

Korean Gastro Diplomacy: Strategy To Enhance Country Promotion Toward Moslem Countries

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Abstract— This paper has discussed culinary as a medium of cultural exchange and strategic instrument to enhance other countries awareness, to engage on a cultural and personal level, and to encourage economic development such as trade and investment, as well as country promotion with everyday diners. It is no longer just a problem in the kitchen area, nor a product that is processed and then is eaten. South Korea is an excellent example to describe how the uses of culinary or popularly known as Korean Food, as well as other successful instruments such as Korean Drama or Korean Pop Music started in the early 1990s, have been boosted Korean cultural popularity. They directly and indirectly enhance Korean economic and political influences throughout the world. Interestingly, in contrast to K-Drama or K-Pop, K-Food has found a challenge to convince certain countries, primarily Moslem countries that their food had met Halal standard, which mean the food is prepared in a manner prescribed by Islamic law. This article used political approaches, especially on the perspective of soft diplomacy and commodification of the Halal label. This paper found that Korean Government, represented by the Ministry of Agriculture, Food and Rural Affairs conducted Gastro Diplomacy -with its premise that the easiest way to win hearts and minds is through the stomach- by first, organizing K-Food Fair in three Moslem countries, such as Malaysia, United Arab Emirates, and Indonesia in 2015. Second, it is by making Lunch Box Mini Drama Series and then by uploading them into YouTube to communicate, to promulgate, and to convince other countries that Korean has noticed and fulfilled on requirement Halal standard for Moslems.

Keywords— Korean Food, Gastro Diplomacy, Country Promotions

I. INTRODUCTION

As a middle power country, South Korea (Korea) faces the challenge of showing its existence, shaping the identity and image of the country, and promoting its strategic interests in international relations. Korea attempts to enhance its image by introducing and promoting its potential and competitive identity through cultural uniqueness to the international world through public diplomacy. Korean efforts in spreading the culture and in establishing identity are well-known as Korean Wave or Hallyu, which begins through the film industry and drama series (K-Drama) and is followed by the music industry (K-Pop). The word of Korean Wave was invented for reference to the popularity of Korean pop culture in China by the Chinese press (Han liu in Chinese) a

few over a century ago [1]. The concert of famous and idolized group namely H.O.T in Beijing gave the Chinese press the opportunity to coin the term: "The boom began in the early 1990s with the export of Korean television dramas (mini-series) to China. South Korea has since emerged as a fresh center for transnational pop culture manufacturing, exporting a variety of cultural products to neighboring Asian nations. Lately, Korean pop culture has started to spread from its Asian comfort zone to more worldwide audiences in the Middle East, Africa, Europe, and the Americas" [1].

K-Drama represents not only exciting stories and excellent film quality but also boosts various elements of Korean culture such as fashion style, lifestyle, food uniqueness, traditions and tourist attractions such as beautiful places as the setting of the film. In a short time, K-drama becomes very popular and creates new trends in the world. Moreover, because of the rapid development of technology and communication, Korean Drama and films can be enjoyed through multiple media channels in various countries around the world. K-Drama popularity, which is then followed by K-Pop, makes the foreign publics addicted and obsessed everything related to Korea [2]. At the same moment, the Korean government has attempted to take advantage of the Korean Wave as a policy instrument to enhance its cultural and public diplomacy. Under Lee's presidency, the Korean government has put "complicated diplomacy" and "value diplomacy" as the primary policy goals for improving cultural and public diplomacy along with improving domestic picture and branding. Specifically, the Ministry of Foreign Affairs and Trade and the Nation Branding Presidential Council sought to take benefit of the Korean Wave's popularity in promoting Korean national interest and in enhancing Korean pictures worldwide.

The success of Korean Wave through K-Drama and K-Pop has caused a trickle-down effect for Korean other sectors such as the tourism industry, electronics industry, manufacturer and culinary industry in the world especially in Southeast Asian countries such as Singapore and Indonesia, East Asia, Central Asia, the United States, and Europe [3]. The Korean Wave, which was initially an alternative strategy out of the economic crisis that hit Asia in mid-1997, has become promising sources of state revenues. The Korean export figure increases from USD 40,312.73 million to USD 43,189.0 million, while the benefits of tourism can reach

USD 1,765.40 million [4]. In 2015, South Korea's tourism sector contributed 5.1% of GDP [5]. In 2013, the profit of the music industry put Korea as the second largest country in the world music market. Whereas in the television industry, K-Drama or reality show with influential TV stations such as KBS, MBC, and SBS, contributed 82% for Korea cultural exports, which is equal to USD 167 million [6].

The phenomena of Korean Wave continue to be developed by exposing the Korean culinary as a new cultural commodity, and it is popularized by the term K-Food. However, unlike K-Drama and K-Pop, K-Food has found a challenge to convince certain countries, primarily Moslem countries that their foods has met Halal standard, which means that the food has been prepared in a manner prescribed by Islamic law. This paper discusses how the Korean government's strategy convinces the international Moslem community that Korea has met halal certification standards so that Korean foods are safe to consume.

II. LITERATURE REVIEW

Each country always prioritizes its national interest in dealing with other countries. One of the efforts of the state to achieve its national interest is by conducting diplomacy with other countries. According to Sir Ernest Satow, diplomacy is the application of intelligence and tact to conduct of official relations with vassal states or more briefly still, the conduct of business among states by peaceful means. This definition emphasizes the skills or expertise to conduct relationships with other countries. In this context, diplomacy can be useful if actors with extraordinary abilities and skills conduct it. Bruce Russett and Harvey Starr introduce the other concept of diplomacy. They define diplomacy as a means by which a state directly influences another [7]. The key word of this definition is a means or instrument or a tool, which can be anything as long as it can influence other countries. Paradiplomatic management by secessionist regions follows the same pattern in federal and unitary systems, and is reflected in the changes of their regional laws on paradiplomatic affairs Mukti, et. al (2019). A country can use military power as an instrument of diplomacy, not through war but for example, a military parade to show off its capability toward other states, or dollar diplomacy, gunboat diplomacy, gastro diplomacy, and others. With appropriate tools, a particular country can achieve its diplomacy goals as they desired. The choice of the appropriate tool also depends on its power capacity. For a superpower country like the United States, with abundant resources, it can use any tools. Conversely, for developing countries such as Korea, the Philippines, or Indonesia, there may be limited options available. In such a situation, the state needs to think creatively to utilize the resources, capabilities, and conditions as effective means of diplomacy.

Power is defined as the ability to influence others in obtaining the desired results. Efforts in influencing others can be made at least in three ways, i.e. coercive behavior, persuasion and reward, and attraction. In international relations, one of the catalysts to achieve countries' interests is by attracting other countries to follow and to adhere to its values. After adopting these values, the country is expected

to try to follow all actions or behaviors carried out of the adopted state. It is essential to get the attraction of other countries, not only to force other countries to change through the threat and use of military and economic weapons, but also to use the attraction or soft power.

Joseph S. Nye, Jr. in his book entitled *Soft Power: The Means to Success in World Politics*, divides the concept of power into hard power and soft power and explains the argument why soft power is an essential element in foreign policy. In Nye's definition, soft power is:

“Its ability to attract others by the legitimacy of the State's policies and the values that underlie them” [8].

For Nye, a country should promote attractiveness and persuasion, as quoted by Nye in his journal "Public Diplomacy and Soft Power," which co-opts people rather than coerces them." In other words, soft power is the ability to get others to do what we want without conducting violence or payment, but through the attraction [8].

According to Nye, the source for the creation of a country's soft power can be obtained through:

“The resources that produce soft power for a country include its culture (where it is attractive to others), its values (where they are attractive and not undercut by inconsistent practices) and its policies (where they are seen as inclusive and legitimate in the eyes of others)” (Parmar & Cox (eds.), 2010).

The significance of the use of soft power can be seen in the ability of a country's soft power to shape the preferences of others. In soft power, the other party does what we want because of their desire. The ability to arrange these preferences can be associated with intangible assets, such as beautiful nature, culture, political and institutional values, legal policies, and moral authority. This makes the soft power of a country lies in its cultural resources, values, and policies. The antonym of soft power as a concept or as a strategy is a hard power, which includes various steps or actions taken to force or to threaten other countries (Parmar & Cox (eds.), 2010). Such actions may include threats of a military attack or economic embargo. The threat can also be accompanied by a promise of military protection or reduction of trade barriers.

In his writing, Trunkos concludes that soft power is an ultimate national resource that can be used to influence other countries in order to achieve desired results or interests. Soft power can be realized in the instruments and techniques of state foreign policy [10]. A state may use various instruments as a source of soft power, such as public diplomacy, media broadcasting, exchange programs such as culture or education, military assistance, and cooperation such as joint training and military aid, exposing uniqueness and artistic excellence including food or culinary [10]. Food and cooking are perfect examples of the soft power of a nation. The concept of Nye is about attraction — that is, what attracts and appeals individuals. This universal impact can have nothing better than food. While many people just do not care what they eat, the mere fact that they need to eat to survive makes food a stronger instrument than other cultural markers like music, art, or dance [11]. The popular

aphorism of Brillat-Savarin, ' Tell me what you eat and I'll tell you what you are, ' inextricably connects consumers and eaten — no one can escape classification based on food preferences. This can play a powerful part if diplomats are aware of the predilections of foreign counterparts. It was said that former French President Jacques Chirac established a stronger connection with the Japanese because of their mastery of French cuisine and their ability to serve him the cuisine of his own country [11].

In this context, how the Korean government has utilized its traditional culinary products can be explained. The Korean government chose its traditional food- Kimchi- as a tool to carry out diplomacy, which is then called gastro diplomacy. According to Paul Rochower, gastro diplomacy is an attempt to win the hearts and minds of others through the taste of the stomach (food) [12]. Gastro diplomacy is an intersection between food and state foreign policy by utilizing culinary as a means to conduct public diplomacy and strategy to improve state branding [13]. Meanwhile, Mary Jo A. Pham defines gastro diplomacy as government practices exploring the national culinary heritage as part of its public diplomacy to raise national brands awareness, to encourage economic and to trade investments, and to engage at the cultural level and coerces personal visitors every day [14]. Gastro diplomacy campaign is an ideal way to introduce the gastronomic delights of particular state cuisine delivered by taste, history, culture, and values [13]. Gastro diplomacy is also believed as increasing a positive impact on the continuity of relations between countries, such as it can be a forum for promoting bilateral and multilateral cooperation, peace, and for showing the character of a country, the friendship between countries, and community development. Interactions that occur intentionally or unintentionally can increase the level of empathy and the level of understanding between the interacting state actors.

III. METHODOLOGY

This article uses qualitative approach by elaborating social and political facts to explain cultural phenomena in Korea, especially on the perspective of soft diplomacy and commodification of Halal label. Data gathering was conducted by library research, i.e. books, journal articles, news, and some qualified online sources, and was analyze by using descriptive analysis to explain how Korean Government conducted Gastro diplomacy as a strategy to enhance country's promotions toward moslem countries.

IV. FINDING AND ANALYSIS

A. *Kimchi as Korean Cultural Identity and Gastro Diplomacy*

Kimchi is a traditional food inherited by the South Korean ancestors who passed it down from generation to generation and has unique taste, aroma, and color. Kimchi is not just a fermented vegetable, but it represents Korea's influential culture because the process to make Kimchi is through a traditional ritual called Kimjang. UNESCO has recognized this ritual as one of the non-cultural heritage objects. Furthermore, the raw materials of Kimchi are obtained from the mountains, sea, and even in the sky. Kimchi is believed to absorb the entire spectrum of colors,

shapes, and flavors, as well as a taste symphony developed throughout Korean history. Kimchi has represented Korea as a modern state whose society still maintains the rituals and traditions. Kimchi is also granted as one of the top five healthy foods in the world by an American health magazine [15].

The Korean government uses Kimchi as an instrument to conduct gastro diplomacy, as well as to promote export of Korean processed food products or other beverages, and a Korean restaurant. At the 1986 Asian Games and the 1988 Seoul Summer Olympics, efforts to create kimchi as a national dish started in the mid-1980s with the government introducing it to the globe [16]. Much of this building of identity is a reaction to the colonial disgust revealed by the powerful smell of kimchi, with Koreans adopting it as a type of what Michael Herzfeld calls "cultural intimacy". Chi-Hoon Kim (2016: 43) indicates that in the volatile 1980s, when Koreans faced aggressive state-led industrialization and urbanization policies, Kimchi solidified Koreanism. In 2001, Kimchi nationalism also led Korea to scramble to formally register the kimchi standard at the Codex Alimentarius Commission (CAC) ahead of Japan and Chinese. Although these events have been driven by the state, nationalism (or patriotism) is deeply embedded in Korean society. Food is one way to connect with home and cooking for Koreans residing abroad, and eating it is the most representative yet banal type of cultural nationalism. As food patriots, Korean citizens abroad make the most likely applicants to promote Korean food rather than food-loving white people residing in Korea [16].

Furthermore, the goal of the government i.e gastro diplomacy program is to globalize Korean food, appealing to overseas palates. KFF (Korean Food Foundation) says that the campaign's objectives are to create more job possibilities in the food industry, to foster Korean culinary professionals, to increase Korean food and agricultural exports, and to improve Korea's national brand [17]. These strategies implemented with the 'Korean Cuisine to the World' campaign through Hansik: Kimchi Diplomacy were conducted in April 2009 as quoted in the New York Times "Culinary diplomacy with a side of Kimchi" and as quoted by Paul S. Rockower that:

"... Fifty billion (the US \$ 40 million) of funds will be used to promote Korean cooking classes at internationally acclaimed cooking schools and to provide support for Korean culinary students through grants and scholarships to attend international culinary schools and food fairs."

The initiation of this activity was introduced by Korean first lady Kim Yoon-ok who in her speech emphasized that "Cuisine not only reflects the cultural level of a nation but also represents the brand value" that must be built and it is an essential task for the Korean government [13]. Kimchi is also regarded as harmony and balance between human and nature, which promotes health and well-being according to the trend of healthy food consumption in the world [13].

The objective of this campaign is to expand the culture of Korean cuisine both domestically and internationally as well as to help improve business opportunities, especially for agriculture, forestry, fisheries, restaurants, tourism, and culture [23]. It considers the global food industry as one of the most promising industries with higher revenue than the electronics, cars, and steel industries. The graph below shows that the income from the food industry is amounted to 4.9 trillion dollars in comparison with 3.5 trillion from that of electronics, 1.6 trillion from that of cars and 0.5 trillion from that of steel.

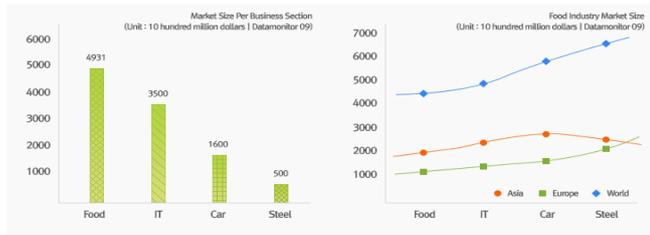


Fig.1 Graph of South Korean Revenue from Multiple Industries

To realize the above objectives, the government conducts several activities as follows:

1. Increasing the number of Korean restaurants around the world by 40,000 and of certification for Korean restaurants quality
2. Increasing the popularity of Korean cuisine as top five favorite foods in the world.
3. Involving Korean and international celebrities to advertise food campaigns.
4. Increasing the expansion of investment of the Korean food industry worldwide.
5. Establishing Korean culinary programs at internationally renowned culinary schools, such as Le Cordon Bleu and Culinary Institute of America, as published in Korea Times, "Global Hansik Off to Strong Start."
6. Establishing a new Kimchi institute to develop various selected vegetables and other Korean fermented food items.
7. Implementing the use of platform of social media and public engagement efforts to build a global word-of-mouth network to promote Korean food further as published in Korea Times "Campaign Starts to Globalize Korea and Food."

In other words, kimchi serves as a recognizable global marker of Korean food through a vague knowledge of kimchi, so the government wants the global community to know that Korea offers more than just kimchi.

Another South Korean government campaign related to the gastro diplomacy program was involving the Ministry of Agriculture in designing and in funding the Bibimbap Backpackers program to travel and visit 23 cities in 15 countries. The program objective was to introduce Bibimbap, which is a favorite Korean bowl of beef, rice, and vegetable dishes for foreigners they met. It also entangled Korean diaspora abroad to take part and to create their innovations for Korean cuisine in Los Angeles (LA). Furthermore, they also created the Kogi taco truck program, featuring Korean-Mexican fusion food such as Taco Bulgogi

and Quesadillas Kimchi, which became the LA phenomenon. When Kogi's first taco truck was opened, the path was tortuous for up to 2 hours, even some hungry visitors chased trucks around town via Twitter and waited for eating roast beef tacos (Barbecued Beef Tacos) which were smeared on Korean spices 'Roja salsa', and closed With cilantro, onion, cabbage lettuce from cabbage and soybean chili sesame (soy-sesame chili). The popularity of Kogi Korean-Mexican fusion food causes the mushrooming of Korean taco trucks. The popularity of these foods extends throughout the United States, even in metropolitan cities such as New York, Washington, DC, and then to several other cities such as Portland, Indianapolis, and Orlando. Meanwhile in Seoul, Korea, evidenced by the Grill 5 restaurant are dedicated to Korean-Mexican fusion food [13]. This shows that the Korean community has increased awareness of Korean cuisine importance and culture and indirectly encourages them to engage in Korean gastro diplomacy.

Korea Gastro diplomacy, as well as making informal brand awareness for Korean cuisine through the Korean taco truck, has led to a surge in popularity over recent years. As reported by KBS World, in 2011 "Popularity of American food growing on the East Coast," for example, in the New York metropolitan area, the number of people showing them enjoying Korean food increased from 9% in 2009 to 31% in 2011. Besides, Korean food has been ranked among the top American food trends in 2011 and 2012, where one food writer notes that Korean cuisine is The New Thai and calls it 'the latest Asian food to sweep the whole country.' [18] Therefore, it can be concluded that gastro diplomacy campaign has been done to help increase Korean brand awareness and appreciation, as an increase in Korean food is accessible and prominent [13].

B. Moslem Halal Certification Challenges and Korean Gastro Diplomacy

The success of gastro diplomacy in some regions of the world makes the Korean government continues to strive for spreading Korean Food trend in areas that predominantly embraced Islam. The global Moslem community is a significant target market by considering 2015 data, which represent 7.3 billion of the world's population, and the Moslem population occupies the second largest proportion with 1.8 billion or equal to 24% of the global population. From 2015 to 2060, the world population is expected to increase by 32% to 9.6 billion. During this period, the Moslem population increased by 70% (BBC News, n.d.).

However, the food market in Moslem-majority countries is not easy to penetrate, considering the food consumed by the Moslem population must meet the Halal criteria. The definition of halal food can be categorized into two, halal in getting it and halal *dzat* or substance goods. In the context of this paper, halal is directly related to *dzatiah* (the substance of goods), and according to Sayyid sabiq it is divided into two categories, namely *jamad* (inanimate) and *hayawan* (animals) [20]. Halal food and beverages have characteristics as follows [20]:

1. Not consisting of or containing parts of animals or objects that are prohibited by Islam or not slaughtered according to Islamic teachings, such

- as pigs, carcasses or types of food mentioned in the Qur'an and Hadith as an illegitimate group.
2. Not containing anything classified as unclean according to Islamic teachings, such as oil, fat or composition categorized as haram.
 3. In the process, store and serve not touch or adjacent to food that does not meet the requirements as unclean according to Islamic teachings.

Moslem-majority countries seek to provide consumer protection by establishing institutions that are responsible for certifying or labeling halal for food products to be distributed and for consumer protection laws. Consumer protection system is based on the disclosure of information and raises awareness of how vital businesses of consumer protection, so it grows the honest and responsible attitude in trying to produce goods and services that can ensure the comfort, security, and safety of consumers. Business operators or manufacturers who are Moslem consumers should consider the product in the matter of halal and haram.

Considering the huge potential market of the Moslem community and the halal certification challenge that must be met, the Korean government is pursuing strategic measures to meet the standards that allow its food to be distributed in these areas. The first thing the government has done is by developing a halal certification organization in Korea that is currently conducted by the Korean Moslem Foundation (KMF). This institution has been recognized by Malaysia's food certification agency, JAKIM. Besides, in some Moslem countries, Korea seeks to gain recognition from such countries from Indonesia through the Indonesian Ulema Council (MUI), Saudi Arabia through the ESMA, and Singapore through MUIS. Currently, there are 148 food companies in Korea producing 488 kinds of halal food. A total of six restaurants in Korea have also been equipped with a halal certificate, consisting of five restaurants in Seoul and one on Nami Island. Korean Tourism Organization (KTO) has listed 114 Moslem-friendly restaurants already in the country. By the end of 2014, 14 companies are getting halal certification from other countries.

AT Korea Agro-Fisheries and Food Trade Corporation is a group that has contributed to the development of South Korea's halal labeling. AT is a foundation established to promote the industry of agricultural products and sustainable growth amid drastic environmental changes. AT in 2012 has a vision to export a large scale and strives to meet the expectations of overseas consumers on Korean agricultural products. AT also plays a role in improving the value and competitiveness of the Korean food industry.

In March 2013, AT CEO Kim Jae-Soo has been in discussions with government officials and private food companies to discuss strategies to improve public-private sector cooperation for the production and sale of halal food. Kim believes that "The global halal food market is a blue ocean for local food companies, and we will closely cooperate with the Ministry of Agriculture, Food and Rural Affairs and hear opinions from Countries." Between Korean private food companies with the government, there is

seriousness from Korean food companies that the government to labels their food as halal and helps them to export.

After the number of companies gets the halal certification, the Korean government organizes food fairs to several Moslem countries such as Indonesia, Malaysia, United Arab Emirates, and Saudi Arabia as a form of introduction and promotion that Korean food products have been labeled Halal and safe for Moslems to consume. Ministry of Agriculture, Food and Rural Affairs (MAFRA) in cooperation with AT created a program called Global K-food Fair held in several countries in Asia, and one of which is Indonesia. Global K-food Fair is a new concept integrated and supervised directly by MAFRA, and AT comes to a country that demand for Korea's high cultural and agricultural products. AT provides business consultation and promotion to local buyers and consumers who are divided into multiple integrations. In B2B integration, AT provides time for meetings in the context of export and in B2C consultations, AT provides K-Food consumers with experience to taste K-Food products, enabling Korean export companies to build business meetings with local communities.

By providing cultural programs, Halal K-food will be more easily promoted to local buyers and consumers. To date, Global K-food Fair has been held in the cities of Xian, Chengdu, Wuhan (China), Kuala Lumpur (Malaysia), Ho Chi Minh (Vietnam), Jakarta (Indonesia), Bangkok (Thailand), Dubai (United Arab Emirates). The K-Food Fair agenda is used as a promotional center for K-food, halal food seminar, export fair, export commodities fair, K-food Kitchen corner, and k-style culture exhibition [21].

Furthermore, in 2015, South Korea made a mini-drama entitled "Lunch Box," which tells about the existence of halal K-food. The making of this drama is to promote K-food halal to the international world. The drama has been posted on official fans page and Youtube channel of K-FOOD FAIR 2015 in Malaysia, Indonesia and UAE. The drama tells the life of an Indonesian student who is studying in South Korea and a Korean man who falls in love with her. The drama is starred directly by an Indonesian native named Amelia Tantonio who plays the role of Yulia and Jisoo as Yong. The drama also shows that in Korea there is also a halal food shop from KMF. In the drama "Lunch Box" is South Korea trying to introduce Halal certification and K-food halal understanding by displaying and informing the audience that there is a store that sells halal food. The drama consisting of 3 episodes, it displays a halal logo owned by South Korea that is a halal logo from KMF. The drama shows that South Korea wants to influence the interest of Indonesian people to not hesitate to consume Korean food that has also been halal labeled. In other words, South Korea exploits the interest of Indonesian society toward K-pop, which in this context is more specific to the drama. The drama "Lunch Box" is used as a medium of the soft power of South Korea towards the interest of Indonesian society to consume Korean food products. The drama also builds a positive image for South Korea. This drama shows the public that South Korea is also paying attention to the interests of Moslems in consuming halal food.

V. CONCLUSION

Korean wave have swept the world through specific paths and opened consumer markets for all things of Korean. By using its culture and establishing new identity which is well-known as Korean Wave or Hallyu, Korea begins its global player in pop culture industry through the film, drama series (K-Drama), music industry (K-Pop) and it is followed by the dance, language, tourism and fashion. The popularity of Korean wave provides a huge opportunity for Korean government to get benefit of these phenomena to promote Korean culture as well as its economic advantages in globalized world.

The phenomena of Korean Wave continue to be developed by exposing the Korean culinary as a new cultural commodity, and it is popularized by the term K-Food. However, unlike other Korean culture industry as mention above, Korean culinary finds challenges to convince certain countries, primarily Moslem countries that their foods had met Halal standard, which means the food has been prepared in a manner prescribed by Islamic law. Moslem countries are very prospective as target markets for culinary industry, since these countries consist of almost one third of global populations. Considering this potential, the Korean government has pursued strategic measures to meet the standards that allow its food to be distributed in these areas by developing a halal certification organization in Korea that is currently conducted by the Korean Moslem Foundation (KMF). Furthermore, the Korean Government also has conducted Gastro Diplomacy -with its premise that the easiest way to win hearts and minds is through the stomach-by organizing K-Food Fair in three Moslem countries, such as Malaysia, United Arab Emirates, and Indonesia in 2015, and by making Lunch Box Mini Drama Series to communicate, to promulgate, and to convince other countries that Korean has noticed and fulfilled on requirement of Halal standard for Moslems. From this explanation, further research is needed to evaluate the impact of these two strategies whether or not it is succeeded or not in increasing Moslem public trust toward Korean Food, as well as its impact in increasing Korean economic advantages.

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