

# The Influence of Awareness about Halal and Toyyib Food on Interest Consuming Korean Food Among Adolescent and Adult

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**Keywords:** Halal Awareness, Toyyib Food, Interest Cnsuming, Korean Food, Adolescent, Adult.

**Abstract:** The selection of halal and thoyyib foods is an obligation and a part of Muslim identity. The influence of foreign culture like the Korean Wave has impacted people's interest in Korean foods. Unfortunately, not all Korean foods are made with halal and thoyyib ingredients suitable for consumption by Muslims. The aim of this research is to understand how awareness of consuming halal and thoyyib foods affects the desire to purchase Korean cuisine among teenagers and adults. This quantitative study was conducted in East Java, focusing on 189 participants aged 12-30, both male and female, who are Muslims. Data was collected through Google Form questionnaires and analyzed using multiple linear regression. The results showed a positive significant influence of halal and thoyyib awareness on the interest in consuming Korean cuisine, with a regression coefficient significance value of  $0.000 < 0.05$ . In conclusion, it was found that halal and thoyyib foods have a significant impact both individually and collectively on the interest in consuming Korean foods.

## 1 INTRODUCTION

The demand for halal market is increasing and becoming a highly sensitive trend among Muslims worldwide (Alifianita, 2023.). Southeast Asia is seen as having a large halal market opportunity due to its Muslim population reaching 230 million. Developing countries like Indonesia, Malaysia, and Thailand are the top consumers of halal products in the world (Setyaningsih, 2022). As the country with the largest Muslim population globally, Indonesia contributes 12.6% of the world's Muslim population (Divianjella, Muslichah and Ariff, 2020). With 87.2% of Indonesia's total population being Muslim, the halal certification of a product is crucial for Indonesia (Kusuma, 2021).

For Muslims, consuming halal and toyyib food is an obligation and a defining characteristic. This is stated in Surah Al-Baqarah verses 168 and 172. In Surah Al-Baqarah verse 168. : *“O humanity! Eat from what is lawful and good on the earth and do not follow Satan’s footsteps. He is truly your sworn enemy.”*. As for Surah Al Baqarah verse 172. : *“O believers! Eat from the good things We have provided for you. And give thanks to Allah if you `truly` worship Him*

*alone`.”*. Based on both verses, Muslims are commanded to consume food that is halal and good, as well as sourced from lawful provisions, demonstrating the obedience of Muslims to Allah SWT. (Kusuma, 2021).

According to the Indonesian Ulama Council (MUI), halal food is food that complies with Islamic law, does not contain pork; does not contain forbidden ingredients such as blood, human body organs, disgusting substances, animals must be slaughtered according to Islamic law, storage, sales, food transportation tools should not be used for pork or other impurities. (Kusuma, 2021). Thayyib essentially means "free from deficiencies in its field" and "free from all impurities". In addition to being commanded that the food should be halal and thayyib, it is also required that the food is beneficial for health. According to Kalamuddin Nurdin's perspective in the Syawarifiyyah dictionary, thayyib is understood as virtue, goodness, excellence, blessing, and pleasure. Al Raghīb al-Ashfahani explains that the term thayyib is specifically used to describe something that gives delight to the senses and soul, such as food, clothing,

shelter, and so on. In the Qur'an, the word *thayyib* and its various derivatives are mentioned 46 times, dispersed throughout several chapters and verses. (Samsuddin, 2020.)

Buya Hamka expresses that "*And eat from what Allah SWT has provided for you, that which is lawful and good*". This is in accordance with QS. Al-Maidah verse 88 : "*Eat of the good, lawful things provided to you by Allah. And be mindful of Allah in Whom you believe*"

Word *thayyibat* is a plural form of the word "ath-thayyib". Linguistically, it can mean good, delicious, calming, excellent, and healthy. In the context of food, it refers to food that is not dirty in terms of its content, or spoiled (expired), or mixed with impurities. It can also be said that what is "*thayyib*" about food is that it is appetizing, does not harm one's physical and mental health. (Maftuhah, 2014)

The development of current technology and information has led to the emergence of foreign cultures in Indonesian society. One of them is the foreign culture from South Korea known as Hallyu or Korean Wave. (Lupitasari, Nurlaela and Miranti, 2020; Cindrakasih, 2021). In Indonesia, the popularity of the Korean Wave is very high, especially since access to entertainment from South Korea has become easier. The influence of Korean dramas and Korean music (K-Pop) has spread widely, attracting people to learn more about South Korea, including its distinctive cuisine. Korean food is often featured in Korean dramas, variety shows, reality shows, and more. The presence of Korean food on television sparks people's interest to try and discover the names of these dishes. Korean food is rapidly growing in Indonesia due to the high interest of Indonesian people in Korean cuisine. This has led to the emergence of Korean food sellers ranging from street vendors to restaurants. The food is presented with various unique flavors and tastes distinctive to Korea, but adjusted to suit Indonesian tastes. (Assa'adah, no date). (Tamara and Suyanto, 2019; Sari, Hulaify and Komarudin, 2023).

The demand for Korean food in Islamic markets continues to rise, including in Indonesia. However, not all Korean food in Indonesia has been certified Halal by MUI. Some Korean foods use pork oil, pork

meat, and alcohol in their cooking process. Additionally, the processing of ingredients that do not comply with Islamic law renders the food unsuitable for consumption by Muslims. (Maria Oktavianingias and Istyakara Muslichah, 2022). Consumers who are Muslim should pay close attention to the concept of halal and *toyyib* in various aspects of life, including food. (*Gelombang Korea dan Dampaknya pada Industri Makanan Korea Halal di Indonesia*, no date). However, the reality is that many people pay little attention to the spiritual dimension in the process of consuming food. Many people, especially the younger generation, consume food to follow trends without considering the principles of halal and *toyyib* in food. The excessive fondness for Korean culture is increasing the interest of the younger generation in buying Korean food while disregarding awareness of halal food. (Sari, Hulaify and Komarudin, 2023; Putra and Aliyanti, 2024).

## 2 METHODS

This research uses a quantitative research method with a survey technique using online questionnaires distributed through Google Form. The sampling technique used is accidental sampling obtained online through social media platforms, with the sample size determined based on specific considerations, including respondents aged 12-30 years old, interested in or have purchased or consumed Korean food at least once, and willing to participate in the study. The sample size for this research is 189 respondents.

Table 1: Scoring Questionnaire Evaluation

Score	Category
4	Strongly agree (SS)
3	Agree (S)
2	Disagree (TS)
1	Strongly disagree (STS)

Validity testing is conducted to determine the validity of each item in the questionnaire for each variable under study. There are 26 items for the halal food variable, 12 items for the wholesome food variable, and 20 items for the Korean food consumption interest variable.

Table 2: Validity testing results from questionnaire item

Variabel	Indikator	p value	$\alpha$	Status
Halal Food (X1)	X1.1	0,000	0,05	Valid
	X1.2	0,000	0,05	Valid
	X1.3	0,000	0,05	Valid

Variabel	Indikator	p value	$\alpha$	Status	
	X1.4	0,000	0,05	Valid	
	X1.5	0,000	0,05	Valid	
	X1.6	0,000	0,05	Valid	
	X1.7	0,000	0,05	Valid	
	X1.8	0,000	0,05	Valid	
	X1.9	0,000	0,05	Valid	
	X1.10	0,001	0,05	Valid	
	X1.11	0,000	0,05	Valid	
	X1.12	0,000	0,05	Valid	
	Toyyib Food (X2)	X2.1	0,000	0,05	Valid
		X2.2	0,000	0,05	Valid
		X2.3	0,000	0,05	Valid
X2.4		0,000	0,05	Valid	
X2.5		0,000	0,05	Valid	
X2.6		0,000	0,05	Valid	
X2.7		0,000	0,05	Valid	
X2.8		0,000	0,05	Valid	
X2.9		0,000	0,05	Valid	
X2.10		0,000	0,05	Valid	
X2.11		0,000	0,05	Valid	
X2.12		0,000	0,05	Valid	
Interest in Consuming Korean Food (Y)	Y.1	0,000	0,05	Valid	
	Y.2	0,000	0,05	Valid	
	Y.3	0,000	0,05	Valid	
	Y.4	0,000	0,05	Valid	
	Y.5	0,000	0,05	Valid	
	Y.6	0,000	0,05	Valid	
	Y.7	0,000	0,05	Valid	
	Y.8	0,000	0,05	Valid	
	Y.9	0,000	0,05	Valid	
	Y.10	0,000	0,05	Valid	
	Y.11	0,000	0,05	Valid	
	Y.12	0,000	0,05	Valid	
	Y.13	0,003	0,05	Valid	
	Y.14	0,000	0,05	Valid	
	Y.15	0,000	0,05	Valid	
	Y.16	0,000	0,05	Valid	
	Y.17	0,000	0,05	Valid	
	Y.18	0,005	0,05	Valid	
	Y.19	0,000	0,05	Valid	
	Y.20	0,000	0,05	Valid	

From the table above, the results of validity testing can be seen, with a questionnaire consisting of 44 items of questions filled out by 189 respondents. The significance value alpha is 0.05, with the conclusion that if the p value <  $\alpha$  (0.05) the questionnaire is valid, while if the p value >  $\alpha$  (0.05) it is not valid. The validity test results in the table show that all questionnaire items are valid.

Table 3: Reliability testing results of variables

Variabel	Cronbach's Alpha	N (items)	Status
Halal Food	0,889	12	Reliabel
Toyyib Food	0,887	12	Reliabel

Variabel	Cronbach's Alpha	N (items)	Status
Interest in consuming Korean Food	0,888	20	Reliabel

Reliability testing in research is carried out to measure the consistency of item questions in a questionnaire for the variables X1 and X2 towards Y. The basis for decision-making for reliability testing is if the value of  $\alpha > 0.60$ , then the data can be considered reliable. If the value of  $\alpha < 0.60$ , then the data is deemed unreliable.

Table 4: Reliability Statistics

Cronbach's Alpha	N of Items
.892	44

The number of questions in the questionnaire is 44. The questionnaire is considered reliable if the Cronbach Alpha value is > 0.6. Based on the above table, the reliability test result in this study is 0.892 > 0.6, indicating that the questions are reliable. The data analysis technique used in this study includes descriptive analysis and multiple linear regression analysis to analyze the characteristics of respondents such as gender, age, school background, and whether they have consumed Korean food. Multiple linear regression analysis is used to determine the influence between independent variables (respondents' awareness of halal and wholesome food) and the dependent variable (interest in consuming Korean food).

The technique used to answer the problem formulation for respondent characteristics is multiple correlation analysis with partial tests and simultaneous tests. Partial correlation analysis is used to prove the hypothesis between variables X1 and Y and X2 and Y. While simultaneous correlation analysis is used to prove the hypothesis between variables X1 and X2 with Y (Lupitasari, Nurlaela and Miranti, 2020b).

### 3 RESULTS

Sample testing using a questionnaire obtained 189 respondents with the criteria that respondents are 12-30 years old, interested or have bought or consumed at least once Korean food and are willing to be research samples.

Table 5: Respondent Identity

Respondent Identity	Number of Respondent	Persentase
Gender	Male	16,9
	Female	83,1
Age group	12-15 years old	0,01
	16-19 years old	38,6
	20-23 years old	49,2
	24-27 years old	0,10
	28-31 years old	0,01
School of origin	Madrasah Aliyah	29,6
	Pondok Pesantren	9,0
	SMA	46,0
	SMK	15,3
Ever/never consumed	ever	82
	never	18

Based on the table above, the distribution of respondents according to gender is dominated by women by 83.1%, which illustrates that Korean food is also very popular with women because Korean snacks are also shown in Korean dramas which are very attractive to women in Indonesia. In the age group, a very high age was found in the age range of 20-23 years at 49.2% and likewise in the age group 16-19 years at 38.6%. It can be seen that teenagers and adults have a high interest in consuming Korean snacks. The distribution of respondents based on school origin was more from SMA and MA, namely

46.0% and 29.6% and the respondents' statements in the decision to consume Korean food were dominated by statements of having consumed 155 respondents or 82%.

Normality test is a test that is done in knowing whether or not a dependent and independent variable is normal. The regression model is said to be good is a normal or near normal data distribution. To determine normality, you can see the results of the Kolmogorov Smirnov Test as follows:

Table 6: One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		189
Normal Parameters <sup>a</sup>	Mean	.0000000
	Std. Deviation	7.13516219

		Unstandardized Residual
Most Extreme Differences	Absolute	.061
	Positive	.030
	Negative	-.061
Kolmogorov-Smirnov Z		.839
Asymp. Sig. (2-tailed)		.481

a. Test distribution is Normal.

Based on the test results in the table above, the p-value (Asymp.Sig. 2 tailed) is 0.481 > 0.05 so it can be concluded that the regression model has fulfilled

the Data Normality assumption (the data is normally distributed).

Table 7: Linieritas Test

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Unstandardized Residual *Unstandardized Predicted Value	Between Groups	(Combined)	4692.250	105	44.688	.760	.908
		Linearity	.000	1	.000	.000	1.000
		Deviation from Linearity	4692.250	104	45.118	.768	.900
Within Groups			4878.931	83	58.782		
Total			9571.181	188			

Based on the test results of the table above, the linearity p-value (sig) is 1.000 > 0.05 so it can be concluded that there is a linear relationship between the independent variable and the dependent variable.

Table 8: Multikolinieritas Test

Model		Collinearity Statistics	
		Tolerance	VIF
1	Makanan Halal	.705	1.418
	Makanan Toyiyib	.705	1.418

Based on the test results in the table above, the VIF value for all independent variables is less than 10, which means that the independent variables are free from multicollinearity

Table 9: Autokorelasi Test

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.406 <sup>a</sup>	.165	.156	7.173	2.032

- a. Predictors: (Constant), Makanan\_Toyiyib, Makanan\_Halal
- b. Dependent Variable: Minat\_Beli

Based on the Durbin Watson table, the dL value is 1.7406, the dU value is 1.7833 and the dW value is 2.032 where the 4-dl value is 4-1.7406 equal to 2.2594 or equal to 1.7833 < 2, 032 < 2.2594. In

conclusion, according to the criteria  $dU < dW < (4 - dL)$  is fulfilled, namely free of autocorrelation symptoms between independent variables.

Table 10. Heterokedastisitas Test

Model		Unstandardized Coefficients		Standardized Coefficients		T	Sig.
		B	Std. Error	Beta			
1	(Constant)	1.374	2.524			.544	.587
	Makanan Halal	.044	.094	.041		.471	.638
	Makanan Toyiyib	.096	.070	.119		1.372	.172

- a. Dependent Variable: ABS\_RES1

Based on the table above, it can be seen that the p-value (Sig.) obtained for halal food is 0.638 > 0.05 and toyiyib food is 0.172 > 0.05, which means that all independent variables

are free from symptoms of Heteroscedasticity and can proceed to the REGRESSION TEST because it has met all the specified assumption tests.

Table 10. Multiple Linier Regression Test

**Model Summary<sup>b</sup>**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.406 <sup>a</sup>	.165	.156	7.173	.165	18.390	2	186	.000	2.032

a. Predictors: (Constant), Makanan\_Toyyib, Makanan\_Halal

b. Dependent Variable: Minat\_Beli

- a. The correlation coefficient value of 0.406 indicates a moderate relationship or correlation between Halal and Toyiyb Food and Interest in Consumption of Korean Specialties. With a positive regression coefficient value or in line, which means that there is a positive relationship between the dependent and independent variables.
- b. The R Square value (coefficient of determination) of 0.165 means that simultaneously the halal food and toyiyb food variables affect the

interest in Korean specialty food consumption by 16.5%. While the remaining 83.5% of consumption is influenced by other unobserved variables.

c. The Adjusted R Square score shows the magnitude of the role of the independent variable in influencing the independent variable, which is 15.6%.

d. The standard error value of 7.173 indicates that the error with regression in predicting.

Table 11: Coefficients<sup>a</sup>

Model		Unstandardized Coefficients		Standardized Coefficients		T	Sig.
		B	Std. Error	Beta			
1	(Constant)	11.882	4.162			2.855	.005
	Makanan Halal	.300	.155	.154		1.933	.005
	Makanan Toyiyb	.436	.115	.301		3.778	.000

a. Dependent Variable: Minat\_Beli

Based on the table above, the regression equation can be formulated as:

$$Y = 11,882 + 0,300X1 + 0,436X2$$

With this regression equation, we can estimate how much interest in consuming Korean specialties based on awareness of halal and toyiyb food, namely:

- a. Constant 11.882, meaning that with or without the influence of the halal food or toyiyb food variable, the interest in consuming Korean food has occurred at 11.882.
- b. Coefficient 0.300X1, meaning that with an increase of 1 unit of halal food value, the interest in Korean food consumption will also increase by 0.300 assuming other factors remain.
- c. Coefficient 0.436X2, meaning that with an increase of 1 unit of toyiyb food value, the interest in

Korean food consumption will also increase by 0.436, assuming other factors remain constant.

d. And of the two independent variables, the most significant influence is on the toyiyb food variable.

Decision making for hypotheses (partially)

a. Based on the table above, it is obtained that the p-value (sig.) for halal food is 0.005 < 0.05, which means that H0 is rejected, indicating that there is an influence between halal food on the interest in consuming Korean specialties.

b. Based on the table above, it is obtained that the p-value (sig.) for halal food is 0.000 < 0.05, which means that H0 is rejected, indicating that there is an influence between halal food on interest in consumption of Korean specialties.

Table 12: Anova<sup>b</sup>

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1892.575	2	946.288	18.390	.000 <sup>a</sup>
	Residual	9571.181	186	51.458		
	<b>Total</b>	<b>11463.757</b>	<b>188</b>			

- 
- a. Predictors: (Constant), Makanan\_Toyyib, Makanan\_Halal
  - b. Dependent Variable: Minat\_Beli

Based on the results in the ANOVA table, the p-value (sig.) is  $0.000 < 0.05$  so that  $H_0$  is rejected, which means that simultaneously the independent variables (Halal Food and Toyyib Food) affect the dependent variable (Interest in Consumption of Korean Specialties).

## 4 DISCUSSIONS

Based on the results of tests that have been carried out on the variables of awareness of halal food and toyyib food on interest in Korean food consumption among adolescents and adults, it is found that there is a significant influence both partially and simultaneously. The results of this study are in accordance with the research of Savitri, et al, namely that there is a partially significant effect of halal awareness on buying interest in Korean food. When teenagers begin to realize that consuming halal and toyyib food is important for themselves, especially for their health, it will have a positive impact on their interest in buying and consuming halal Korean food products. The greater the level of understanding of a teenager of the concept of halal, it will determine the attitude and the more positive the behavior of a teenager on issues related to halal and toyyib according to Islamic rules. (Hendradewi, Mustika and Darsiah, 2021)

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Awareness of the halalness of various products such as food and beverages and cosmetics is important, especially for Muslim teenagers. The knowledge of

Muslim teenagers in Indonesia about the halalness of Korean cosmetics and food products can be seen from their tendency to choose products that have been labeled and certified halal by MUI. The high percentage of interest in food from Korea and Japan indicates that halal labeling on these products is very important. In addition, halal labeling on imported products is very important, especially for Muslim countries such as Indonesia due to the high demand for these products. (Ramadhani *et al.*, 2023).

This research is in line with research conducted by Nofianti & Rofiqoh (2019) dan Setyaningsih & Marwansyah (2019) that halal awareness has a significant effect on buying interest. This is in accordance with research Elen Surya Lupitasari,dkk (2020) is that Korean Wave and Korean food have a significant effect on interest in eating Korean dishes with a value of 96.959. (Lupitasari, Nurlaela and Miranti, 2020).

Different results were found in Putra and Aliyanti's research (2024), where halal awareness has no effect on buying interest in Korean food, because the younger generation is more likely to follow trends in buying food and pay less attention to the halalness of a product or food. In addition to awareness of halal food, buying interest in Korean food is also influenced by other factors such as the influence of korean wave, halal food literacy and religiosity. (Putra and Aliyanti, 2024).

According to previous research, there are several factors for individuals to choose halal food, including religious teachings and food safety. As many as 46% of research respondents choose halal food and stay away from haram food because it is in accordance with Islamic teachings. In addition, as many as 54% of respondents believe that halal food is clear about the safety of the food ingredients and is completely safe for consumption.(Dewi, 2020).

Islam is a religion that covers all aspects of life. Islam emphasizes the importance of maintaining one's health and well-being as a way of life. To attain optimal health, one must consider various factors, including food consumption, which directly impacts emotional, physical and spiritual well-being. In addition, Muslims are advised to pay special attention to their diet in order to maintain a pure heart and a healthy intellect as well as nurture a clean soul and a healthy body, a healthy body. Muslims are allowed to eat halal food, which is defined as food that is

allowed. In addition, Muslims are encouraged to eat good (toyyib) food, which includes the aspect of safety. As the most excellent example among all humans, our Prophet set many guidelines for Muslims to follow in order to achieve and maintain a healthy lifestyle, whether physically, emotionally or mentally. Many foods have been assessed in the Qur'an and Sunnah and have been confirmed to have some benefits (Elgharbawy and Azmi, 2022).

## 5 CONCLUSIONS

The findings of this study conclude that the halal and toyyib food variables have a significant effect both partially and simultaneously on interest in Korean food consumption.

Suggestions for the community, especially adolescent and adults, are to increase awareness of halal and toyyib food when consuming food and drinks by increasing literacy about halal food, paying more attention to the composition of food and food processing that will be consumed. In addition, for the Government, it is expected to pay more attention to food and beverages circulating in the community so that they comply with Islamic law and regulations. Food businesses are expected to be able to apply the principles of halal and toyyib in processing and serving food.

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