves extending the recognition status as long as the required standards continue to be fulfilled

Nevertheless, evaluation results indicate that the implementation of the MRA still faces several challenges requiring further attention. Differences in the interpretation of halal standards between Indonesia and South Korea, the need for consistent oversight of imported halal products, and the importance of enhancing public understanding regarding the validity of halal certification for Korean products are some aspects that require continuous improvement. Therefore, from Sebastian Paulo's perspective, the evaluation and monitoring processes must be conducted continuously to ensure that policy implementation remains on track, the goal of protecting Muslim

[150] Badan Penyelenggara Jaminan Produk Halal, "Sertifikat Halal Luar Negeri," Badan Penyelenggara Jaminan Produk Halal, 2026, https://bpjph.halal.go.id/datalhln/.

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consumers is achieved, and halal cooperation between Indonesia and South Korea can continue to develop sustainably.

F. The Result of Implementation: Korean Products Indonesia after Mutual Recognition Agreement (MRA)

Following the implementation of the Halal Mutual Recognition Agreement (MRA) between Indonesia's The Halal Product Assurance Organizing Body (BPJPH) and the Korea Muslim Federation (KMF) in 2023, there has been a significant increase in the integration of halal certification systems between the two countries. According to the BPJPH's 2025 performance report, the KMF has registered approximately 527 halal-certified products, of which 97 have obtained a Foreign Halal Certificate Registration Number (RSHLN) and are recognized within Indonesia's halal registration system.[151] This indicates that the process of harmonizing halal standards is beginning to proceed in a more structured manner, whereby halal certifications issued by the KMF are no longer treated entirely as foreign certifications requiring full re-verification, but have instead been incorporated into the official recognition mechanism through the MRA scheme.

These certified products are predominantly in the ready-to-eat processed food category, which is the most popular sector among Indonesian consumers. One of the most notable examples is the variety of Korean instant noodles, such as Buldak Ramen 3x Spicy, Buldak Yakisoba, Shin Ramyun Kimchi, Shin Ramyun

[151] Halal, "Laporan Capaian Kinerja Badan Penyelenggara Jaminan Produk Halal Periode Oktober 2024 s.d Juni 2025."

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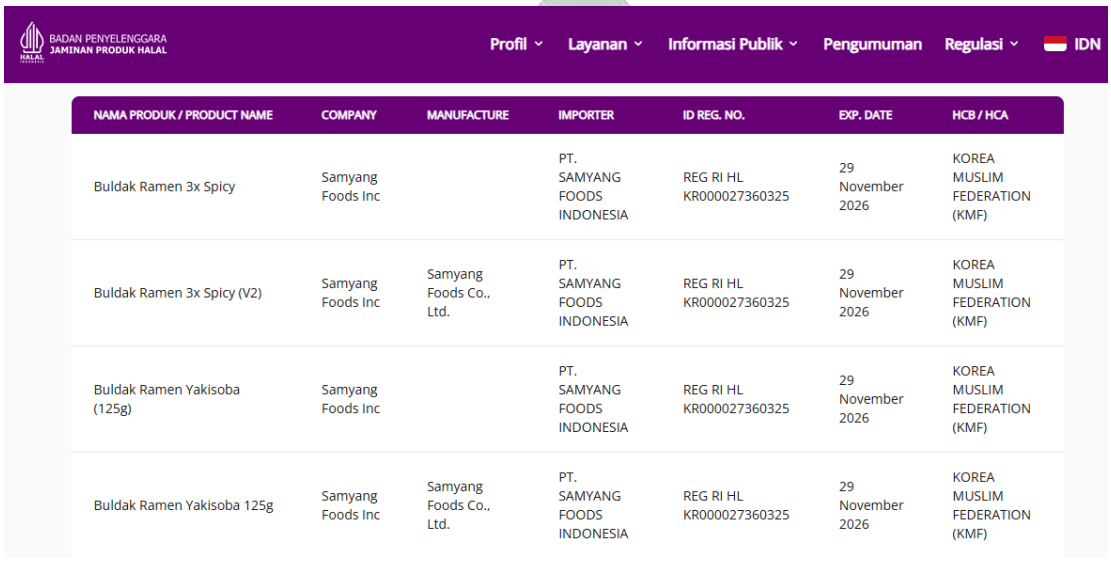
Black Tofu Kimchi, and the Shin Ramyun Black Bowl series. These products are widely known for their spicy flavor and innovative varieties that align with the preferences of young Indonesian consumers. The presence of these products demonstrates that the Korean food industry does not solely rely on the Korean Wave as a cultural draw but also penetrates the market through strong product innovation.



NAMA PRODUK / PRODUCT NAME	COMPANY	MANUFACTURE	IMPORTER	ID REG. NO.	EXP. DATE	HCB / HCA
Buldak Ramen 3x Spicy	Samyang Foods Inc		PT. SAMYANG FOODS INDONESIA	REG RI HL KR000027360325	29 November 2026	KOREA MUSLIM FEDERATION (KMF)
Buldak Ramen 3x Spicy (V2)	Samyang Foods Inc	Samyang Foods Co., Ltd.	PT. SAMYANG FOODS INDONESIA	REG RI HL KR000027360325	29 November 2026	KOREA MUSLIM FEDERATION (KMF)
Buldak Ramen Yakisoba (125g)	Samyang Foods Inc		PT. SAMYANG FOODS INDONESIA	REG RI HL KR000027360325	29 November 2026	KOREA MUSLIM FEDERATION (KMF)
Buldak Ramen Yakisoba 125g	Samyang Foods Inc	Samyang Foods Co., Ltd.	PT. SAMYANG FOODS INDONESIA	REG RI HL KR000027360325	29 November 2026	KOREA MUSLIM FEDERATION (KMF)

Figure 4. 6 Halal Korean Instant Noodles by PT Samyang Foods Indonesia

Source: Indonesia's The Halal Product Assurance Organizing Body.[152]

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In addition to instant noodles, other Korean food products that have also seen significant growth include the frozen and ready-to-cook food categories. Examples include Korean Japchae Fried Dumplings, Achimmadang Inbosam, and various kimchi-based instant food products such as Bowl Noodle Soup Kimchi and

[152] Badan Penyelenggara Jaminan Produk Halal, "Cek Registrasi Sertifikat Luar Negeri," Badan Penyelenggara Jaminan Produk Halal, 2026, https://bpjph.halal.go.id/sertifikat-halal/produk_halal_ln?nama_pelaku_usaha=korin hub&page=1.

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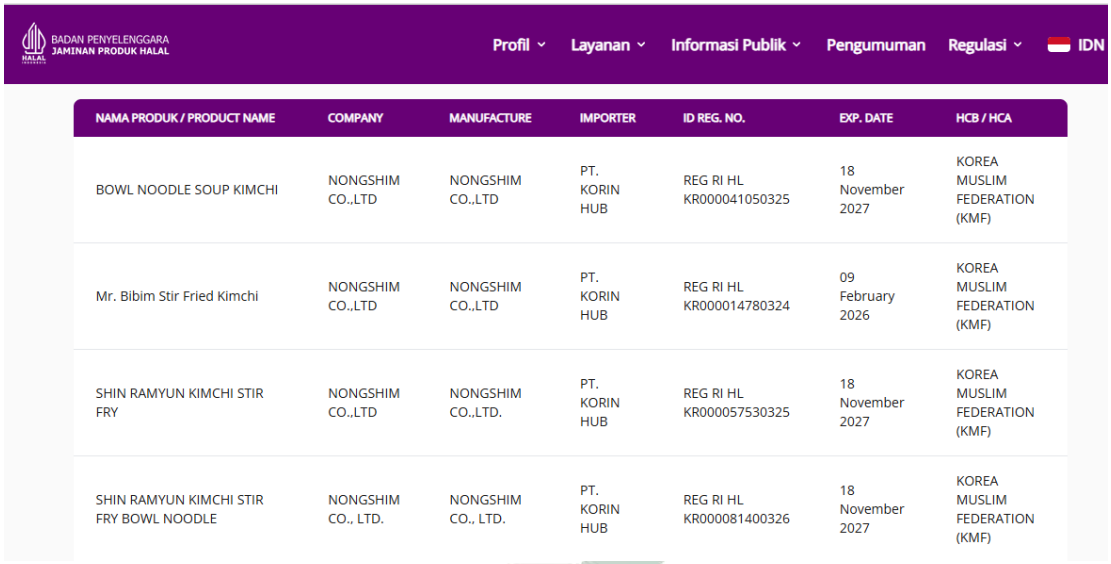
Mr. Bibim Stir-Fried Kimchi. These products are widely distributed through importers such as CV Libra Food Service, PT Korin Hub, and Sukanda Djaya, which serve as the primary link between Korean manufacturers and the Indonesian market. These frozen food products reflect an adaptation to the urban lifestyle of Indonesians, who tend to prioritize convenience in their food consumption.



NAMA PRODUK / PRODUCT NAME	COMPANY	MANUFACTURE	IMPORTER	ID REG. NO.	EXP. DATE	HCB / HCA
BOWL NOODLE SOUP KIMCHI	NONGSHIM CO.,LTD	NONGSHIM CO.,LTD	PT. KORIN HUB	REG RI HL KR000041050325	18 November 2027	KOREA MUSLIM FEDERATION (KMF)
Mr. Bibim Stir Fried Kimchi	NONGSHIM CO.,LTD	NONGSHIM CO.,LTD	PT. KORIN HUB	REG RI HL KR000014780324	09 February 2026	KOREA MUSLIM FEDERATION (KMF)
SHIN RAMYUN KIMCHI STIR FRY	NONGSHIM CO.,LTD	NONGSHIM CO.,LTD.	PT. KORIN HUB	REG RI HL KR000057530325	18 November 2027	KOREA MUSLIM FEDERATION (KMF)
SHIN RAMYUN KIMCHI STIR FRY BOWL NOODLE	NONGSHIM CO., LTD.	NONGSHIM CO., LTD.	PT. KORIN HUB	REG RI HL KR000081400326	18 November 2027	KOREA MUSLIM FEDERATION (KMF)

Figure 4. 7 Halal Korean Instant Food by PT KORIN HUB

Source: Indonesia's The Halal Product Assurance Organizing Body.[153]

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In the beverage sector, halal-certified Korean products have also seen significant diversification, particularly in the herbal and functional beverage categories. Products such as Korean Red Ginseng with Pomegranate Stick, Hong Sam Won, Ginseng Extract Granules, as well as various Honey Tea variants like Honey Citron Tea, Honey Ginger Tea, Honey Lemon Tea, Honey Aloe Tea, and

[153] Badan Penyelenggara Jaminan Produk Halal, "Cek Registrasi Sertifikat Luar Negeri," Badan Penyelenggara Jaminan Produk Halal, 2026, https://bpjph.halal.go.id/sertifikat-halal/produk_halal_ln?nama_pelaku_usaha=korin hub&page=1.

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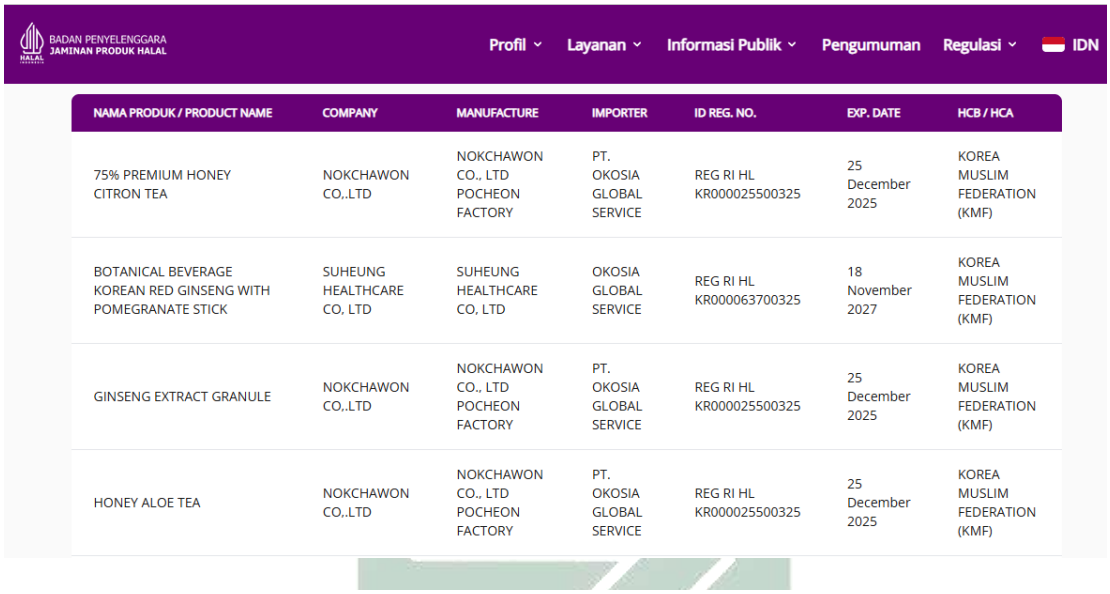
Honey Pomegranate Tea are widely available in the Indonesian market. These products are generally distributed by OKOSIA Global Service and positioned as health drinks based on Korean tradition (Hanbang).[154] This segmentation indicates that Korean products are not only competing in the food sector but are also



NAMA PRODUK / PRODUCT NAME	COMPANY	MANUFACTURE	IMPORTER	ID REG. NO.	EXP. DATE	HCB / HCA
75% PREMIUM HONEY CITRON TEA	NOKCHAWON CO,.LTD	NOKCHAWON CO., LTD POCHEON FACTORY	PT. OKOSIA GLOBAL SERVICE	REG RI HL KR000025500325	25 December 2025	KOREA MUSLIM FEDERATION (KMF)
BOTANICAL BEVERAGE KOREAN RED GINSENG WITH POMEGRANATE STICK	SUHEUNG HEALTHCARE CO, LTD	SUHEUNG HEALTHCARE CO, LTD	OKOSIA GLOBAL SERVICE	REG RI HL KR000063700325	18 November 2027	KOREA MUSLIM FEDERATION (KMF)
GINSENG EXTRACT GRANULE	NOKCHAWON CO,.LTD	NOKCHAWON CO., LTD POCHEON FACTORY	PT. OKOSIA GLOBAL SERVICE	REG RI HL KR000025500325	25 December 2025	KOREA MUSLIM FEDERATION (KMF)
HONEY ALOE TEA	NOKCHAWON CO,.LTD	NOKCHAWON CO., LTD POCHEON FACTORY	PT. OKOSIA GLOBAL SERVICE	REG RI HL KR000025500325	25 December 2025	KOREA MUSLIM FEDERATION (KMF)

Figure 4. 8 Halal Korean Herbal Beverage by PT Okosia Global Service

Source: Indonesia's The Halal Product Assurance Organizing Body.

expanding their market into the health and wellness industry.

In addition, significant progress is evident in the emergence of plant-based food categories and modern halal-friendly products, such as Bobmoos Plant-Based Korean Bulgogi and Plant-Based Korean Spicy Bulgogi. These products demonstrate the Korean food industry's adaptation strategy to global trends, particularly regarding health, sustainability, and the demand for halal-friendly

[154] Badan Penyelenggara Jaminan Produk Halal, "Cek Registrasi Sertifikat Luar Negeri," Badan Penyelenggara Jaminan Produk Halal, 2026, https://bpjph.halal.go.id/sertifikat-halal/produk_halal_ln?nama_pelaku_usaha=okosia global&page=1.

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products. The distribution of these products through importers like CV Libra Food Service indicates that import companies in Indonesia are beginning to play a crucial role in curating products aligned with global consumer trends.

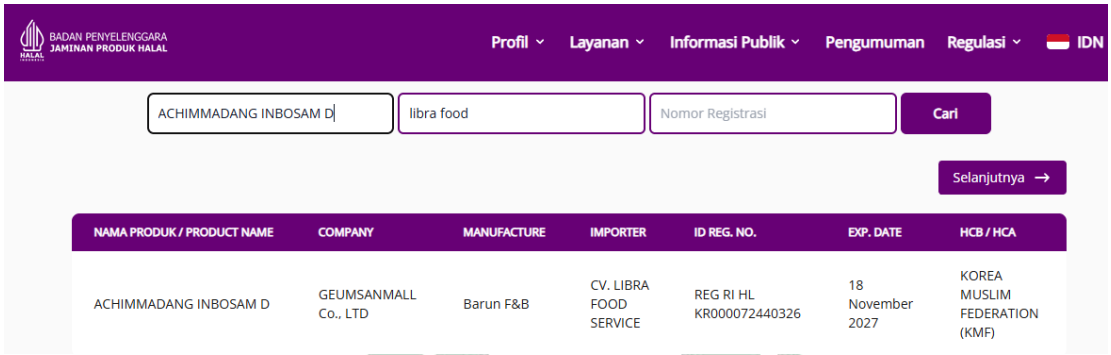

Figure 4. 9 Halal Korean Products by PT CV Libra Food Services

Source: Indonesia's The Halal Product Assurance Organizing Body.[155]

From a distribution perspective, importers play a crucial role in expanding the market penetration of Korean products in Indonesia. Companies such as PT Samyang Foods Indonesia, PT Korin Hub, Sukanda Djaya, CV Libra Food Service, OKOSIA Global Service, and PT Bumi Koin not only serve as importers but also ensure compliance with halal regulations, BPOM requirements, and Indonesian labeling standards. With the MRA in place, the halal validation process has become more efficient because certification from the KMF, which has been integrated into the BPJPH (RSHLN) system, no longer requires full recertification, thereby accelerating the time it takes to distribute products to the Indonesian market.

[155] Badan Penyelenggara Jaminan Produk Halal, "Cek Registrasi Sertifikat Luar Negeri," Badan Penyelenggara Jaminan Produk Halal, 2026, https://bpjph.halal.go.id/sertifikat-halal/produk_halal_ln?nama_pelaku_usaha=libra food&page=1.

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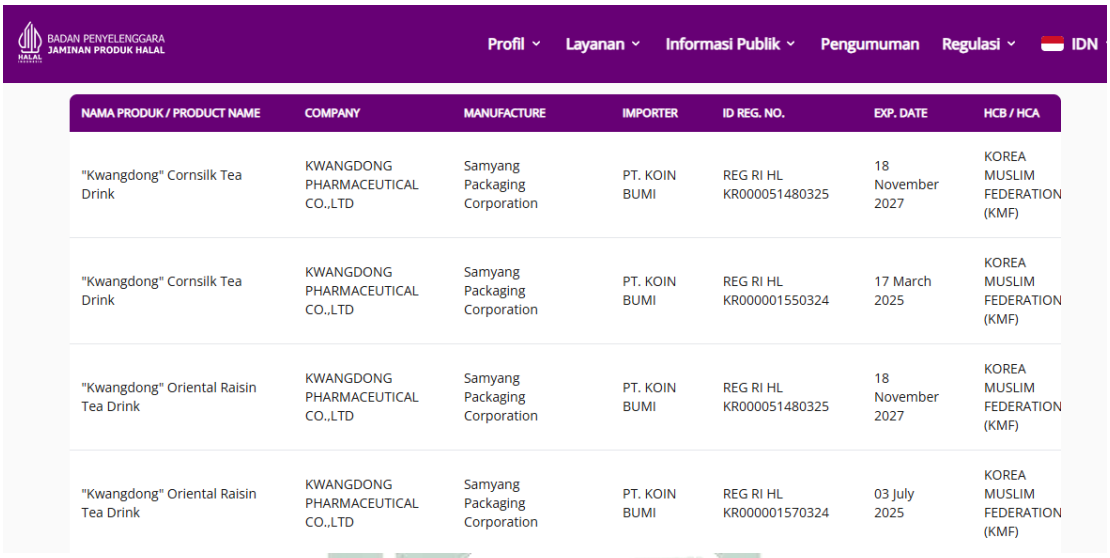

BADAN PENYELENGGARA JAMINAN PRODUK HALAL

Profil | Layanan | Informasi Publik | Pengumuman | Regulasi | IDN

NAMA PRODUK / PRODUCT NAME	COMPANY	MANUFACTURE	IMPORTER	ID REG. NO.	EXP. DATE	HCB / HCA
"Kwangdong" Cornsilk Tea Drink	KWANGDONG PHARMACEUTICAL CO.,LTD	Samyang Packaging Corporation	PT. KOIN BUMI	REG RI HL KR000051480325	18 November 2027	KOREA MUSLIM FEDERATION (KMF)
"Kwangdong" Cornsilk Tea Drink	KWANGDONG PHARMACEUTICAL CO.,LTD	Samyang Packaging Corporation	PT. KOIN BUMI	REG RI HL KR000001550324	17 March 2025	KOREA MUSLIM FEDERATION (KMF)
"Kwangdong" Oriental Raisin Tea Drink	KWANGDONG PHARMACEUTICAL CO.,LTD	Samyang Packaging Corporation	PT. KOIN BUMI	REG RI HL KR000051480325	18 November 2027	KOREA MUSLIM FEDERATION (KMF)
"Kwangdong" Oriental Raisin Tea Drink	KWANGDONG PHARMACEUTICAL CO.,LTD	Samyang Packaging Corporation	PT. KOIN BUMI	REG RI HL KR000001570324	03 July 2025	KOREA MUSLIM FEDERATION (KMF)

Figure 4. 10 Korean Health Products by PT Koin Bumi

Source: Indonesia's The Halal Product Assurance Organizing Body.[156]

This situation reflects increased trade facilitation in the halal sector between Indonesia and South Korea. Products that have been included in the KMF's 527 halal certification system now enjoy higher acceptance rates in Indonesia, thereby strengthening bilateral trade flows. Furthermore, Korea's participation in international exhibitions such as Food & Hospitality Indonesia (FHI) and SIAL Interfood 2024[157] demonstrates that Korean products are now positioned not only as part of the Korean Wave but also as competitive global halal products.

After explaining the implementation process of the Halal Certification MRA between BPJPH and KMF, it is important to examine its impact on the

[156] Badan Penyelenggara Jaminan Produk Halal, "Cek Registrasi Sertifikat Luar Negeri," Badan Penyelenggara Jaminan Produk Halal, 2026, https://bpjph.halal.go.id/sertifikat-halal/produk_halal_ln?nama_pelaku_usaha=koin bumi&page=1.

[157] Suci Sekarwati, "Tren Ekspor Makanan Korea Selatan Ke Indonesia Naik Rp3.7 Triliun," Tempo Internasional, 2024, https://www.tempo.co/internasional/tren-ekspor-makanan-korea-selatan-ke-indonesia-naik-rp3-7-triliun-1168869.

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development of Korean products in Indonesia. One indicator that can be used is the changes in the food and beverage sector, in terms of halal certification, product variety, and market access. Therefore, the following table presents a comparison of the status of Korean food and beverage products in Indonesia before and after the implementation of the halal MRA in 2023.

Aspect	Before MRA	After MRA
Halal Certification Status	KMF-certified products still required additional halal registration in Indonesia.	KMF halal certificates are recognized by BPJPH through MRA and RSHLN.
Product Availability	Korean food products were available but concentrated on a limited number of popular brands and products.	Greater product diversification with increasing numbers of halal-certified Korean food and beverage products entering the Indonesian market.
Instant Noodles	Samyang Ramyeon, Nongshim Shin Ramyun, Shin Cup Noodle, Kimchi Ramyun.	Buldak Ramen 3x Spicy, Buldak Yakisoba, Shin Ramyun Kimchi, Shin Ramyun Black Tofu Kimchi, Shin Kimchi Cup Noodle Soup, Bowl Noodle Soup Kimchi.
Traditional Korean Food	Kimchi, Tteokbokki, Korean seaweed, Gochujang, imported in relatively limited quantities.	Korean Japchae Fried Dumplings, Mr. Bibim Stir Fried Kimchi, Kimchi-based ready meals, frozen Korean food products, and expanded varieties of traditional Korean foods.
Functional Food and Health Products	Limited availability of Korean herbal and health products in mainstream retail channels.	Korean Red Ginseng with Pomegranate Stick, Ginseng Extract Granule, Hong Sam Won, Hongsamball Original, Hongsamball Double Zero.
Tea and Beverages	Honey Citron Tea and several imported Korean beverages were available through specialty stores.	Honey Citron Tea, Honey Aloe Tea, Honey Ginger Tea, Honey Lemon Tea, Honey Grapefruit Tea, Honey Pomegranate Tea, and other functional beverages with broader distribution.

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Plant Based Food Products	Rarely found in the Indonesian market.	Bobmoos Plant-Based Korean Bulgogi and Plant-Based Korean Spicy Bulgogi, reflecting growing demand for healthy and halal-friendly foods.
Importers and Distributors	Dominated by general importers and distributors with limited halal-focused distribution networks.	PT Samyang Foods Indonesia, PT Korin Hub, Sukanda Djaya, CV Libra Food Service, and OKOSIA Global Service actively distribute halal-certified Korean products.
Market Access	Longer administrative procedures and potential duplication of halal certification requirements.	More efficient market entry through halal certification recognition and RSHLN registration mechanisms.
Consumer Confidence	Consumers often relied on individual verification of halal status.	Increased confidence due to BPJPH recognition and the growing number of registered halal-certified products from KMF.

Table 4. 1. Comparison Data Before and After MRA

Source: a compiled by the author based on data of BPJPH official website.

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CHAPTER V

CONCLUSION

A. Conclusion

The implementation of the Indonesia–Korea Mutual Recognition Agreement (MRA) on Halal Certification by BPJPH and the Korean Muslim Federation (KMF) in 2023 emerged from the need to address challenges in halal trade between Indonesia and South Korea. Before the MRA was established, Korean products entering Indonesia were required to undergo additional halal certification procedures because halal certificates issued by Korean halal institutions had not yet been officially recognized by BPJPH. As the volume of Korean products entering the Indonesian market increased and Indonesia implemented mandatory halal certification under Law No. 33 of 2014 on Halal Product Assurance, both countries recognized the need for a more integrated halal certification recognition system.

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The findings of this study show that the implementation of the MRA was carried out through several interconnected stages. The process began with KMF's application for recognition to BPJPH in 2019, followed by document verification, assessments, and on-site inspections conducted by BPJPH to evaluate the halal certification system implemented by KMF. After a series of negotiations, evaluations, and diplomatic engagements between the relevant institutions and governments, BPJPH officially recognized KMF as a foreign halal certification body through the signing of the MRA in 2023. Following this recognition, halal-

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certified Korean products could be processed through BPJPH's verification mechanism before being distributed in the Indonesian market, eliminating the need for a full recertification process in Indonesia. The implementation was further supported by the utilization of available resources, coordination among actors, and the institutional capacity of both BPJPH and KMF in carrying out their respective responsibilities.

Furthermore, the implementation of the MRA continues through monitoring and evaluation mechanisms conducted by BPJPH to ensure that KMF consistently complies with Indonesian halal standards and certification requirements. This indicates that the implementation of the Indonesia–Korea Halal MRA is not limited to the signing of the agreement itself, but involves an ongoing process of certification recognition, institutional coordination, verification procedures, and regulatory oversight aimed at facilitating halal trade while maintaining halal assurance for Muslim consumers in Indonesia.

B. Suggestion

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Based on the findings of this study, the researchers recommend that BPJPH and KMF strengthen coordination and communication regarding halal certification standards to minimize differences in interpretation between Indonesia and South Korea. BPJPH also needs to continue improving its oversight and evaluation mechanisms for imported halal products to maintain public trust and ensure optimal compliance with Indonesian halal regulations. Additionally, the Indonesian government needs to increase public awareness regarding the recognition of foreign

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halal certifications so that consumers better understand the legality and validity of halal products imported from South Korea.

For future researchers, it is recommended to conduct more in-depth research on the economic impact of halal cooperation between Indonesia and South Korea, particularly regarding trade growth, the development of the halal industry, and consumer confidence in imported halal products. Future research could also compare Indonesia's halal cooperation with other countries to assess the implementation of mutual recognition agreements in supporting the development of the global halal industry.

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ATTACHMENT

Ministry of Agriculture, Food and Rural Affairs

Press Release

다시 도약하는 대한민국 함께 잘사는 국민의 나라

Released	11 a.m. 19 November (Sun.) 2023 For morning news reporting on 20 November (Mon.)	Provided	10 a.m. 18 November (Sat.) 2023

Halal authorities of Korea and Indonesia signed a mutual recognition agreement

- Mutual Recognition Agreement on halal certification was signed between the Indonesian Halal Product Assurance Organizing Agency and private halal certification bodies in Korea in response to Indonesia's mandate halal certification starting in October 2024

The Ministry of Agriculture, Food and Rural Affairs (Minister Chung Hwang-keun, MAFRA) announced that on November 18th, a Mutual Recognition Agreement (MRA) on halal certification was signed between the Indonesian Halal Product Assurance Organizing Agency (BPJPH) and private halal certification bodies in Korea, the Korea Muslim Federation (KMF) and the Korea Halal Authority (KHA), in Jakarta, Indonesia.

Starting from October in 2024, Indonesia plans to mandate halal certification for food items imported and distributed in the country (excluding fresh agricultural produce), as stipulated by the "Law on the Assurance of Halal Products." To prepare for this, mutual recognition of halal certification between Indonesian and Korean certification bodies became necessary.

In December 2019, Korean certification bodies applied for mutual recognition evaluation to the BPJPH, and by December 2022, both document reviews and on-site evaluations were completed. Additionally, to expedite the mutual recognition process, in

September 2023, during the Korea-ASEAN Summit, MAFRA signed a Memorandum of Understanding (MOU) with the Indonesian Ministry of Religious Affairs for cooperation on halal food. The MRA is the result of close collaboration between government and the private sector, including the Korean Embassy in Jakarta.

Through this agreement, Korean agricultural and food companies exporting to Indonesia will be able to export products with Korean private halal certification without obtaining additional certification from the Indonesian Halal Product Assurance Organizing Agency. This is expected to broaden the range of options for halal certification and reduce the time and costs associated with certification.

As the obligation for halal certification becomes mandatory in Indonesia next year, agricultural and food export companies without halal certification will need to acquire it. The government plans to support certification costs, counseling, ingredient analysis, etc., through organizations such as the Korea Agro-Fisheries & Food Trade Corporation and the Korea Food Research Institute (Overseas Food Certification Support Center).

Prior to the signing ceremony for the halal certification mutual recognition agreement, on November 17th in Jakarta, the Ministry held a meeting with representatives from export companies, local distributors, and consumers to understand market trends, discuss strategies for responding to the mandatory halal certification, and explore opportunities for export expansion.

Director General Yang Joo-pil of the Food Industry Policy Bureau at MAFRA stated, "Indonesia is not only the fourth most populous country in the world but also the largest export destination of Korea among Islamic countries. This MRA on halal certification will greatly assist Korean agricultural and food companies in entering the Indonesian market." He further added, "We will continue to make efforts to support mutual recognition agreements with halal certification bodies in other Islamic countries to expand exports of Korean agricultural and food products."

Department	Food Industry Policy Bureau	Director	Lee Yong-jik (044-201-2171)
	Agri-food Export Promotion Division	Deputy Director	Kim Nam-ju (044-201-2174)

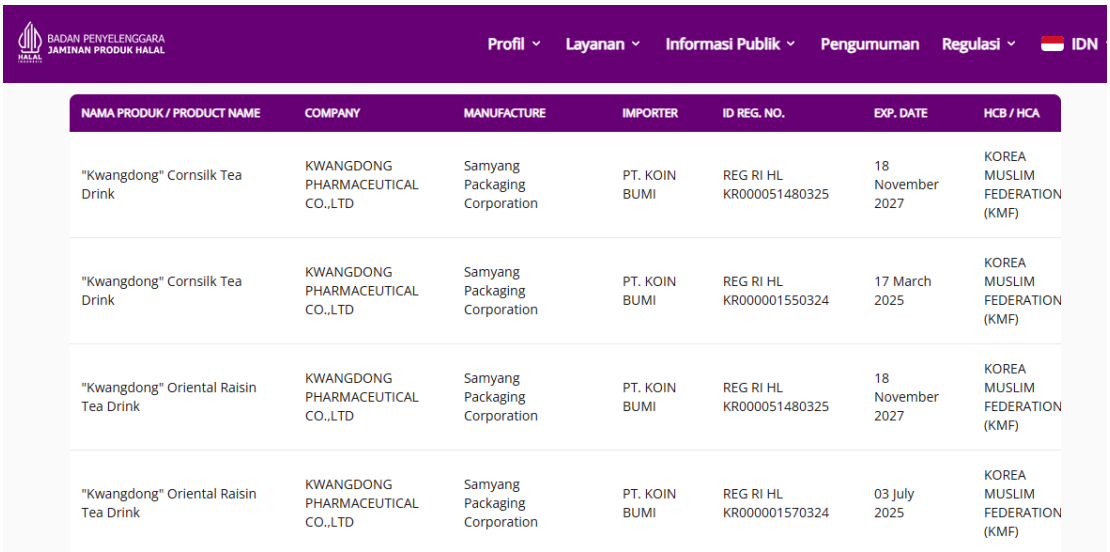
대한민국 정책브리핑
OPEN 출처표시 공공누리 공공저작물 자유이용허락

Picture 1. Documentation interview with Ust Syihab

Picture 2 Documentation interview with Ust Syaikhoni

Picture 3 Korean Product by Halal KMF

Picture 4 Researcher with the Halal Korean Product



BADAN PENYELENGGARA JAMINAN PRODUK HALAL

Profil | Layanan | Informasi Publik | Pengumuman | Regulasi | IDN

NAMA PRODUK / PRODUCT NAME	COMPANY	MANUFACTURE	IMPORTER	ID REG. NO.	EXP. DATE	HCB / HCA
"Kwangdong" Cornsilk Tea Drink	KWANGDONG PHARMACEUTICAL CO.,LTD	Samyang Packaging Corporation	PT. KOIN BUMI	REG RI HL KR000051480325	18 November 2027	KOREA MUSLIM FEDERATION (KMF)
"Kwangdong" Cornsilk Tea Drink	KWANGDONG PHARMACEUTICAL CO.,LTD	Samyang Packaging Corporation	PT. KOIN BUMI	REG RI HL KR000001550324	17 March 2025	KOREA MUSLIM FEDERATION (KMF)
"Kwangdong" Oriental Raisin Tea Drink	KWANGDONG PHARMACEUTICAL CO.,LTD	Samyang Packaging Corporation	PT. KOIN BUMI	REG RI HL KR000051480325	18 November 2027	KOREA MUSLIM FEDERATION (KMF)
"Kwangdong" Oriental Raisin Tea Drink	KWANGDONG PHARMACEUTICAL CO.,LTD	Samyang Packaging Corporation	PT. KOIN BUMI	REG RI HL KR000001570324	03 July 2025	KOREA MUSLIM FEDERATION (KMF)

Picture 5 Korean Halal Product Exported by KMF to Indonesia

Picture 6 MOU Halal Indonesia Korea