

THE UNDERSTANDING OF HALAL PRODUCTS AMONG INDONESIAN MUSLIM MIGRANT WORKERS IN SOUTH KOREA

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Received: October 14, 2024; Reviewed: February 29, 2025; Accepted: June 15, 2025;

Published: June 30, 2025

Abstract

This study explores the understanding of halal products among Indonesian Muslim migrant workers (IMMW) in South Korea. Previous studies indicate that knowledge of halal and haram influences consumption behaviour. South Korea, a growing hub for IMMW and the halal industry, offers a unique socio-cultural context. Using a socio-legal approach, this research investigates how cultural and social factors affect IMMW's understanding and choices regarding halal consumption. Data were gathered through interviews and questionnaires with 104 respondents and analysed descriptively. Findings reveal that IMMW

in South Korea have a strong awareness of halal standards, with 10 respondents prioritising halal status before consumption. However, accurate halal information remains limited, indicating a gap in dissemination of information and legal support. The study recommends collaboration between the Indonesian and South Korean governments to enhance legal protection and improve access to halal education and resources for IMMWs. By addressing these issues, both countries can better support the religious and consumer rights of Muslim migrant workers. This article provides insights into the intersection of socio-cultural factors and legal awareness in a minority-Muslim setting and provides policy suggestions to promote fair and inclusive access to halal products.

Penelitian ini mengkaji pemahaman tentang produk halal di kalangan pekerja migran Muslim Indonesia (PMI) di Korea Selatan. Studi sebelumnya menunjukkan bahwa pengetahuan tentang halal dan haram memengaruhi perilaku konsumsi. Korea Selatan, yang menjadi pusat berkembang bagi industri halal, menawarkan konteks sosio-budaya yang unik. Dengan pendekatan sosio-hukum, penelitian ini menyelidiki bagaimana faktor budaya dan sosial memengaruhi pemahaman dan pilihan PMI terkait konsumsi halal. Data dikumpulkan melalui wawancara dan kuesioner dengan 104 responden dan dianalisis secara deskriptif. Temuan menunjukkan bahwa PMI di Korea Selatan memiliki kesadaran yang kuat tentang standar halal, dengan responden memprioritaskan status halal sebelum konsumsi. Namun, terhadap informasi halal yang akurat masih terbatas. Hal ini menunjukkan adanya kesenjangan dalam penyebaran informasi dan dukungan hukum. Oleh karena itu, merekomendasikan kolaborasi antara pemerintah Indonesia dan Korea Selatan untuk meningkatkan perlindungan hukum dan memperbaiki akses terhadap pendidikan dan sumber daya halal bagi PMI. Dengan mengatasi isu ini, kedua negara dapat lebih baik mendukung hak-hak agama konsumen pekerja migran Muslim. Artikel ini memberikan wawasan tentang perpotongan antara faktor-faktor sosiokultural dan kesadaran hukum dalam konteks minoritas Muslim, serta memberikan saran kebijakan untuk mempromosikan akses yang adil dan inklusif terhadap produk halal.

Keywords: *understanding of halal product, halal food, and muslim minority*

Introduction

Not all Muslims have an appropriate awareness, understanding, and literacy of halal consumption. The majority think that haram food only refers to pork, alcohol, and animals that are not slaughtered, according to Sharia,¹ assuming that other types of food remain halal to consume. The understanding of halal products is only limited to the food ingredients. Most are unaware that halal status is also associated with the processing and equipment used.² The poor awareness and literacy of the community regarding halal products and guidance on choosing them require attention³ and the involvement of a special institution. In this case, the institution must have the authority to determine the halal status of a product because the Muslim community has the right to know and understand halal products and obtain accurate information related to this matter.⁴

Some research studies halal product understanding. Zaky's research, for example, examines Malaysia's crucial role in the global halal market, focusing on stakeholders' perspectives, product analyses, and policy evaluations. The study concludes that Malaysia's commitment, invigorated

¹ Muchtar Ali, "Konsep Makanan Halal Dalam Tinjauan Syariah Dan Tanggung Jawab Produk Atas Produsen Industri Halal," *Abkam : Jurnal Ilmu Syariah* 16, No. 2 (December 11, 2016): 291–306, <https://doi.org/10.15408/Ajis.V16i2.4459>; Andi Hakim Lubis And Muazzul Muazzul, "The Concept Of Halal Food Based On Islamic Law Perspective," *Proceeding Of International Annual Conference On Islamic Economy And Law* 2, No. 1 (March 30, 2023): 32–40, <https://doi.org/10.21107/Aciel.V2i1.130>; Agus Hermawan, "Consumer Protection Perception Of Halal Food Products In Indonesia," *Kne Social Sciences*, July 14, 2020, 235–46, <https://doi.org/10.18502/Kss.V4i9.7329>.

² N. Masruroh, "Study Of Halal Food Export Policy In Indonesia," 2020, <https://eudl.eu/doi/10.4108/Eai.1-10-2019.2291748>; Hussein Elasrag, *Halal Industry: Key Challenges And Opportunities* (Hussein Elasrag, 2016).

³ Abdulkadir & #214, Zt & #252, And Rk, "The Effect Of Halal Product Knowledge, Halal Awareness, Perceived Psychological Risk And Halal Product Attitude On Purchasing Intention," *Business And Economics Research Journal* 13, No. 1 (2022): 127–41; Aufa Rizka Azzumi, Miswanto Miswanto, And Naqiyah Naqiyah, "Halal Determination In View Generation Millennials And Generation Z About Product Halal Awareness Food On Digital Platforms," *Brilliant International Journal Of Management And Tourism* 3, No. 2 (June 26, 2023): 213–26, <https://doi.org/10.55606/Bijmt.V3i2.1698>.

⁴ Yavuz Demirel And Emrah Yasarsoy, "Exploring Consumer Attitudes Towards Halal Products," N.D.

by the Halal Industry Development Corporation, significantly contributes to setting high global standards. By harmonising stakeholders' views, dissecting product realities, and evaluating policy effectiveness, this research provides a comprehensive understanding of Malaysia's Halal industry dynamics. The insights gleaned are valuable for academics, industry practitioners, policymakers, and consumers navigating the dynamic landscape of the halal market.⁵⁶

Furthermore, Masrurroh's research examines the relationship between religiosity, producers' knowledge, and understanding of halal products and their impact on certification decisions. The study results state that if the variables of religiosity, producer knowledge and understanding of halal products are tested partially, they have no bearing on halal certification decisions by producers, but once these three variables are tested simultaneously, they have an impact on halal certification decisions by producers. It means that producers deciding on halal certification are not influenced by the level of religiosity or their knowledge and understanding of halal products.⁷ Meanwhile, Aufa's Research explores halal determination among millennials and Generation Z regarding their awareness of halal food on digital platforms. Millennials and Gen Z, influenced by the digital age, exhibit distinct consumption behaviours. The study investigates Gen Z, finding that they are characterised by technological proficiency, online connectivity, awareness of current issues, and strong individualism. Understanding their halal awareness enables businesses to develop targeted marketing strategies that

⁵ Zaki Ahmad, Mohamed Normen Ahamed Mafaz, And Dr Md Mahfujur Rahman, "Harmony In Halal: Understanding Stakeholder Views Analyzing Products And Evaluating Policies In Malaysia," *West Science Business And Management* 1, No. 05 (December 31, 2023): 495–508, <https://doi.org/10.58812/Wsbm.V1i05.358>.

⁶ Yuyut Prayuti, Muslim Food Consumer Protection Through The Regulation Of Halal Labels In Indonesia
Vol. 8 No. 1: April 2020 : Jurnal IUS Kajian Hukum dan Keadilan.

⁷ Nikmatul Masrurroh And M. Mahendra, "The Relationship Of Religiosity, Producer's Knowledge, And Understanding Of Halal Products To Halal Certification," *Ekonomika Syariah: Journal Of Economic Studies* 6 (December 31, 2022): 189, <https://doi.org/10.30983/Es.V6i2.5179>.

cater to their needs. The study contributes to knowledge of consumer behaviour and the factors influencing halal food awareness on digital platforms. It enables food producers and digital platforms to devise impactful marketing strategies for these consumer segments.⁸

Based on the research above, it is necessary to investigate the understanding of halal products among Indonesian Muslim Migrant workers (henceforth referred to as IMMW) in South Korea, as one of the countries that sells non-halal products.⁹ This research was conducted to determine the understanding and knowledge of halal food by IMMW in the Muslim minority country of South Korea. The reason for choosing South Korea as the research location is because there are currently about 35,000-40,000 IMMW working in South Korea. In addition, as a country with rapid economic growth, South Korea is one of the main destination countries for migrant workers, offering more jobs in the formal sector.¹⁰ Unfortunately, although the Korean government has begun to give attention to Halal products, regulations and law enforcement regarding this matter remain suboptimal.¹¹ Therefore, the Korea Legislation Research Institute (henceforth referred to as KLRI) — Korea's trade regulatory agency—mentions "Acceptance of agency for commercial transactions," meaning that Korea grants freedom to every agent to carry out trade transactions, including the halal labelling of its products.¹²

In the Indonesian legal system, the guarantee of clarity on the halal status of a product has been comprehensively regulated under Law Number 33 of

⁸ Azzumi, Miswanto, And Naqiyah, "Halal Determination In View Generation Millennials And Generation Z About Product Halal Awareness Food On Digital Platforms."

⁹ Abu Samsudin, "The Development Of Halal Tourism In Muslim Minority Countries: Case Study In South Korea," *Proceedings Of Malikussaleh International Conference On Law, Legal Studies And Social Science (Micolls)* 2 (December 27, 2022): 00055, <https://doi.org/10.29103/Micolls.V2i.70>.

¹⁰ Samsudin.

¹¹ Mingyu Park And Muhamad Aizat Jamaludin, "A Framework Of Halal Industry Support System In Non-Muslim Country: Focusing On South Korea," *Journal Of Halal Industry & Services* 1, No. 1 (December 4, 2018), <https://journals.hh-publisher.com/index.php/jhis/article/view/7>.

¹² Park And Jamaludin.

2014 concerning the Halal Product Guarantee (JPH Law). This law requires that every product entering, circulating, and being traded in Indonesia territory be halal certified to provide legal certainty, comfort, security, and protection for the consumer community, especially Muslims.¹³ In addition, Law No. 18/2017 concerning the Protection of Indonesian Migrant Workers also regulates the rights of Indonesian migrant workers abroad. This law governs the placement mechanism, legal protection, and supervision of violations experienced by migrant workers. Considering many IMMW work in other countries, the state has the responsibility to ensure their rights to basic needs are protected, including the right to consume halal products. This law provides a stronger legal framework for the protection of IMMW than the JPH Law No. 33/2014, with a greater emphasis on the government's role in migration management and IMMW protection.¹⁴ However, these two regulations work only within a national scope, leaving the right of IMMW to access halal products while working abroad unprotected. Although South Korea has an Employment Permit System (EPS)—bilateral cooperation with Indonesia to regulate the placement of migrant workers—this system focuses more on the placement and wage aspects without providing comprehensive legal protection related to religious rights, such as access to halal products, as well as protection against migrant workers who overstay or become irregular migrant workers.¹⁵ In South Korea, there has been no national legal instrument that specifically regulates the guarantee of halal products in terms of certification standards, circulation supervision, and legal sanctions against

¹³ Jdih Bpk, “Undang-Undang (Uu) Nomor 33 Tahun 2014 Tentang Jaminan Produk Halal,” Oktober 2014, [Http://Peraturan.Bpk.Go.Id/Details/38709/Uu-No-33-Tahun-2014](http://Peraturan.Bpk.Go.Id/Details/38709/Uu-No-33-Tahun-2014).

¹⁴ Jdih Bpk, “Undang-Undang (Uu) Nomor 18 Tahun 2017 Tentang Pelindungan Pekerja Migran Indonesia,” Peraturan Perundang-Undangan, November 22, 2017, [Http://Peraturan.Bpk.Go.Id/Details/64508/Uu-No-18-Tahun-2017](http://Peraturan.Bpk.Go.Id/Details/64508/Uu-No-18-Tahun-2017).

¹⁵ Tri Sulistiyono Et Al., “Perlindungan Buruh Migran Indonesia Di Korea Selatan Di Masa Pandemi Covid-19,” *Seminar Nasional Jaminan Perlindungan Hak Konstitusional Dan Implementasinya Di Masa Pandemi Covid-19* 7, No. 1 (2021), [Https://Doi.Org/10.15294/Snhunnes.V7i1.719](https://doi.org/10.15294/Snhunnes.V7i1.719).

business actors who misuse the halal label, creating a legal vacuum and the risk of violating the rights of IMMW.

Education or outreach programs regarding halal products for Muslim migrant workers have not been officially conducted by the South Korean Government.¹⁶ So far, Muslim migrant workers have gotten this information from applications regarding halal products in South Korea and KMF through Islamic Centres and Mosques across South Korea.¹⁷ This certainly has an impact on the level of understanding of IMMW in South Korea regarding halal products.¹⁸ The research can serve as input for the Indonesian and South Korean governments, as well as related organisations, to develop educational programs and policies that better support Muslim migrant workers in obtaining halal products that suit their needs. In the context of migration, workers often experience changes in lifestyle and habits. This research helps ensure that they can still maintain their cultural and religious identity despite being in a different environment.

Research Methods

This study is categorised as socio-legal research, which examines the interaction between law and society and identifies how law is understood, applied, and influenced by various factors, be it social, cultural, political, or economic, among others. In interdisciplinary research, socio-legal research methods combine approaches to various sciences.¹⁹ Five variables were used in this research: the basic knowledge about halal in Islamic teachings; Halal foodstuff, processing, and halal food-making equipment; knowledge of

¹⁶ “Globalization Of Halal Food: A Study On Its Diffusion ‘Into’ And Export ‘From’ South Korea - 한국도시지리학회지 - 한국도시지리학회 : 논문 - Dbpia,” Accessed October 14, 2024, <https://www.dbpia.co.kr/Journal/ArticleDetail?Nodeid=Node08793277>.

¹⁷ Heesup Han Et Al, “Exploring Halal-Friendly Destination Attributes In South Korea: Perceptions And Behaviors Of Muslim Travelers Toward A Non-Muslim Destination,” *Tourism Management* 71 (April 1, 2019): 151–64, <https://doi.org/10.1016/j.tourman.2018.10.010>.

¹⁸ Han Et Al.

¹⁹ Patrik Aspers And Ugo Corte, “What Is Qualitative In Research,” *Qualitative Sociology* 44 (December 1, 2021), <https://doi.org/10.1007/S11133-021-09497-W>.

selecting or knowing halal ingredients and foods in stores, markets, or restaurants; psychological and faith factors, and Environmental and Social Factors. The population of this study comprises approximately 40,000 Muslim workers in South Korea. To determine the 40,000 Muslim workers as samples, the Slovin Formula is used as follows:

$$n = \frac{N}{1 + N \cdot e^2}$$

Information:

- n is the desired sample size - N is the total population
- e is the allowable error rate

With an error rate of 10 %, according to the calculation results with an error rate of 10%:

$$n = \frac{40,000}{1 + 40,000 (0.10)^2}$$

$$n = \frac{40,000}{1 + 40,000 (0,01)}$$

$$n = \frac{40,000}{1 + 400}$$

$$n = \frac{40,000}{401}$$

$$n = 99.75$$

Thus, the number of respondents used was 104 people, while the number of IMMW in South Korea exceeded 40,000 people. Therefore, the results of this study cannot be fully generalised to the entire IMMW population. However, to strengthen the validity of the analysis, the researcher categorised the respondents' characteristics based on their self-identity. The

characteristics of the respondents in this study included gender, age, marital status, placement mechanism, education level, and working experience as migrant workers in South Korea. The sampling technique employs random sampling, in which every element in the population has an equal chance of being selected as a sample. The error rate of 10% is relatively higher than the average error rate generally used. The data from this study include the results of distributing open and closed questionnaires to respondents. The use of questionnaires aims to measure the level of understanding of halal products among Indonesian migrant workers.

The questionnaire is divided into two types. The open questionnaire is intended to analyse and address the focus of the first problem, exploring information on the experiences, opinions, and expectations of Indonesian migrant workers regarding their right to obtain comfort and safety when consuming halal food in the Muslim minority country of South Korea. Answers given use the Likert scale, with choices of 5, 4, 3, 2, and 1. A big score represents a positive answer choice, and conversely, a small score is a negative answer. Qualitative descriptive analysis is applied to analyse the understanding of halal products in South Korea. To test the validity, triangulation was carried out, especially with the agent who dispatched IMMW to South Korea.

Discussion

The Concept of *Halal Thayyib* Products

The Koran has determined the obligation of a Muslim to always consume halal food.²⁰ Allah SWT commands in Q.S. Al Baqarah verse 168:

"O people, eat what is halal and good from what is found on earth, and do not follow the steps of the devil, for indeed the devil is a real enemy for you."

This verse firmly commands humans (Muslims) to eat halal and good food that this earth can provide. The existence of this command confirms that

only fulfils hunger but also represents a form of worship to Allah SWT.²¹ The concept of *halal thayyib* (halal and good) must be communicated effectively and operationally to the public, accompanied by adequate facilities and infrastructure.²² In general, halal products can be defined as those produced from halal materials with facilities that are not contaminated with haram/unclean materials or anything according to Sharia Islam.²³

Thayyib is food that is healthy, proportional (not excessive), safe to eat, and halal. To ensure that consumers receive halal and high-quality products, it is necessary to verify that the product has been issued a halal fatwa by the Indonesian Ulema Council (henceforth referred to as MUI), which certifies that a product is halal according to Islamic law.²⁴ Among the criteria for halal products are those made from halal ingredients, processed in compliance with Islamic law, and utilising equipment, production facilities, packaging, storage, and distribution systems that are free from contamination with non-halal ingredients. Business actors are obligated to ensure that products, from preparation through packaging, storage, and transportation, are physically separated from other non-halal products or materials according to Islamic law.²⁷ One important means of guarding the *halal thayyib* doctrine is the presence of an established, central, humanist, progressive, accommodating, and non-discriminatory legal institution: Law No. 33 of 2014 as the Halal Product Guarantee Law.²⁵

²¹ Muhammad Cholil Nafis, "The Concept Of Halal And Thayyib And Its Implementation In Indonesia," *Journal Of Halal Product And Research* 2, No. 1 (June 2, 2019): 1, <https://doi.org/10.20473/jhpr.Vol.2-Issue.1.1-5>.

²² Taqiyah D. Insani, Abdul W. Al-Faizin, And Muhammad N. H. Ryandono, "The Impact Of Halal At Thayyib And Consumption Ethics On Economic Growth: An Economic Tafsir Of Al-Baqarah 168," *Journal Of Islamic Monetary Economics And Finance* 5, No. 2 (July 30, 2019): 459–74, <https://doi.org/10.21098/jimf.V5i2.1071>.

²³ Insani, Al-Faizin, And Ryandono.

²⁴ Lubis And Muazzul, "The Concept Of Halal Food Based On Islamic Law Perspective."

²⁵ Hermawan, "Consumer Protection Perception Of Halal Food Products In Indonesia"; Safaruddin Safaruddin, "Implementation Of Indonesian Law Policy No. 33/2014 On Halal Product Guarantee (Jph) In Makassar City," *International Journal Of Halal System And Sustainability* 1, No. 2 (July 31, 2021): 43–47, <https://doi.org/10.33096/Injhss.V1i2.207>.

Several factors underlie the importance of the JPH Law: Various existing laws and regulations regulating halal products do not yet provide legal certainty and legal guarantees that allow consumers to safely consume halal products, leaving the public with difficulty distinguishing between halal and non-halal products. Apart from that, product regulations are still very limited to food and do not include medicines, cosmetics, biological and chemical products, or products derived from genetic engineering. Second, there is no legal certainty regarding which institutions the state has clear involvement in guaranteeing halal products. The existing system does not provide certainty regarding the authority, duties, and functions related to the implementation of JPH, including coordination. Third, distribution and products in the domestic market are increasingly difficult to control due to more advanced food technology, technological engineering, biotechnology, and biological chemical processing. Fourth, Indonesian halal products do not have official halal standards and signs (national halal standards) set by the government, as in Singapore, the United States, and Malaysia. Fifth, the halal product information system is not yet at the level of public knowledge and needs regarding halal products.²⁶

The JPH Law is expected to address consumers' concerns about halal products, particularly Article 4 of the JPH Law, which requires food and/or beverage product businesses to obtain halal certification for their products.²⁷ As of 2019, halal certification was held by the Ministry of Religion, no longer under the MUI. In other words, halal certification is no longer the absolute authority of the MUI, although the MUI remains involved in issuing this halal

²⁶ Safaruddin, "Implementation Of Indonesian Law Policy No. 33/2014 On Halal Product Guarantee (Jph) In Makassar City"; Edi Krisharyanto, Endang Retnowati, And Noor Tri Hastuti, "Regulation And Provisions For Supervision Of Halal Products In Indonesia," *Journal Of Legal, Ethical And Regulatory Issues* 22 (2019): 1; Krisharyanto, Retnowati, And Hastuti.

²⁷ Eva Achjani Zulfa Et Al., "Regulation And Law Enforcement On The Protection Of Halal Products In Indonesia," *Cogent Social Sciences* 9, No. 2 (December 15, 2023): 2273344, <https://doi.org/10.1080/23311886.2023.2273344>.

certification as the auditor of registered products.²⁸ Following a five-year outreach approach since the law was passed in 2019, the Ministry of Religion made it mandatory that every food product be certified halal. Halal certification will be carried out by the Halal Product Guarantee Organising Agency (BPJPH), which was established on 11 October 2017. It will later collaborate with the MUI as an auditor for registered products, and the Halal Inspection Agency, which has the authority to conduct halal inspections and/or testing. All of these institutions are under the authority of the Ministry of Religion.²⁹ Thus, Law Number 33 of 2014 concerning Halal Product Guarantees (UU-JPH) strengthens and regulates various halal regulations that have been spread across various laws and regulations. On the other hand, the PPH Law can be described as a legal umbrella (or umbrella act) for regulating halal products. The Halal Product Guarantee (JPH) in this law covers various aspects, not only medicines, food, and cosmetics, but is broader than that, including chemical products, biological products, genetically engineered products, as well as consumer goods that are used, used or exploited by the public.³⁰

The regulations also cover the halal status of products at all levels. The Halal Product Process (henceforth referred to as PPH) is defined as a series of activities to guarantee the halal status of products, including the provision of materials, processing, storage, packaging, distribution, sales, and presentation of products. This aims to provide comfort, security, safety, and certainty of access to halal products for the public, enabling them to consume and use products with confidence, while also increasing the added value for business actors in producing and selling their products. Technically, halal product guarantees are

²⁸ Zulfa Et Al.

²⁹ Desty Mustika And Zudan Fakrulloh, "Strengthening Consumer Protection Regulations In Indonesia As The Center And Global Halal Business Sector (Comparison Of Health Law, Food Law, Consumer Protection Law And Halal Label)," 2022, <https://Eudl.Eu/Doi/10.4108/Eai.30-10-2021.2315756>.

³⁰ Fahmi Ali Hudaefi And Irwandi Jaswir, "Halal Governance In Indonesia: Theory, Current Practices, And Related Issues," *Journal Of Islamic Monetary Economics And Finance* 5, No. 1 (March 15, 2019): 89–116, <https://Doi.Org/10.21098/Jimf.V5i1.1049>.

then explained through a certification process. Previously, halal certification was voluntary, while the JPH Law was mandatory. Therefore, all products entering, circulating, and being traded in Indonesian territory must be halal certified. This is the main difference from previous legislative products. Furthermore, the government will be responsible for the halal guarantee system, organised by the Minister of Religion, through the formation of the JPH Organising Body (BPJPH), which will be located below and report directly to the Minister of Religion.

Guarantees regarding halal products are carried out in accordance with the principles of protection, justice, legal certainty, accountability, transparency, effectiveness, efficiency, and professionalism. The purpose of halal product guarantees is to provide comfort, security, safety, and certainty of availability for halal products, ensuring the public feels safe in consuming and using them while increasing the added value for business actors in producing and marketing halal products.³¹ However, despite these efforts, many food and beverage products in circulation—both local and imported—do not have a halal certificate, and the validity of the halal certification displayed on their packaging is questionable. The standards for determining halal products refer to the standards set by the MUI listed in the HAS 23000 standard. According to KMA No. 982 of 2019 on Halal Certification Services, the role of LPPOM MUI as a halal inspection institution has been confirmed, using the regulations currently in force at LPPOM MUI. This was further reinforced by the Decree of the Head of BPJPH No. 117 of 2019 concerning the Designation of LPPOM MUI as a Halal Inspection Institution (LPH).³²

³¹ Safaruddin, "Implementation Of Indonesian Law Policy No. 33/2014 On Halal Product Guarantee (Jph) In Makassar City"; Mustika And Fakrulloh, "Strengthening Consumer Protection Regulations In Indonesia As The Center And Global Halal Business Sector (Comparison Of Health Law, Food Law, Consumer Protection Law And Halal Label)."

³² Zulfa Et Al., "Regulation And Law Enforcement On The Protection Of Halal Products In Indonesia"; Krisharyanto, Retnowati, And Hastuti, "Regulation And Provisions For Supervision Of Halal Products In Indonesia"; Robi Krisna And Mohammad Yusuf, "Halal Ecosystem Improvement Study Reviewed Of Halal Product Regulations Halal," *International*

The Halal Product Understanding among Indonesian Muslim Migrant Workers

Characteristics of Respondent

The researcher strengthened the validity of the analysis by categorising the respondents' characteristics based on their self-identity. These characteristics included gender, age, marital status, placement mechanism, type of work, level of education, and working experience as Indonesian migrant workers in South Korea. Analysis based on self-identity is conducted to understand the characteristics of IMMW in South Korea, the subjects of the study, particularly in the context of their relationship with access, knowledge, and needs for halal product information. Analysis of the characteristics of respondents in this study shows a significant relationship between demographic factors and the level of halal understanding of IMMW in South Korea. The description of the influence of each characteristic is given as follows:

First, Gender. The male-dominated composition of respondents (90%) reflects the field reality that the IMMW employment sector in South Korea is indeed mostly filled by men, especially in the manufacturing industry and heavy work. Men in this context tend to prioritise aspects of practicality in daily consumption, making them rely heavily on easily accessible and fast information related to product halal status, such as halal labels on instant food. The level of halal understanding in this group is strongly influenced by the availability of practical information. Meanwhile, although there are fewer women (10%), they generally have a higher level of caution and selectivity in choosing halal products, especially among married women. Women often serve as a source of halal information and education in their community, meaning that they can help increase halal understanding in the wider community of IMMW.

Second, Age. According to applicable regulations, the minimum age requirement for prospective Indonesian migrant workers is 18 years old. With these minimum requirements, the categorisation of respondents based on age is divided into five categories: under 20 years old, 21-30 years old, 31-40 years old, 41-50 years old, and over 50 years old. The 31-40 age group dominated the respondents (52.88%), followed by the 21-30 years age (40.38%). Respondents above 40 years old accounted for only 5.77%, while those below 20 years old accounted for 0.96%. This means that most respondents are in the productive age group (21-40 years old), who tend to be more adaptive to technology and digital information. Respondents of this age group can easily access halal information through apps, social media and online communities. The level of halal understanding in this group is relatively high because they actively seek information, both independently and through communities. In addition, individuals at a productive age typically have a higher awareness of the importance of halal consumption as part of a healthy lifestyle and their religious identity, making them more critical in assessing the halal status of the products they consume.

Third, Marital Status. Based on the questionnaire results, 63.46% of respondents are married, while 36.54% are single. Marital status also has a significant effect on the level of halal understanding. Married respondents tend to have a greater concern for halal aspects because they do not only think about themselves; the presence of a spouse or child is also a driving factor to be more selective about consumption products. The need to ensure the halal status of products is higher in this group, so they are more active in seeking information. Additionally, married migrant workers tend to form a more cohesive community. Such connection raises the intensity of the exchange of halal information between family and community members. This also contributes to the increase in the level of halal understanding, as they are encouraged to learn more about halal products for the safety of their families.

Fourth, Placement Mechanism. Most respondents (75%) were placed

(14.42%) consisted of students, individual workers, and Private-to-Private (P2P) placements. These placement mechanisms affect the access to information received before departure. The IMMW who are placed through G to G generally get formal briefings, but the results show that halal material has not been a major part of the briefing. As a result, although they receive more structured information related to work, access to halal information must still be sought independently upon arriving in South Korea. Meanwhile, migrant workers who come through other channels, such as P to P or individuals, often rely on informal networks or communities to get halal information, which is sometimes not standardised. Therefore, the level of understanding can vary greatly.

Fifth, Type of Work. The data shows that the majority of respondents work in the manufacturing/factory sector (68.27%), followed by agriculture, plantations and fisheries (14.42%). The rest are spread across various fields, such as students, engineering, housekeeping, construction, and public administration. Jobs in the formal sector, such as factories, tend to have fixed schedules and structured work systems, which have an impact on daily consumption patterns that rely on instant or ready-to-eat products. This increases the urgency for IMMW to know and ensure the halal status of the products they consume, both practically and quickly, because mistakes in product selection can have a direct impact on daily consumption. In contrast, IMMW who work in the agricultural or informal sector usually have easier access to raw food ingredients, resulting in fewer halal challenges; however, they still require basic knowledge of the processes and ingredients used in food.

Sixth, Education Level. In general, respondents with higher education were students or spouses of students. The majority of respondents were high school graduates (64.42%), followed by postgraduates (13.46%) and undergraduates (9.62%). The level of education affects how a person receives, accesses and understands halal information and determines the extent to which they can assess the validity of halal product labels or information. Respondents with higher education tend to be more critical of halal labelling, more selective

in choosing sources of information, and more actively seek information from official sources or credible authorities. They can better understand the differences in halal standards between countries and assess the validity of halal certification circulating in South Korea. In contrast, respondents with lower secondary education rely more on information from their neighbourhood, community, or personal experience. This reliance on informal information sometimes leads to misconceptions or a lack of in-depth understanding of the broader aspects of halal status, such as the production process and tools used. This can lead to a gap in understanding between higher and lower-middle education groups.

Seventh, Length of Time Working in South Korea. A total of 51.92% of respondents have worked in South Korea for less than five years. The length of stay in South Korea also affects the level of halal understanding, social adaptation, language skills, and exposure to local information. Newly arrived migrant workers often face language and social network limitations, which makes it more challenging for them to access halal information independently. They rely more on information from fellow migrant workers or the Indonesian community. Meanwhile, migrant workers who have lived in South Korea for a long time usually have a wider social network, are more proficient in Korean, and are more familiar with local applications or information sources. Hence, they tend to have a better understanding of halal products. Longer stays also allow them to understand the dynamics of the local market, differentiate halal products more effectively, and provide education to newly arrived migrant workers.

Analysis using categorisation of characteristics with respondents' self-identity shows an important role in knowing the level of understanding and accessibility of IMMW about halal product information. Thus, the strategy of providing halal information for migrant workers must be tailored to their demographic profile to be more effective and targeted. Digital education and training on the use of halal product search applications can be optimised for young and highly educated migrant workers, while community-based outreach

approaches and hands-on training are more effective for migrant workers with lower secondary education or those who have just arrived in South Korea. The Indonesian government and related organisations also need to encourage halal materials to be part of the official pre-departure briefing, especially for migrant workers who leave through the G-to-G route. In addition, strengthening the role of communities, halal information centres, and the provision of Indonesian language applications are essential to improve halal literacy and ensure that all migrant workers, regardless of demographic background, can meet halal consumption needs safely and conveniently.

Achievement based on the objectives to be achieved by the Consumer Protection Law is set out in the framework, including efforts to increase consumer awareness, ability and independence to protect themselves from non-halal products, efforts to avoid access to the use of non-halal products, efforts to increase consumer empowerment in voting, determining their rights, creating a protection system that contains elements of legal certainty and information disclosure as well as access to information. The independence of Muslim consumers significantly determines the success of this law's goals. Through gaining the correct knowledge and understanding of halal products, consumers develop the awareness and ability to choose and assert their rights, thereby protecting themselves from non-halal products.³³ The role of the state in ensuring the disclosure of accurate information is vital, making it part of the state's responsibility. The following are the answers to the questionnaire results regarding the understanding of halal products among IMMW in South Korea.

³³ Musa Taklima, Self-Declare Halal Products for Small and Micro Enterprises: Between Ease of Doing Business and Assurance of Consumer Spiritual Rights, *De Jure: Jurnal Hukum dan Syariah* Vol 13 No 1 (2021)

Table 1

Knowledge of Indonesian Muslim Migrant Workers on the State's
Responsibility for the Right to Comfort and Safety of Halal Products to
Citizens

Question	Already		No		Sum	
	n	%	n	%	N	%
Are comfort and safety in consuming a product the right of every citizen and the responsibility of the state?	84	80.77	20	19.23	104	100
Is getting information about the halal status of a product in circulation the right of every citizen and the responsibility of the state?	85	81.73	19	18.27	104	100

Source: Primary Data, processed, 2024

To find out where the source of knowledge and information owned by IMMW in South Korea about halal and haram according to Islamic teachings comes from, questions are given with the option of answering more than one answer, as well as an open answer. It is hoped that such questions can further explore information about the respondents' sources of knowledge. The responses given by respondents indicate that the highest knowledge of halal and haram is acquired through education at schools and colleges, followed by the media and family. Four respondents stated that they obtained this information from the Indonesian Migrant Worker Distribution Agent. This indicates that some agents provide related information, albeit in limited quantities.

The next question is related to knowledge and information about halal products in South Korea. Out of 104 respondents, 83 people (79.81%) were aware of information about halal products in South Korea, and 21 people

(20.19%) stated that they were not. The source of knowledge and information on halal products owned is obtained from the following sources.

Table 2
Information sources for Indonesian Muslim Migrant Workers on
Halal Products in South Korea

No.	Resources (respondents can choose more than one answer)	Sum
1.	Apps (e.g. from playstore, Appstore)	23
2.	Fellow migrant workers in South Korea	48
3.	Muslim working groups/organisations/communities	57
4.	Religious community groups/recitation	54
5.	Indonesian Migrant Worker Distribution Agent (outreach and training)	3
6.	Other answers	2

Source: primary data, processed, 2024

Most respondents (79.81%) stated that they were aware of the existence of halal product information in South Korea. However, the source of information comes more from informal communities, such as recitation groups (51.92%) and fellow migrant workers (46.15%). Access through official media, such as applications or an outreach approach by channelling agencies, remains minimal. This shows that regardless of educational background or work experience, access to halal information is highly dependent on social networks and communities.

As with the question about halal-haram knowledge, the above questions are open to more than one answer. From the Table above, the information on halal products in South Korea is mostly obtained from associations or groups of Muslim workers, study groups, and friendships of fellow migrant workers. Three answers indicate that they were obtained from

the outreach of distribution agents. The open answer indicates that information was obtained directly from observing the halal product logo or halal guarantee provided by the Muslim community of the Korean Federation. Questions about the form of information are also provided, allowing respondents to select more than one answer and provide open-ended responses. The options consist of three answer choices: information in the form of outreach and counselling, booklets, and brochures. The open-ended answer was filled in by respondents, showing that the form of halal product information obtained from studies in mosques, oral communication, and social media is also a form of information obtained by IMMW in South Korea.

Regarding the material obtained by the respondents, approximately 104 respondents indicated that the material they received was related to the type of halal product. Meanwhile, for materials related to ingredients, they have not received much on how to choose halal products. Based on the JPH Law, the criteria for halal products are not limited to their type. In addition, many respondents did not answer questions about the material obtained due to a lack of knowledge. Of course, this issue must receive a lot of attention from the Government, considering the huge number of IMMW in South Korea.

Based on the survey results, the majority of IMMW obtained halal information through apps, communities, and social media. However, several major obstacles exist, including the limited features of Indonesian-language applications, the lack of official outreach measures from the government, and language barriers on product labels. This causes some IMMW to still hesitate in choosing products; some are even forced to consume products without halal labels due to limited choices. From a legal perspective, this condition shows that the right to proper information for Muslim consumers has not been fulfilled, as mandated in consumer protection theory. Although many respondents have not responded to the matters related to the halal product material received, the majority of respondents—97 respondents (93.27%)—feel that information about halal products is important. However, the survey results also show that IMMW's access to halal information in South Korea is

still very limited. The majority of respondents obtained halal information from apps, communities, or mosques, not from official South Korean government labels. This shows a gap in legal protection because migrant workers do not get a formal guarantee of halal information from the recipient country. In the context of consumer protection theory, this means that migrant workers' rights to correct information and protection as Muslim consumers have not been appropriately fulfilled. Therefore, the government must immediately follow up to cooperate with agents or universities that send IMMW to Korea to provide materials related to the selection of halal products. Moreover, the government can also cooperate with the Korea Muslim Federation (KMF), an institution authorised to certify halal products in South Korea, to provide materials or activities related to the selection of halal products, such as counselling, outreach measures, and training activities. Respondents were also asked questions related to their knowledge about the supervision and inspection of halal products in South Korea, which is carried out by the South Korean Government.

The Halal and Haram Understanding of Indonesian Muslim Migrant Workers in South Korea

The level of knowledge of IMMW regarding halal-haram matters in Islam is very good. This is evident from the results of the questionnaire distribution, where approximately 59 respondents (56.73%) demonstrate very good knowledge. Meanwhile, 32 respondents (30.77%) show good knowledge, and 11 respondents (10.58%) are quite good. Of course, this is the basic capital for IMMW in choosing halal products in South Korea.

Table 3

The Knowledge that Consuming Haram Products is a Sin

No.	In Islamic teachings, the law of consuming or f using prohibited products is an act of sin		%
1.	Strongly disagree	0	0.00
2.	Disagree	1	0.96
3.	Disagree	1	0.96
4.	Fairly in Agreement	11	10.58
5	Agree	32	30.77
6	Strongly Agree	59	56.73
Sum		100	

Source: Primary Data, Processed, 2024

IMMW's knowledge related to haram materials is also very good. The results of the distribution of respondents to 104 IMMW show that the majority have a good level of understanding. Forty-one respondents (39.42%) understood very well, 39 respondents (37.50%) understood, and 18 respondents (17.31%) understood quite well. Meanwhile, the knowledge among IMMW about the halal product process is at the level of understanding. Around 38 respondents (36.54%) understood this knowledge, 32 respondents (30.77%) understood it very well, and 24 respondents (23.08%) had sufficient understanding. This means that materials related to the halal product process need to be improved to increase the knowledge of IMMW. The knowledge about how to obtain halal products is the same between those who understand it very well and those who understand it: 36 respondents (34.62%). Meanwhile, 23 respondents (22.12%) understood enough, and the remaining eight respondents (7.69%) understood, and one respondent (0.96) did not understand at all.

The results of this survey indicate that the level of knowledge about halal and haram has become the basis for building their legal awareness

regarding the consumption of halal products. However, it is necessary to increase knowledge, particularly regarding halal product processing, to raise legal awareness and encourage optimal legal compliance. This aligns with the theory of legal awareness, which places knowledge as the main foundation in shaping compliant legal attitudes and behaviour.³⁴

Basic knowledge of halal food ingredients, processing, and equipment for halal food-making

The survey results regarding the category of halal ingredients used in food manufacturing or production, in terms of halal certification, show that no respondents (0%) strongly disagreed that the category of halal ingredients is related to their certification. Two respondents (1.92%) stated that they disagreed, while five other respondents (4.81%) also disagreed with this statement. A total of 18 respondents (17.31%) stated that they “simply agree” that halal ingredients are related to product certification. A total of 39 respondents (37.50%) agreed that halal ingredients are related to the certification. A total of 40 respondents (38.46%) strongly agreed with this statement. Overall, the majority of respondents (75.96%) support that halal ingredients used in products are closely related to certification, with the highest proportion of respondents strongly agreeing.

The survey related to knowledge of non-critical materials showed the following responses: no respondents (0%) strongly disagreed that they had knowledge of non-critical materials. Four respondents (3.85%) disagreed, and 20 respondents (19.23%) also disagreed with the statement. A total of 24 respondents (23.08%) chose “simply agree” in terms of having knowledge of non-critical materials. A total of 34 respondents (32.69%) agreed that they have knowledge of non-critical materials. A total of 22 respondents (21.15%) strongly agreed with this statement. On the other hand, the majority of

³⁴ Juniawan Hanif Nugraha, “Upaya Penegakan Hukum Melalui Penguatan Kesadaran Hukum Pkl Dalam Rangka Menciptakan Tertib Penataan Pkl,” *Jurnal Hukum Dan Pembangunan Ekonomi* 10, No. 2 (2022): 338–51.

respondents (76.92%) indicated a level of agreement, either “moderately agree”, “agree”, or “strongly agree”, that they have knowledge of non-critical material. The number of those having no knowledge of non-critical materials reached 23.08%.

The survey results related to knowledge of critical materials are presented in the following distribution of responses: No respondents (0%) strongly disagreed that they have knowledge of critical materials. Two respondents (1.92%) disagreed, and nine other respondents (8.65%) also disagreed with this statement. A total of 26 respondents (25.00%) stated “simply agree” of having knowledge of critical materials. A total of 45 respondents (43.27%) agreed that they have knowledge of critical materials. A total of 22 respondents (21.15%) strongly agreed with this statement. Thus, the majority of respondents (89.42%) showed a level of agreement in the categories of “moderately agree”, “agree”, and “strongly agree”, indicating that they have knowledge of critical material. Only 10.57% of respondents disagreed or doubted in the category of the knowledge of critical material.

The survey results related to knowledge of highly critical materials are presented in the following distribution of responses: No respondents (0%) strongly disagreed, five respondents (4.81%) disagreed, and 22 respondents (21.15%) strongly disagreed. On the contrary, twenty-eight respondents (26.92%) were in the category of “simply agree”, 29 respondents (27.88%) agreed, and 20 respondents (19.23%) strongly agreed. Thus, the majority of respondents (74.03%) indicated a level of agreement in the categories of “moderately agree”, “agree”, or “strongly agree” that they have knowledge of highly critical materials. Meanwhile, around 25.96% of respondents show their disagreement or doubt in this category.

The survey results of the knowledge about prohibited substances are presented in the following distribution of responses: Three respondents (2.88%) strongly disagreed in the category of having knowledge about prohibited substances, five respondents (4.81%) disagreed, followed by 36

(24.04%) chose "simply agree", 24 respondents (23.08%) agreed, and 11 respondents (10.58%) strongly agreed. The majority of respondents (62.74%) expressed disapproval or doubt about their knowledge of prohibited substances, with the largest proportion coming from respondents who stated that they did not agree (34.62%). On the other hand, about 57.69% of respondents agreed or simply agreed in terms of having knowledge of illicit substances, although the proportion was still lower compared to those who disagreed. This shows that there is still room to increase awareness and knowledge about prohibited substances among respondents.

The results of the survey on knowledge about PPH show the distribution of responses as follows: No respondents (0%) strongly disagree in the indicator of having knowledge of halal product processes. Three respondents (2.88%) disagreed and 14 respondents (13.46%) strongly disagreed. On the contrary, 22 respondents (21.15%) simply agreed, 41 respondents (39.42%) agreed, and 24 respondents (23.08%) strongly agreed. Thus, the majority of respondents (82.69%) showed a level of agreement in the categories of "moderately agree", "agree", and "strongly agree" in terms of demonstrating knowledge about the halal product process (PPH). Only a small number of respondents (16.34%) disagreed or doubted in this category, showing that knowledge of the halal product process (PPH) is quite high among respondents.

The survey results regarding knowledge of equipment used for PPH are presented in the following distribution of responses: no respondents (0%) strongly disagreed, five respondents (4.81%) disagreed, and 26 respondents (25.00%) simply disagreed. On the contrary, twenty-four respondents (23.08%) simply agreed, 30 respondents (28.85%) agreed, and 19 respondents (18.27%) strongly agreed. Overall, the majority of respondents (70.20%) indicated a level of agreement, showing that they demonstrate knowledge of the equipment used for halal product processing. On the other hand, around 29.81% of respondents expressed disapproval or doubt regarding their knowledge of the equipment. This indicates that although respondents have a

good understanding of halal product processing equipment, some feel less confident or less aware of the information.

The analysis of the survey results can utilise the theory of legal awareness, which encompasses knowledge, understanding, and tendencies that influence a person's behaviour in implementing a norm or law. According to Soerjono Soekanto, a person can be said to demonstrate awareness of the law when the person can fully fulfil four elements: legal knowledge, legal understanding, legal attitudes, and legal behaviour. In terms of the halal products understanding of IMMW in South Korea, these elements can be elaborated in the data analysis method as follows:

First, Legal Knowledge. According to Soerjono Soekanto's theory of legal awareness, legal knowledge is a known conformity between what is embraced or regulated in law, both written and unwritten, which encourages compliance with prohibitions, recommendations, and orders.³⁵ Legal knowledge is the earliest measure of legal awareness. In the context of understanding among IMMW in South Korea regarding halal products, it can be analysed that based on respondents' answers, the majority of respondents showed a fairly high level of knowledge regarding various aspects of halal products, such as the category of halal ingredients (75.96%), non-critical ingredients (76.92%), critical ingredients (89.42%), very critical ingredients (74.03%), halal product processes (82.69%), and equipment used in the halal product process (70.20%). However, there are doubts regarding knowledge of prohibited substances, with 62.74% of respondents disagreeing or expressing doubt. This shows that legal knowledge is quite good on aspects that are clearly regulated and generally comply with the law of halal status of a product. However, aspects of prohibited substances are still less than ideal since this matter may be less understood or not fully believed without written evidence. Thus, respondents' legal knowledge does not fully match the ideal concept of legal knowledge indicators because there are still uncertainties that can hinder

³⁵ Soerjono Soekanto, *Kesadaran Hukum Dan Kepatuhan Hukum* (Jakarta: Cv Rajawali, 1982), 152.

full compliance with halal law, considering that, in the theory of legal awareness, legal knowledge is the main foundation that must be possessed to ensure that a person can understand and comply with the law consciously.³⁶

Second, Legal Understanding. Legal understanding occurs when people have thoughts congruous with the intent of existing rules, allowing them to contextualise these rules with the realities they face.³⁷ The majority of respondents showed a fairly high level of knowledge regarding various aspects of halal products, such as the category of halal ingredients (75.96%), non-critical ingredients (76.92%), critical ingredients (89.42%), very critical ingredients (74.03%), halal product processes (PPH) (82.69%), and equipment used in the halal product process (PPH) (70.20%). In this context, respondents' high knowledge of halal product ingredients, processes, and equipment indicates such alignment, which means that they are not only aware of halal regulations but also understand the content and purpose of the law contextually (law acquaintance). However, respondents' doubts regarding prohibited substances, with 62.74% disagreeing or hesitating, indicate a discrepancy with the ideal concept of legal understanding because they have not been able to fully integrate these rules with reality. Thus, although respondents' legal understanding is generally quite good, there are still aspects that need to be strengthened to achieve full legal awareness according to ideal indicators.

Third, Legal Attitudes. According to Soerjono Soekanto's theory of legal awareness, legal attitudes refer to the tendency to understand the applicable rules that influence partisanship in assessing whether a rule is good or bad, as well as people's submission to the law, which depends on their

³⁶ Surya Wira Yudhayana And Dan Arya Salman Aziz, "Pentingnya Kesadaran Hukum Dalam Dinamika Sosial Di Masyarakat," *Legalitas : Jurnal Ilmiah Ilmu Hukum* 9, No. 1 (July 10, 2024): 79–96, <https://doi.org/10.31293/Lg.V9i1.7885>.

³⁷ Faricha Putri Mira Delima And Agus Satmoko Adi, "Tingkat Kesadaran Hukum Pengguna Jasa Layanan Parkir Terhadap Penyelenggaraan Parkir Tepi Jalan Umum (Tju) Zona Di Kawasan Pasar Blauran Surabaya," *Kajian Moral Dan Kewarganegaraan* 8, No. 2 (June 6, 2020): 138–52, <https://doi.org/10.26740/Kmkn.V8n2.P138-152>.

perspective on the law.³⁸ In this context, the answers to the legal attitudes of respondents, the majority of whom have a fairly high level of understanding, show a positive tendency to comprehend and evaluate the rules governing halal products. However, doubts regarding prohibited substances indicate an imperfection in ideal understanding, so the legal attitude of respondents is not fully in line with the ideal concept of legal understanding indicators, as outlined in Soekanto's theory, which requires a comprehensive and consistent understanding of the applicable rules.

Fourth, Legal Behaviour. Based on the theory of legal awareness, according to Soerjono Soekanto, legal behaviour should be in harmony with the law. Legal awareness can be measured from the suitability of the implementation of the law, which is realised in a series of real actions of a person with applicable legal norms. If obedience to the law occurs, this shows that the individual has well realised the law.³⁹ In the context of the research results, the majority of respondents showed a fairly high level of knowledge regarding various aspects of halal products. However, there are doubts in their knowledge regarding prohibited substances. Analysis of respondents' legal behaviour shows that although their knowledge of aspects of halal products is quite good, uncertainty regarding prohibited substances indicates a gap in their overall understanding of the law. This means that the respondents' legal behaviour does not fully align with Soekanto's ideal concept of legal awareness. Comprehensive legal obedience and understanding must cover all regulated aspects, including prohibited substances. Thus, the respondents' level of legal awareness still needs to be improved to keep the implementation of the law in their real behaviour consistent and comprehensive.

Relationship with Halal Certification as Legal Implementation

The majority of respondents (75.96%) strongly agreed that the halal status of the product's ingredients is highly dependent on the existence of halal

³⁸ Soerjono Soekanto, *Kesadaran Hukum Dan Kepatuhan Hukum*, 157.

³⁹ Soerjono Soekanto, 159.

certification. This demonstrates a solid understanding of the legal significance of halal certification as a guarantee of the legality and legal certainty of halal products. Based on Soerjono Soekanto's legal awareness theory, respondents have a clear understanding of the legal significance of halal certification in ensuring the halal status of products. This majority support also reflects a positive legal attitude towards the need for halal certification, which in turn affects their legal behaviour in choosing and consuming halal products. Additionally, this analysis suggests that respondents struggle to find halal products in the absence of clear halal certification in South Korea. The absence of national regulations on halal product assurance severely limits access to truly halal products, leading to doubts and concerns among IMMW. In this context, the existence of the Korea Muslim Federation (KMF) as an institution authorised to conduct halal certification in South Korea is essential. However, although KMF has the authority to issue halal certification, the scope and recognition of this certification is still limited and not equivalent to the halal certification system in Indonesia, which is comprehensively regulated through Law No. 33 of 2014 concerning Halal Product Guarantee. This causes many products on the South Korean market that have not been KMF-halal certified, so IMMW still have difficulty in ensuring the halal status of the food they consume. Therefore, respondents urgently need policies that strengthen the role of KMF and encourage producers to undertake halal certification, making access to halal products easier and more secure. Thus, this good legal awareness encourages demand for halal-certified products and supports the effectiveness of halal certification as a legal implementation in guaranteeing halal products.⁴⁰⁴¹

⁴⁰ Faridatul Jannah, "Kesadaran Hukum Pelaku Usaha Terhadap Kewajiban Sertifikasi Halal Pada Makanan Perspektif Masalah (Studi Di Komunitas Umkm Sudimoro Kota Malang)" (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2024).

⁴¹ Ida Ayu Ketut Artami Sri Marvanti I Gusti Ayu Oka Netrawati Febrian Humaidi

Challenges in Legal Awareness

Analysis of the indicator “Challenges in Legal Awareness” shows that although most respondents realise the importance of halal products, their knowledge of the content of prohibited substances in these products yields a result of 62.74% disagreeing or hesitating, indicating that their legal knowledge remains limited. This is also reinforced by the results of the questionnaire stating that the source of information on knowledge related to halal products in the form of training or outreach programs from Indonesian Migrant Worker Recruitment Agencies remains minimal, with a percentage of around 2.88%. The understanding of the importance of halal certification as a guarantee of product halal status remains uneven. The complexity of the production process and various halal standards, including the risk of cross-contamination during processing, adds to the confusion for IMMW in ensuring that the products consumed are truly halal.⁴² This condition indicates that their legal understanding is insufficient to guide consumer behaviour appropriately. The attitude of South Korean society, sometimes showing resistance to Islam and halal products, including the tendencies of Islamophobia and rejection of Islamic symbols, also affects the legal attitudes of IMMW and the Muslim community in accessing halal products. This negative attitude can cause discomfort and limit the space for outreach programs and halal education at large.⁴³

Due to the lack of information dissemination from government institutions, migrant workers often rely on information from informal communities, such as word of mouth and fellow migrants. This limits their legal behaviour in choosing halal products that are truly guaranteed halal, thus

⁴² Alinea, “Bisnis Halal Berhadapan Dengan Maraknya Islamofobia Di Korea Selatan,” <https://www.alinea.id>, Accessed June 12, 2025, <https://www.alinea.id/dunia/bisnis-halal-berhadapan-dengan-maraknya-islamofobia-di-korea-selatan-b2k1h9p8g>.

⁴³ Mohammad Musafak, “Jalan Terjal Korea Selatan Menuju Samudera Biru Industri Halal,” *Geotimes* (Blog), August 9, 2024, <https://geotimes.id/opini/jalan-terjal-korea-selatan-menuju-samudera-biru-industri-halal/>.

potentially reducing compliance with halal principles. Language difficulties and cultural differences are also a challenge in understanding the available halal product information. This exacerbates the gap in knowledge and understanding of the ideal law for IMM as a Muslim minority in South Korea.⁴⁴ The challenges of understanding halal products for migrant workers in South Korea include limited knowledge, a lack of in-depth understanding, legal attitudes influenced by social resistance, and limited legal behaviour due to access to information and language barriers. To overcome this, more systematic and inclusive halal information dissemination and education efforts are needed from the Muslim community, Islamic organisations, and the South Korean government to increase legal awareness and compliance with the consumption of halal products in this Muslim minority country.

Knowledge in choosing or knowing halal ingredients and food in stores, markets, or restaurants

The results of the survey regarding respondents' knowledge of how to choose shops, restaurants, and markets that provide halal products are presented in the following distribution of responses: One respondent (0.96%) strongly disagreed, meaning that they do not know how to choose a place that provides halal products, three respondents (2.88%) did not agree, and 14 respondents (13.46%) were in the category of "simply disagree". In contrast, 28 respondents (26.92%) stated "simply agree", 42 respondents (40.38%) agreed, meaning that they are sure they know how to choose a place that provides halal products, and 16 respondents (15.38%) strongly agreed in this category. Overall, the majority of respondents (82.68%) showed a positive level of agreement in the categories of "simply agree," "agree," and

⁴⁴ Kementerian Ketenagakerjaan Republik Indonesia, "Analisis Pasar Kerja Luar Negeri Dan Analisis Kebutuhan Pelatihan" (Satudata Kemnaker, 2024), https://satudata.kemnaker.go.id/satudata-public/2024/10/Files/Publikasi/1735808639469_Analisis%20pasar%20kerja%20dan%20analisis%20kebutuhan%20pelatihan%20kerja%20luar%20negeri%20tahun%20anggaran%202024.Pdf.

"strongly agree", meaning they know how to choose a place that provides halal products. Only 17.30% of respondents expressed disapproval, indicating that the knowledge of how to choose shops, restaurants, and markets that provide halal products is quite good among respondents. This reflects a high awareness and understanding of the importance of choosing a place that provides halal products according to Sharia principles.

The results of the survey regarding respondents' knowledge of how to choose a halal food menu in a restaurant are presented in the following distribution of responses: No respondents (0%) strongly disagreed, four respondents (3.85%) disagreed, 16 respondents (15.38%) moderately disagreed. On the contrary, 28 respondents (26.92%) simply agreed, indicating that they are fairly knowledgeable about choosing halal menus in restaurants. 40 respondents (38.46%) agreed that they have some knowledge about it, and 16 respondents (15.38%) strongly agreed. Overall, the majority of respondents (80.76%) showed a positive level of agreement in the categories of "simply agree," "agree," and "strongly agree," indicating that they are familiar with selecting halal food menus in restaurants. Only 19.23% of respondents expressed disapproval, indicating that knowledge of how to choose halal food in restaurants is quite good among respondents. This reflects their high understanding of the importance of choosing halal menus according to Sharia principles, as well as their readiness to apply this knowledge when eating out.

The results of the survey regarding product selection based on attention to the basic ingredients listed on the packaging are presented in the following distribution of responses: No respondents (0%) strongly disagreed, none of the respondents (0%) disagreed, and 14 respondents (13.46%) expressed moderate disagreement. On the contrary, 29 respondents (27.88%) chose "simply agree", 43 respondents (41.35%) agreed that they pay attention to the basic ingredients listed on the packaging before picking a product, and 18 respondents (17.31%) strongly agreed. Overall, the majority of respondents (86.54%) showed a level of positive agreement in the categories of "simply agree," "agree," and "strongly agree," indicating that they consider the basic

ingredients listed on the packaging before selecting a product. Only 13.46% of respondents expressed disapproval, indicating that attention to basic ingredients in products is a common practice among respondents. This reflects the high awareness of the importance of clear and transparent information about the ingredients contained in the product, especially for those who prioritise halal principles in choosing consumer goods.

The results of the survey regarding the ability of respondents to choose halal products even without halal labels show the distribution of responses as follows: One respondent (0.96%) strongly disagreed, meaning that they do not know how to choose halal products without halal labels; ten respondents (9.62%) disagreed, and 16 respondents (15.38%) expressed moderate disagreement. On the contrary, 35 respondents (33.65%) simply agreed, meaning that they know how to choose halal products without halal labels; thirty respondents (28.85%) agreed, and twelve respondents (11.54%) strongly agreed. Overall, the majority of respondents (74.04%) showed a level of positive agreement, specifically in the categories of "simply agree," "agree," and "strongly agree," indicating that they are aware of how to choose halal products even without halal labels. Only 25.96% of respondents expressed disapproval, indicating that the understanding of how to choose halal products without labels still needs improvement. This reflects the confidence among respondents in choosing halal products, although some may still feel unsure without a clear label.

The results of the survey regarding respondents' attention to the product-making process to comply with Sharia are presented in the following distribution of responses: One respondent (0.96%) stated "strongly disagree", one respondent (0.96%) stated "disagree", and only ten respondents (9.62%) stated "simply disagree". On the contrary, 21 respondents (20.19%) chose "moderately agree", 50 respondents (48.08%) stated "agree", and 21 respondents (20.19%) chose "strongly agree". These results indicate the majority of respondents (88.27%) showed positive agreement in the

pay attention to the product-making process that complies with Sharia. Only 11.54% of respondents expressed disapproval. These results emphasise the high awareness among respondents about the importance of ensuring that the products they choose are halal in terms of ingredients and that the manufacturing process complies with Sharia principles. This demonstrates a significant focus on the halal nature of products in a broader context, encompassing the production method.

The results of the survey regarding respondents' attention to halal information from halal product applications are presented in the following distribution of responses: No respondents (0.00%) stated "strongly disagree", four respondents (3.85%) chose "disagree", and seven respondents (6.73%) chose "moderately disagree". On the contrary, 23 respondents (22.12%) stated "simply agree", forty-five respondents (43.27%) agreed that they paid attention to halal information from halal product applications, and none of the respondents strongly agreed. These results indicate that the majority of respondents (65.39%) expressed positive agreement on the importance of paying attention to halal information from halal product applications in the categories of "agree" and "simply agree." On the other hand, only 10.58% of respondents expressed disapproval. These results reflect that respondents are quite sensitive to information related to halal products, and they use halal applications as one of the important sources of information. The availability of halal product applications seems to have increased the awareness and ability of respondents to choose products that comply with halal principles.

Based on Soerjono Soekanto's legal awareness theory, four main indicators form legal awareness: knowledge, understanding, attitudes, and behaviour towards legal norms. In the context of this study, the legal knowledge indicator is reflected in the high percentage of respondents who know how to choose halal product providers (82.68%) and halal food menus in restaurants (80.76%), indicating they have adequate information regarding halal norms in consumption. Indicators of legal understanding can be seen

packaging (86.54%) and the sharia-compliant production process (88.27%), indicating a deep understanding and ability to analyse the halal status of a product. The legal attitude of respondents is reflected in their appreciation and acceptance of the importance of halal norms, as seen from the commitment to pay attention to halal aspects in consumption as well as positive approval of the use of halal product applications (65.39%) as an innovation to support legal compliance. Meanwhile, legal behaviour is manifested through the ability of the majority of respondents (74.04%) to choose halal products even without a halal label, indicating the internalisation of legal norms and the application of their knowledge and attitudes in real actions. Overall, these four indicators show that the level of halal legal awareness among migrant workers in South Korea is very good, in accordance with Soekanto's ideal concept of legal awareness, comprising knowledge, understanding, attitudes, and behaviour that support voluntary and consistent legal compliance.⁴⁵

Psychological Factors and Beliefs

The survey results regarding the caution of respondents regarding the products they will consume while working in South Korea are presented in the following distribution of responses: No respondents (0.00%) strongly disagreed, one respondent (0.96%) disagreed, and no respondents (0.00%) simply disagreed. On the contrary, 11 respondents (10.58%) simply agreed, 55 respondents (52.88%) agreed, and 37 respondents (35.58%) strongly agreed. These results indicate that the majority of respondents (88.46%) demonstrate high awareness and caution in choosing products to consume while working in South Korea, as indicated by their responses in the categories of "agree" and "strongly agree." Only one respondent disagreed, indicating that attention to halal and product quality is important to them. These results reflect a good

⁴⁵ Ahmad Khoirudin, "Pengaruh Kesadaran Hukum Masyarakat Menengah Ke Atas Terhadap Kepatuhan Hukum Dalam Menghadapi Fenomena Kelangkaan Gas Lpg 3kg Di Kecamatan Dagangan" (Institut Agama Islam Negeri Ponorogo, 2025).

awareness among respondents to maintain halal principles in daily consumption, especially in an environment that may not fully support the choice of halal products.

The results of the survey regarding the priority of halal products in the consumption of respondents are given in the distribution of responses as follows: No respondents (0.00%) strongly disagreed, one respondent (0.96%) disagreed, and no respondent (0.00%) simply disagreed. Furthermore, 10 respondents (9.62%) stated "simply agree", 44 respondents (42.31%) agreed, and 49 respondents (47.12%) strongly agreed. These results indicate that the majority of respondents (89.43%) consider halal products as their top priority when consuming or using products. This indicates a high level of awareness and a strong commitment to halal principles among respondents. Only one respondent expressed disapproval, indicating that halal products are very important to most respondents in their daily lives. These results highlight the significant role halal plays in consumer decision-making, particularly among individuals with religious beliefs who make halal an integral part of their lifestyle.

The results of the survey regarding respondents' feelings of comfort and safety when consuming halal products are presented in the following distribution of responses: No respondents (0.00%) strongly disagreed, no respondents (0.00%) disagreed, and no respondents (0.00%) simply disagreed. On the contrary, three respondents (2.88%) agreed moderately, 28 respondents (26.92%) agreed that they felt comfortable when consuming halal products, and 73 respondents (70.19%) strongly agreed. The results of this survey indicate that the majority of respondents (97.11%) feel comfortable, safe, and at ease when consuming halal products. This reflects a strong belief in the quality and halal status of the products they choose. The inability to disagree also shows that halal products are highly recognised as a comforting choice for respondents.

A sense of comfort and security when consuming halal products is a crucial indicator of consumer behaviour, as it fosters trust and loyalty to the

product. The majority of respondents feel that consuming halal products not only fulfils the religious aspect but also provides satisfaction and mental peace in their food choices. The results of the survey regarding respondents' beliefs in the concept of halal and haram as Islamic teachings show the distribution of responses as follows: None of the respondents (0.00%) strongly disagreed, no respondents (0.00%) expressed disagreement, and no respondents (0.00%) simply disagreed. On the contrary, four respondents (3.85%) expressed moderate agreement, 19 respondents (18.27%) stated that halal and haram are Islamic teachings that must be obeyed, and 81 respondents (77.88%) stated "strongly agree".

The results of this survey indicate that the majority of respondents (96.15%) believe the concept of halal and haram is an essential part of Islamic teachings that must be adhered to. This belief reflects a strong understanding of religious values and a commitment to consumption practices that comply with Islamic teachings. With no respondents expressing disagreement, it is clear that the view of halal and haram is very dominant among respondents, emphasising the importance of halal status in their daily lives. This high level of trust indicates that Islamic teachings have a significant impact on respondents' behaviour and consumption choices.

The survey results regarding respondents' belief in the consumption of illegal products as a sinful act are presented in the following distribution of responses: None of the respondents (0.00%) strongly disagreed, no respondents (0.00%) expressed disagreement, and no respondents (0.00%) simply disagreed. In contrast, four respondents (3.85%) simply agreed that consuming illegal products is a sinful act, 23 respondents (22.12%) agreed, and 77 respondents (74.04%) strongly agreed. This survey reveals that the majority of respondents (96.16%) believe that consuming illegal products is a morally wrong act. The absence of respondents expressing disagreement or doubt regarding this statement confirms that the belief in the negative impact of consuming illicit products is very strong among respondents. This high conviction reflects a profound understanding of Islamic principles and a

commitment to living life according to the teachings of Islam. The majority of respondents clearly show an awareness of the moral and spiritual implications of their consumption choices, thus indicating that halal consumption is a priority in their daily lives.

Based on the results of the analysis, the majority of respondents showed a high level of legal awareness regarding the consumption of halal products, which can be explained through Soerjono Soekanto's concept of legal awareness, including indicators of knowledge, understanding, attitudes, and legal behaviour. Respondents have good knowledge of the importance of halal law as part of Islamic teachings, as seen from their strong belief that the concept of halal and haram must be obeyed (96.15%) and that consuming haram products is a sin (96.16%). Their understanding is reflected in the attitude of caution in choosing halal products (88.46%) and the priority of halal products (89.43%). This attitude then influences real behaviour, namely a sense of comfort and security when consuming halal products (97.11%), which shows a deep internalisation of legal values. This aligns with the definition of legal awareness, which emphasises that individuals who are aware of the law not only know the rules but also internalise legal values so as to influence real behaviour⁴⁶ in terms of choosing halal products and avoiding haram products. According to Soerjono Soekanto's theory, legal awareness includes not only cognitive knowledge but also affective and normative aspects that motivate individuals to comply with legal norms voluntarily and consistently.⁴⁷ The fact that respondents feel calm and confident when consuming halal products indicates that the internalisation of legal norms has been successful, so that their compliance is not due to coercion but because of personal awareness and

⁴⁶ Dwi Sartika Paramyta, "Peranan Kesadaran Hukum Generasi Z Dalam Berintraksi Di Media Sosial," *Jurnal Rectum: Tinjauan Yuridis Penanganan Tindak Pidana* 5, No. 1 (February 28, 2023): 1279–90, <https://doi.org/10.46930/jurnalrectum.V5i1.2995>.

⁴⁷ Iqbal Esa, Fuad Masud, And Edy Yusuf Agung Gunanto, "Pengaruh Faktor Kesadaran Halal, Harga, Pelayanan Dan Religiusitas Terhadap Keputusan Pembelian Orichick Di Kota

belief. This strong moral and religious aspect of legal awareness serves as the main driver of compliance with halal law. Overall, this data confirms that respondents possess a comprehensive understanding of law, encompassing profound knowledge and understanding, positive attitudes, and compliant behaviour, which aligns with Soerjono Soekanto's theory of legal awareness. This confirms the importance of integrating legal values in individual consciousness to achieve effective and sustainable legal compliance.

Environmental and Social Factors

The results of the survey on the influence of religious identity in choosing halal products are presented in the distribution of responses as follows: No respondents (0.00%) strongly disagreed with this statement, two respondents (1.92%) agreed, and no respondents (0.00%) simply disagreed. On the contrary, three respondents (2.88%) agreed moderately, 31 respondents (29.81%) agreed, and 68 respondents (65.38%) strongly agreed. The results of this survey indicate that the majority of respondents (95.19%) believe their religious identity has a significant influence on their choice of halal products. Only a few respondents reported being unaffected by their religious identity in their consumption decisions. These results show that awareness and commitment to religious principles are very strong among respondents, who choose to consume halal products an important part of their religious identity and values. This reflects the close relationship between religious beliefs and consumption decisions, with many respondents feeling that their religious identity plays a major role in determining their choices regarding halal products. The majority of respondents (95.19%) who believe that religious identity influences the selection of halal products indicate that their inherent religious values strongly influence their legal awareness. In legal consciousness theory, religious identity is a strong internal source that forms legal

consciousness⁴⁸ so that individuals feel they have a moral and legal obligation to choose halal products according to their beliefs.

The results of the survey on the influence of the work environment in choosing halal products are presented in the following distribution of responses: One respondent (0.96%) strongly disagreed, three respondents (2.88%) disagreed, and nine respondents (8.65%) simply disagreed. On the contrary, 17 respondents (16.35%) agreed moderately, 37 respondents (35.58%) agreed, and 37 respondents (35.58%) expressed their strong agreement. According to the results of this survey, approximately 71.16% of respondents (those who agreed and strongly agreed) believe that their work environment influences the selection of halal products. Only 12.49% of respondents (those who disagreed and strongly disagreed) feel the opposite. These results indicate that the majority of respondents are aware that work environment factors, including company policies, colleagues, and work atmosphere, play a significant role in their decision to choose halal products. This suggests that awareness of halal status is influenced not only by personal aspects but also by workplace conditions and culture, which can impact their consumption behaviour.

The results of the survey on the influence of the community environment or social/religious organisations in choosing halal products are presented in the distribution of responses as follows: One respondent (0.96%) strongly disagreed, no respondents (0.00%) expressed disagreement, three respondents (2.88%) stated that they simply disagreed. On the contrary, eight respondents (7.69%) agreed moderately, 38 respondents (36.54%) agreed, and 54 respondents (51.92%) strongly agreed. These survey results indicate that 88.46% of respondents (those who agreed and strongly agreed) feel that their community environment or social/religious organisation is influential in the selection of halal products. In contrast, only 3.84% of respondents (those who disagreed and strongly disagreed) feel the opposite. These results indicate that

⁴⁸ Paramyta, "Peranan Kesadaran Hukum Generasi Z Dalam Berintraksi Di Media Sosial."

the majority of respondents are aware that social environmental factors, including influences from communities and religious organisations, play a significant role in their decision to choose halal products. This suggests that the norms and values prevalent in the community can influence individual consumption behaviour, highlighting the importance of social support in promoting awareness of halal products within the community.

The results of the survey regarding the influence of the environment of friends and associations on choosing halal products are presented in the following distribution of responses: one respondent (0.96%) strongly disagreed with this statement, one respondent (0.96%) disagreed, and four respondents (3.85%) simply disagreed. On the contrary, eight respondents (7.69%) moderately agreed, 44 respondents (42.31%) agreed, and 46 respondents (44.23%) strongly agreed. These survey results indicate that 86.54% of respondents (those who agreed and strongly agreed) believe that the environment of their friends and associations influences the selection of halal products. In contrast, only 6.77% of respondents (those who disagreed and strongly disagreed) feel the opposite. These results show that the majority of respondents realise that the influence of friends and associations is very important in their decision to choose halal products. It reflects how social interactions and relationships within groups can shape individual consumption behaviour and emphasises the importance of support from the social environment in promoting awareness of the importance of choosing halal products.

The results of the survey on the influence of the family environment in choosing halal products are presented in the following distribution of responses: No respondents (0.00%) strongly disagreed with this statement, one respondent (0.96%) disagreed, and no respondents (0.00%) simply disagreed. On the contrary, nine respondents (8.65%) simply agreed, 42 respondents (40.38%) agreed, and 52 respondents (50.00%) strongly agreed. The survey results indicate that 90.38% of respondents (those who agreed and strongly

products. Only 1.92% of respondents (those who disagreed and strongly disagreed) feel the opposite. These results indicate that the majority of respondents are aware of the role of family in shaping their decision to choose halal products. It reflects how values and teachings instilled in the family environment can influence individual consumption behaviour, as well as emphasising the role of the family as one of the key factors in the awareness of the importance of choosing products that align with halal principles.

The influence of the work environment (71.16%), social/religious community (88.46%), friends and associates (86.54%), and family (90.38%) on the selection of halal products shows that legal awareness is also formed through social interactions and group norms. Legal awareness theory states that the social environment acts as an agent of legal socialisation that strengthens individual legal understanding, attitudes and behaviour.⁴⁹ Thus, the social environment becomes an external factor that strengthens the internalisation of halal norms in consumer behaviour. The analysis of the survey results can be understood using legal awareness theory, which emphasises that legal awareness is not only related to an individual's knowledge and understanding of legal norms but is also influenced by social and environmental factors that shape a person's legal attitudes and behaviour. The survey results corroborate the legal awareness theory, asserting that legal awareness is formed from a combination of internal (religious identity) and external (social environment) factors. This legal awareness is the primary foundation for encouraging Muslim consumer compliance with halal products, thereby strengthening the effectiveness of legal protection and regulations related to halal products.

Based on the respondents' answers, all respondents (100%) chose halal products as one of the factors influencing their product consumption. It means that halal product understanding of IMMW in South Korea affects halal product consumption. From these results, it can be seen that all respondents are committed to choosing halal products for their consumption. This

⁴⁹ Yudhayana And Aziz, "Pentingnya Kesadaran Hukum Dalam Dinamika Sosial Di Masyarakat."

indicates a high level of awareness and adherence to halal principles among respondents. With no respondents choosing the "no" option, these results indicate a positive and consistent consumption pattern towards products that align with Islamic values. It can be interpreted that the understanding and application of halal principles are highly prioritised in their consumption decisions. All respondents (100%) chose halal products as a factor in consumption, indicating a high level of legal awareness of the obligation to choose products according to Sharia. This aligns with the theory that legal awareness, encompassing knowledge, understanding, attitudes, and legal behaviour, encourages legal compliance without external coercion.⁵⁰ In addition, based on the survey results, all respondents (100%) of Muslim migrant workers in South Korea stated that they always consider halal aspects in choosing and consuming products. This shows that the need for halal products is a basic right for IMMW as Muslim consumers. From the perspective of consumer protection theory, as stipulated in Law No. 8/1999 concerning Consumer Protection in Indonesia, every consumer has the right to comfort, security, and safety in consuming goods and/or services, including the right to correct and clear information about the products consumed.⁵¹

Supervision and Inspection of Halal Products in the South Korean Market

Based on the results of closed interviews with 104 respondents, the majority (around 75.9%) are unaware of the supervision of halal products in Korea. In other words, information dissemination or guidance related to halal products is not complete because information related to the supervision of halal products in South Korea is not widely known. This material aims to enhance information dissemination related to halal products in South Korea. Besides, the majority of IMMW in South Korea do not know information

⁵⁰ Juniawan Hanif Nugraha, "Upaya Penegakan Hukum Melalui Penguatan Kesadaran Hukum Pkl Dalam Rangka Menciptakan Tertib Penataan Pkl."

⁵¹ Tuti Haryanti, Ahmadi Miru, The Consumer Protection Dynamics Of Halal Products In Indonesia, *Jambura Law Review*, VOLUME 6 NO. 1 JANUARY 2024.

related to the supervision of halal products. Only seven respondents out of 104 respondents knew about the form of supervision of halal products in South Korea. A total of six respondents indicated that the form of supervision is through the registration and labelling of halal products at the Korea Muslim Federation (KMF), as KMF is the only institution authorised to certify halal products in South Korea. In KMF, a special division is responsible for managing halal products, specifically the Halal Committee, which has been carrying out halal certification since 1994. Furthermore, the halal committee carried out several agendas to improve the quality of halal certification in South Korea.

A significant development took place in 2012 when all executives and staff completed the “HDC Halal Training Course” and organised the first halal seminar. In 2013, they expanded their international reach by signing a Mutual Recognition Agreement with two important authorities, JAKIM from Malaysia and MUIS from Singapore. Progress continued in 2015 with the signing of a similar agreement with THIDA from Taipei as well as a memorandum of understanding (MOU) with the Korea Food Research Institute in technology and general affairs. The year 2017 marked a further collaboration with the Korea Halal Export Association and IFANCA for mutual recognition. In 2019, the first training for halal inspector empowerment was conducted with JAKIM and won the “World Best Halal Brand Award.” In the same year, the signing of an MOU with KT and B-square Lab Co., Ltd. took place, and an integrated information management system based on blockchain technology was implemented. In addition, a mutual recognition cooperation was also conducted with CICOT from Thailand, strengthening Korea's position in the global halal network.

Knowledge about sanctions for violating halal product provisions in Korea is also not widely known. The majority of IMMW respondents, around 65.38%, are not aware of the sanctions for violators. This can also serve as input for policymakers to review the material submitted to IMMW, ensuring that those operating food businesses are more cautious. Many IMMW run

restaurants or operate food stalls in South Korea. With complete materials, including those related to sanctions, businesses can continue to operate without worry. Only two respondents are aware of the sanctions for violating halal product provisions in South Korea. One respondent suggested a boycott, and the other respondent proposed imprisonment. Meanwhile, the authority to sanction, according to respondents, is KMF—the institution authorised to carry out halal certification in South Korea. Meanwhile, other respondents answered the manufacturer who produced the goods.

The overall findings of the survey show that the state has not optimally fulfilled the right to information for Muslim minority groups. In fact, in the theory of consumer protection law and the principles of social justice, the state and business actors should provide equal and non-discriminatory access to information, including for minority consumers in the countries of destination. From the perspective of the sociology of law, this shows a “legal gap” between the social needs of IMMW and the legal response of the receiving country. South Korea, as a non-Muslim majority country, has not fully accommodated the legal needs of Muslim minorities in the form of adequate halal regulations or facilities. This aligns with the legal accommodation theory, which posits that the needs of minority groups are often not optimally addressed within the legal system of the majority country. Therefore, the findings of this survey provide an important basis for advocacy, enabling the sending country (Indonesia) and the receiving country (South Korea) to increase cooperation in protecting the religious rights of IMMW, including the right to consume halal products.

Conclusion

The results of this study indicate that the level of understanding of Indonesian Muslim migrant workers (IMMW) in South Korea regarding halal products is in the very good category. This level of understanding significantly affects the consumption behaviour of IMMW, where all respondents (100%) consider the halal status of products before consumption; however, access to

halal information remains very limited and largely depends on the community. If analysed using consumer protection theory, this condition shows that the basic rights of IMMW as Muslim consumers, especially the right to correct information and protection of halal products, have not been fully guaranteed by the recipient country. From the perspective of legal sociology, the lack of state legal intervention in the halal needs of IMMW indicates a gap between social needs and available legal responses. Therefore, joint efforts between the governments of Indonesia and South Korea are necessary to enhance legal protection and access to halal information for IMMW, ensuring that their religious and consumption rights are fulfilled fairly and equally. The results of this study can serve as input for the government and related organisations to develop educational programs and policies that support the needs of migrant workers. Based on the findings of this study, the author recommends the following. First, in international law, the protection of migrant workers and their religious rights is regulated by various conventions, such as the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (ICMW). Although South Korea has not specifically regulated halal products, Indonesia, as a sending country, can fight for the protection of IMMW's religious rights through bilateral cooperation, including encouraging the facilitation of halal products and better access to information. Second, the IMMW community and Islamic Centre in South Korea can be empowered as a centre for halal education and information. Third, the development of halal information applications that are easily accessible in Indonesia is crucial in helping IMMW select products that comply with Sharia. Fourth, increasing legal literacy and consumer rights for migrant workers needs to be done regularly so that they understand their basic rights as Muslim consumers in minority countries. Finally, future research is expected to expand the scope of respondents and examine halal aspects of non-food products.

Based on the findings of this study, future research should focus on several key areas to further explore and address the halal needs of Indonesian

Muslim migrant workers (IMMW) in South Korea. First, research could expand its scope to include a larger and more diverse sample of IMMW, particularly those in different regions of South Korea, to gain a broader understanding of their consumption behaviors and access to halal information. Additionally, future studies could examine halal aspects of non-food products, such as cosmetics, pharmaceuticals, and household items, which are becoming increasingly relevant for Muslim consumers. It would also be valuable to investigate the effectiveness of halal information applications in supporting IMMW in their purchasing decisions, as well as the role of digital platforms in facilitating access to halal certification and educational resources. Lastly, future research could explore the potential for strengthening bilateral cooperation between Indonesia and South Korea, with a focus on the legal frameworks that ensure the protection of the religious and consumer rights of IMMW, contributing to a more inclusive and supportive environment for Muslim migrant workers in South Korea.

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