



## Halal Certification of Korean Food in Malaysia: The Challenges and Steps Ahead

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**ABSTRACT** - Korean Wave or also known as 'Hallyu' in the Chinese Language, symbolises the global acceptance of the Korean cultural industries. It started in the 1990s and became a recent phenomenon all over the world. The Korean Wave also impacts the Malaysian youths. It can be seen in the Malaysians' youth followings of trends where it gradually influenced the lifestyle choices of foods, cosmetics, entertainment, and technology from the influence of Korean products. A growing demand for Korean food leads to increasing number of Korean food establishments in Malaysia. Nevertheless, only a few of the establishments have halal JAKIM certificates. Getting a halal certification from JAKIM (Malaysia's Halal authority) is necessary for business, but certain food industry players are left wondering if the effort is worth it. Therefore, this study aims to explore challenges to get the Malaysian Halal Certification for Korean food restaurants in Malaysia. After identifying the obstacles involved, this research also examines the challenges in obtaining Halal Certificates among Korean Food Entrepreneurs in Malaysia. The approach of this study involves data collection methods through literature review followed by field study through numerous interview sessions with selected Korean restaurants in Kuala Lumpur and members of Malaysian Korean Fans Club. It is found that there is now more than 60 per cent of Korean food operators that are successful in getting halal certification compared to the past. The data from this study can help the industry understand that getting halal certification is not complex, with clear cut procedures, despite many challenges the industry needs to go through.

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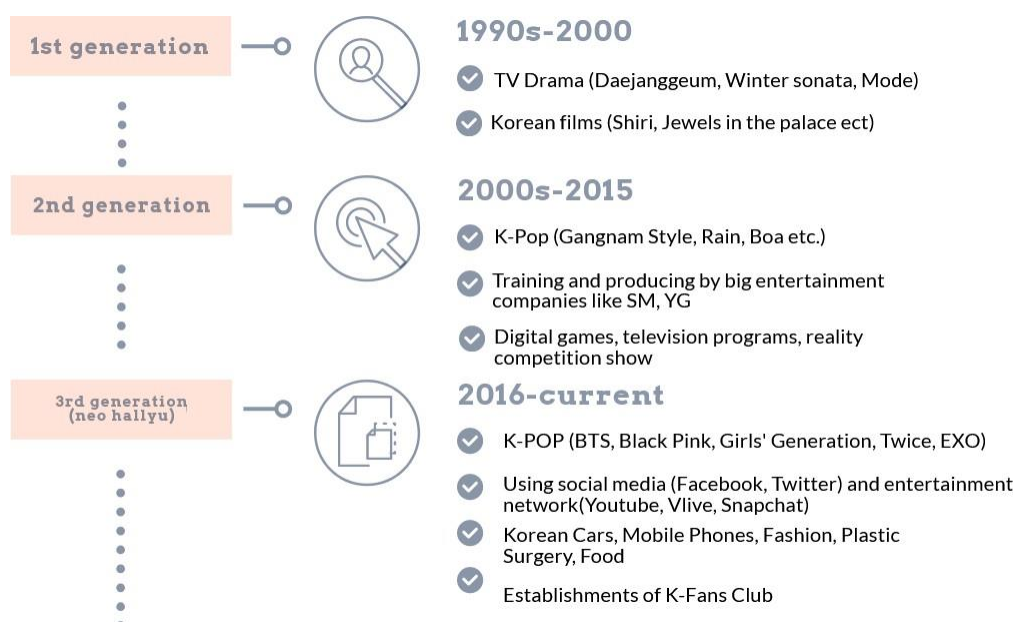
### KEYWORDS

Challenges, halal certification, Korean food

## INTRODUCTION

Korean Wave or 'Hallyu' have created a massive impact on the world. Hallyu is from a direct translation from a Chinese dictionary which means 'Korean Wave' (Bae et al., 2017). This term refers to a phenomenal growth of Korean style and popular cultures, for example, music, movies, drama, online games and Korean cuisine (Lee, 2011). South Korea has an enthusiastic goal to become the world's leading exporter of popular culture. It is a way for Korea to develop its 'soft power' (Nazon, 2017). The Harvard political scientist Joseph Nye in his study published in 1990 has introduced the term 'soft power' which means the intangible power a country that wields through its image. Soft power is an inverse approach of hard force used for military power or economic power. A similar strategy is used by the USA to leverage on desirable images of consumerism for promoting their products to entice the world to buy its Levi's jeans, Apple

iPhones, Marlboro cigarettes, Coca-Cola soft drinks and Hollywood movies (Joseph, 2009). By possessing or accepting Hallyu products, one may feel a certain degree of satisfaction or a sense of being trendy, through the popularity of acceptance among mainstream youths.



Source: (Elaskary, 2018; Jin, 2018; Lee, 2019)

**Figure 1:** Impacts of Hallyu to The World

Figure 1 shows the hybrid impacts of Hallyu, which started with dramas, music, cosmetics, food and recently, the Neo-Hallyu age. Neo-Hallyu has added fresh dimensions and may include Korean cars, mobile phones, fashion, food and plastic surgery. In the late '90s Hallyu acceptance grew from a small part of East Asia, Europe, Southern East; surprisingly it spread slowly to the Middle East and later to the United States of America (Jang & Paik, 2012). It is an interesting phenomenon that the American people, whose culture are obsessed with the ballad, country, jazz, classical and rock music genre, are now accepting the Korean Songs or known as K-Pop. K-pop is an abbreviation of Korean pop or Korean popular music. It is a musical genre consisting of electronic, hip hop, pop, rock, and R&B music originating in South Korea (Cheol-min, 2015). In addition to music, K-pop has grown into a popular subculture among teenagers and young adults throughout Asia, resulting in widespread interest in the fashion and style of Korean idol groups and singers (Chan, 2014).

In Malaysia, the Korean Wave started from the Korean Dramas. For the people living in the '90s, the Korean dramas such as *'Autumn in My Heart, Winter Sonata, My Sassy Girl, Stairway to Heaven'* or the blockbuster horror film *'Swiri'* became the most talked topics in town (Arifin et al., 2016). Then, around 1997 onwards, Malaysians began to follow the development of the Korean entertainments industry, and it is possible to conclude that Malaysia's acceptance of the Korean culture has given a positive image to Malaysia (Cho, 2010). Cho also mentioned that Korean Wave has successfully taken root through TV dramas and films. The Korean Wave carries global universalism, transcending a parochial nationalism that publicises only the unique Korean ways of thinking and living. Consequently, this helps Korean market products to be accepted worldwide.

Pervasive impacts of Hallyu in Muslim countries, including Malaysia, can be described in stages. It started with drama, movie and K-Pop entertainment. The 2<sup>nd</sup> stage were products of musicals (performed by Korean Stars), animation, cartoon characters and games. After that, the 3<sup>rd</sup> stage is the culture, arts, education (studying Korean languages) and the preference of

foreigners to study in Korea (Cho, 2010). At the same time, the multi-cultural impact of Korean Wave, have contributed towards the needs for other industry consisting of tourism, cosmetics, clothes and personal care as Korean export products to other nations. In the Industrial Revolution 4.0, electronics, automobiles, information technology, smartphones, and services have been accepted too. Here we can see how the soft power of Hallyu has affected sociology, multi-cultural and economic performance in a multidimension manner and impacted the Muslim countries acceptance of Korean goods and services.

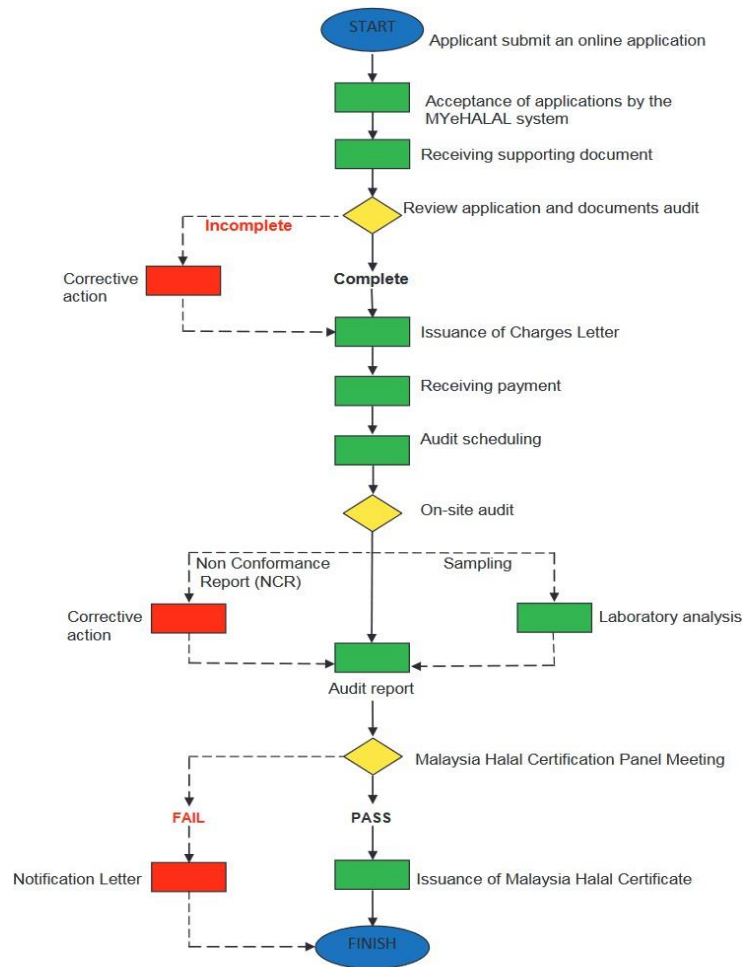
## **LITERATURE REVIEW**

### **Malaysian Halal Certificates**

There has been an increased awareness towards the halal status of oriental food which consist of Chinese, Japanese and Korean food. Therefore, more attention needs to be paid on halal integrity of Korean Foods. In the eyes of the world, the Malaysian Halal Certificate and logo are the most reputable and prominent trusted branding for Muslims consumers' goods involving food, non-foods, and services. Most researchers have greater familiarity with the Malaysian Halal Certification scheme, believing that with the implementation of a stringent halal regulatory framework, this will ensure the quality of halal food in Malaysia's food products and they are safe for consumption by both Muslims and non-Muslim alike (Chew et al., 2018). They agreed that Malaysian Standard in Halal Food is secured and able to preserve the halal trust, through continuous development and amendments made annually to keep it relevant with the rapid change in the food industry, regionally and internationally. The demand for halal industry in Malaysia is increasing rapidly because of these three reasons, which are i. Halal food based on specific rules and regulations for Muslims, ii. A good reputation of halal standard and iii. Sustainable food production (Ali & Suleiman, 2016). Malaysian Halal Certification is considered to be more meaningful and has become a global benchmark when other countries also began to adapt and adopt Malaysia's Halal Standards to form their foundation for halal standards (Marmaya et al., 2019).

The Malaysian Halal Certificate is provided on a sheet of paper with halal logo, and well-known all over the world (Tieman, 2015). This recognition also has been addressed by Kawata et al. (2017) when they found that Malaysian halal certification standard is among the most rigorous and universal Halal standards in the world. Many Muslims from other countries will choose products with Malaysian halal certification. The essential component of the halal ecosystem is the halal certification process. The main stakeholders of the halal certification process are the halal applicant, halal certification officers, administrative officers and halal certification panels (Noordin et al., 2014).

For any halal application to be approved, there are a few steps that need to be complied by the manufacturers. JAKIM has set a maximum of thirty (30) days for the Halal logo application, and a fast lane approach is provided based on the minimal duration of three (3) days for companies with good halal track records for the process of Halal logo renewal application of getting Halal certified with zero non-conformers reports (NCR) (JAKIM, 2019). A company who wants to apply Malaysian Halal certificate can visit JAKIM's website and get prepared with all the procedures. Figure 2 shows the procedure to apply for the Halal JAKIM certificate.



Source: Manual Procedure Malaysia Halal Certification (Third Revision) 2014

Figure 2: Malaysia Halal Certification Process Flow Chart

### Issues in Halal Certification

In terms of halal approval, there are so many violations, for instance products that have used expired halal certification and do not use the halal logo and products (Nawai et al., 2007). Earlier work on the issues of the halal certification system was presented in a study by (Noordin et al., 2014). They developed a thematic analysis of the halal certification process in Malaysia, which involved an interview with manufacturers about the issues to get halal certification (Figure 3).

Theme	Company A	Company B	Company C	Company D	Company E	Company F
Certification Body	JAIM JAKIM	JAIS	JAIM JAKIM	JAIM	JAIM	JAIJ JAKIM
Communication Channel	Telephone Fax Face-to-face Letter	Telephone Fax Face-to-face Letter	Telephone Fax Face-to-face Letter	Telephone Fax Face-to-face Letter	Telephone Fax Face-to-face Letter	Telephone Fax E-mail Face-to-face Letter
Application System	Manual (JAIM) Online (JAKIM)	Manual (JAIS)	Manual (JAIM)	Manual (JAIM)	Manual (JAIM)	Manual (JAIJ) Online (JAKIM)
Problem						
Processing	Application of <i>halal</i> certificate takes more than thirty days to be processed and approved	Manual delivery of application form	-	<i>Halal</i> panels meeting often being postponed	Application of <i>halal</i> certificate is too strict and rigid	Application of <i>halal</i> certificate takes more than thirty days to be processed and approved
		Delay <i>halal</i> certificate approval		<i>Shariah</i> officers are rigid in their decision making	Halal certification takes too long to be approved	

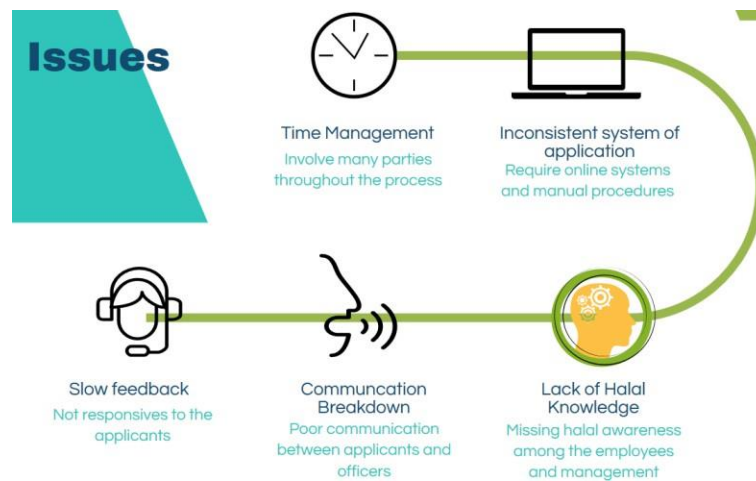
Information	Inconsistent information provided to the applicant	-	Lack of understanding and knowledge of the <i>halal</i> certification requirements and procedures	No one stop centre on <i>halal</i> certification guidelines	-	-
	Lack of understanding and knowledge of the <i>halal</i> certification requirements and procedures			Lack of understanding and knowledge of the <i>halal</i> certification requirements and procedures		
Feedback	Slow feedback/acknowledgement of application problem	Slow feedback/acknowledgement of application problem	Slow feedback/acknowledgement of application problem	-	-	-
Communication	Poor communication between applicant and certification officer	Poor communication with the <i>halal</i> certification officer due to lack of staff.	Poor communication between applicant and certification officer	Poor communication between applicant and certification officer	-	Poor communication with the <i>halal</i> certification officer due to lack of staffs
Technology	Difficulty in using the Online <i>Halal</i> application	-	-	-	-	<i>Halal</i> application could not be updated unless the password is reset.

Source:(Noordin et al., 2014)

**Figure 3:** Summary of Thematic Analysis of the Interview with Manufacturers

The main problem highlighted by this study is that the process of halal certification is slow, consequently applicants had to wait for a long time. The manufacturers, therefore, suggested that Malaysia's authorities provide Halal classes and trainings to improve communication skills between halal officials and workers.

Generally, the issues that have been faced by manufacturers can be highlighted as follows:



**Figure 4:** Issues to get the Halal Certificate in Malaysia

Roslan et al. (2016) suggest that the findings from Figure 4 may apply for the cases of halal certification in logistics. The duration required to fulfil the requirement is the core problem in getting the halal certificate as compared to other challenges. The reason is that it was mandatory to prepare many documents and involve many parties throughout the process. The tedious procedures of application which may require both online and manual systems made the manufacturers hesitate to go through the Halal Certification process. Manual Procedure Malaysian Halal Certification (Third Revision) 2014 has specified that at least one Halal information workers employee should be employed to achieve the right level of competence and excellent human resources (Hashim & Mohd Shariff, 2016). A new study revealed that there was also a lack of contact between the applicant and the certification officer. Beyond a lack of experience, minimal halal awareness has caused misunderstandings and information discontinuations between the two parties. Noordin et al., (2014) recommend that the front desk officer from the Halal Certification body needs to gain more knowledge on how to deal with customers to avoid the same problem.

### **Korean Food**

Korean cuisine is based on traditional cooking (Steinberg, 2012). It came from the ancient farming and nomadic cultures of Korea. It can be grouped into three categories, which are main dishes, side dishes and desserts. The main dishes are made from grains such as *bap* (a bowl of rice), *tteok* (rice cake), *juk* (porridge) and *guksu* (noodles). Much Korean food relies on fermentation for flavour and preservation, resulting in a tangy, salty, and spicy taste. Korean food is traditionally famous for *bap* dishes (cooked rice), *Kuk* (dishes with soup or boiled water), *kimchi* and *banchan* (side dishes) to eat at the same time. The concept of cooking by grilling or frying is not a common way of cooking for the Korean people; they are more likely to use the methods of fermentation, boiling, whitening, seasoning and making pickles. Among these various methods, the most preferred way is fermentation. The fermentation process can enrich the taste of food and preserve food for an extended period (Kim et al., 2016).

### **Issues of Fermentation in Korean Food**

The fermentation process plays a major role in the preparation of Korean food. They believed that traditional preparation involved metabolic process that helps food to 'mature' so that it has an improved taste and can be stored for extended periods of time. Fermentation helps them to supply good bacteria or known as 'Probiotic' which helps to improve digestion, boost immunity and help to maintain a healthy weight (Patra et al., 2016). Korean fermentation paste is called '*Jang*' which mean sauces. It includes *doenjang* (soybean paste), *ganjang* (soy sauce), *Gochujang* (chilli paste) and *jeotgal* (salted seafood). *Jang* fermentation can take anywhere from several months to

several years. Besides *Jang*, Kimchi, which is a well-known spicy *napa* cabbage dish, is traditionally buried in the earth during its fermentation time (Oum, 2019). The raw material used in the process of fermenting kimchi consists of various sources, including vegetables (such as cabbage, carrots, young radish, cucumber), spices (such as green onions, garlic, red pepper powder, ginger, leek, mustard, black pepper, onions, and cinnamon), seasonings (such as salt, soy sauce, vinegar, chemical flavoring agents, sweetening agents, and sesame seed oil) (Lee, 1991). Among the issues most closely related to Korean food are the use of alcohol in cooking and beverages, *mutanajjis*, fermentation process in cooking ingredients such as sauces, soy sauce and vinegar as well as animal-related nutrition laws concerning *syubhah* or haram based animal feeds.

### **Korean Food in Malaysia**

The popularity of Korean cuisine has undoubtedly increased in Malaysia. People commonly used to access various types of Korean restaurants by walking distances in the centre of Kuala Lumpur. These restaurants offer an extensive range to suit customers of their income status. Many seem to like the taste of spicy and sour dishes prepared with various kinds of ingredients. There is no need to travel a thousand miles to reach Seoul and Busan to get the authentic flavours of *Kimchi*, *bulgogi*, *bibimbap* and many more. Along with the impulse in the popularity of K-Pop culture, Korean cuisine has also been emerging as one of the top cuisines, especially in Asia. The numerous availabilities of Korean Food franchises and independent restaurants launched since the development of Korean Wave in Malaysia, created new familiarities among Malaysians towards eateries such as Seoul Garden, Mr Dakgalbi, K-Fry, Nene Chicken, Dubuyo, and many more. However, only a few of all Korean Food Restaurants were Halal JAKIM certified. In 2018, Seoul Garden, Dubuyo and Sweetree just received their Halal status by JAKIM. On the other hand, one of the fast-growing Korean Franchise of the famous Korean Fried Chicken restaurant, had recently launches their 16<sup>th</sup> restaurants in Kuala Lumpur and is in the process of getting the Malaysian halal certificate.

### **METHODOLOGY**

This research was conducted using a qualitative analysis and interviews which were successfully done on food operators and selected consumers. The strategy of data collection involved an analysis of the Korean food entrepreneurs, before proceeding to translating their stories into systems description using infographic models.

In order to explore the K-wave influence in Malaysia, interviews with K-fans were conducted randomly. Selected Korean Restaurants Managers were identified to gain some information that can help to identify the issues of Malaysian Halal Certification. A critical component of the research is data collection and analysis. The technique selected for this study was in-depth interviews, using the qualitative technique. In-depth interviews are performed to create knowledge, based on the interpretive structure of the two-person interaction system (Marshall, 1996).

### **Instrument**

The interview session was recorded throughout the whole session with permission from twenty-three (23) key-informers. Appendix I presents the collection of questions asked during the interview sessions. After collecting all the data needed, a critical analysis of all recordings was carried out.

### **Sample Size**

Twenty-three (23) key-informers was identified to gather the data. Conducting multiple interviews with Korean Fans from K-pop official fan sites and selected Korean Food Restaurants was considered as the most suitable method for collecting informational data for the

current study. This target group were selected due to their continuous support and knowledge of K-movements in Malaysia.

### **Discussion and Findings**

An overview of Malaysians' acceptance of the Hallyu, from the Malaysian K-Fans are selected based on the most suitable subjects to approach. In Malaysia, several K-Pop Fan clubs have an established K-Fans groups registered with the Companies Commissions of Malaysia (SSM). One of them was Malaysian Kpop Fans (MKF) which has almost 100,000 followers in their Facebook Page. The age range is in between 21-30 years old. However, some of the informers had different perspective and perceptions of the Korean Wave.

*"...More to get information on K's creativity and innovation in the motor industry and sports".*  
Key informers 11

*".... Korean Wave is not a Malay culture".*  
Key informers 18

Some of the informers were aware that a few of K-pop songs contain or include sensitive issues in their lyrics. Many informants admitted that the K-Songs could contain elements of contradictory faith and that Muslim values would be negatively influenced by them. Therefore, some may decide not to look for the lyrics provided in the K-pop website or social media. Nevertheless, there were a few who did not care about the issue because it was just plain entertainment. Inversely, a few informers believed that Muslim should avoid from following any K-pop groups and being too obsessed with K-Songs.

*"...better to check the meanings of the lyrics before sing and love the songs."*  
Key informers 5

*"...Confessed there are God others than Allah."*  
Key informers 10

*"...if it involves religion; it's must to abandon"*  
Key informers 13

*"...there are several of K-Pop groups songs that have a devil's name and took from Jewish's books. Muslim have to be careful to choose and obsessed with K-Songs that affect their faith and believes."*  
Key informers 19

In general, the soft power of *hallyu* is gradually influencing Muslim teenagers; there arise fears of unhealthy and unislamic values and lifestyle. Their mind, heart and soul may be affecting their relationship with Allah and creating a gap between the rituals and norms done by devoted and practising Malaysian Muslims.

Another key issue that arose during the interview process was on K-Food, 60% of informers had visited Korean's restaurants and had recognised the main dishes of Korean Food such as *bulgogi*, *bibimbap*, *topokki* and many more. They were also aware that most of the Korean Restaurants were not Halal JAKIM certified and believed that Korean Food Managers may be interested to apply for Halal JAKIM certificate soon. Therefore, the question towards the respondents, on whether they would enter a Korean restaurant without the 'HALAL' logo yet declares and displays the 'NO PORK, NO LARD' sign, was provided with the feedbacks that



twelve of them disagreed and would not enter the restaurant. The reasons were reflected in their views below:

*“...Even though they are not using pork, hygiene and sources of materials used have to be taken into account as well, as oil and sauce used”.*

Key informers 3

*“...They may not use pork meat, but what about cooking oil?”*

Key informers 7

*“...not necessarily halal because alcohol is also widely used in their cooking.*

Key informers 10

*“...There are doubts about the ingredients used.*

Key informers 13

*“...prevention is better before convicted with haram matters.*

Key informers 18

The preliminary results demonstrate clear statements that Muslim should enter only Halal Certified Korean Restaurants. To get a reciprocal response on behalf of the manufacturers, we also obtained some information through in-depth interviews with some of the Korean Restaurants Managers. The results express that the managers did acknowledge the importance of halal to Muslims. However, the long duration of waiting for the completion of the application process, as well as complicated and rigid process of getting Malaysia Halal Certificate were the main excuses given by them to not fully pursue this Halal application.

*“... We recently reapplied due to a suspicious ingredient which is fermented Kimchi. The application was submitted three years ago, and we are still in the process of getting the halal certificate. Our fermented Kimchi was used as an authentic and traditional recipe without mixing with any alcohol”.*

Male, CEO, age 43, Australia

*“... We are still struggling to submit our second report after got a non-confirmative report (NCR) due to questionable ingredients in the sauces.”*

Female, Halal Assistant, age 23, Kuala Lumpur

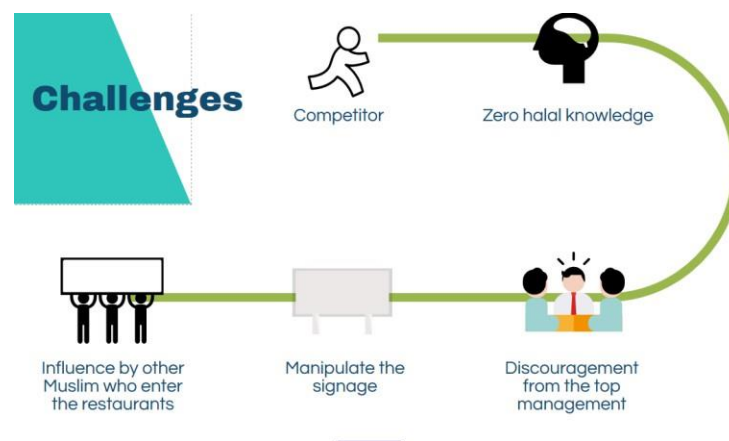
*“... The use of Kimchi in our fried rice are the only one obstacle for us to get the halal certificate. Our Kimchi is marinated based on natural ingredients compared to other Kimchi that used alcohol, and they passed the procedure.”*

Female, Operations Support & Marketing Executive, age 26, Kuala Lumpur

Basically, the Korean wave has resulted in a combination of culture exchange and acceptance between the two countries. It is up to the generation to be discerning on the changes in their lives positively or negatively from Hallyu towards the conduct of Muslims to obey the tenets of Islamic faith. Undeniably, this clash of cultures has changed society's perception of Korean approach including lifestyle, diet and philosophy. It has become a must for Korean food product manufacturers to obtain halal basic resources to meet the needs of Muslims in this country. The study also found that there is a sustainable effort made by certain Korean food entrepreneurs in obtaining halal certification.

## Challenges and Steps Ahead

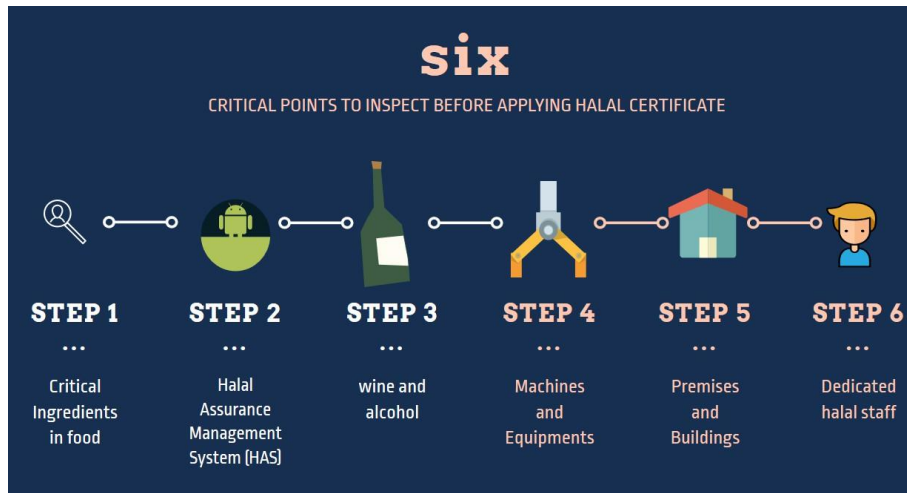
The experiences and insights gained through the interview sessions were analyzed and some of the challenges faced by Korean food entrepreneurs were identified. The challenges to get Malaysia Halal Certificate can be summarized in Figure 5. It shows the obstacles of Korean food entrepreneurs need to face in order to get Halal Certification. Competitors refuse to apply the Halal certificate because they believed it does not affect their customers' acceptance of their restaurant. They alternatively put signage of 'no pork no lard', 'Muslim friendly' or 'we are in the process to get halal' that can confuse potential customers. However, it is shocking to see when many Muslims are doubtful of the Halal integrity, but they still visit these restaurants. The trend has built a concern about the acceptance of Muslims, especially in Malaysia towards this group of Korean Food restaurants.



**Figure 5:** Challenges in applying Halal Certificate by the entrepreneurs

## RESULTS

Five critical challenges mentioned in Figure 5 need to be tackled and solved to minimize and simplify the process of getting the Halal certificate. Therefore, five critical aspects are recommended here to facilitate Korean food entrepreneurs before applying the Halal Certificate from JAKIM. Figure 6 shows the steps needed to be followed up by the food operators until finally getting their Halal certificates. Firstly, the manager needs to recognize all primary ingredients in their food. For instance, the use of fats and oil, protein and amino acid, enzymes and others need to be identified. Next, they need to make sure that the implementation of Halal Assurance Management System (HAS) has been adapted in their company by the appointment of an Internal Halal Committee (IHC). The staffs will be responsible for developing and controlling the HAS and to ensure the effectiveness of Halal implementation in their restaurant (JAKIM, 2012). The next step is for them not to serve wine and alcohol as Muslims are strictly forbidden from consuming such beverages and any portion of the substance of alcohol, as clearly stated in al-Quran. The equipment, tools, machines and processing aids should be clean from impurities and unclean items (*najis*). If they have come into direct or indirect contact with any unclean (*najis*) items that can be categorized as serious form of pollutants and filth (*najis mughalazzah*) such as pork or dog, the process of ritual cleansing (*sertu*) needs to be taken into consideration. Next stage is that they need to ensure that the proper space layout and clean ventilation system are designed to prevent contamination in their workplace. Lastly, they should appoint dedicated staff to monitor the implementation of halal elements in their company to make sure the process of halal food is done based on Shariah compliance.



**Figure 6:** Six Critical Points to Inspect Before Applying Halal Certificate

## CONCLUSION

Korean wave has become a Malaysian youth iconic values to be followed not only because of the K-Pop sensational artists, but the trend has also extended to consumer products such as food, cosmetics, pharmaceutical and technology. Nevertheless, this paper will only focus on recent Malaysian craze of K-food. Malaysia is an Islamic country where every Muslim is strongly recommended to visit restaurants that provide halal foods; however, from the observation there is only ten per cent of Korean Food Restaurants, which provide halal food. Therefore, multiple interviews session with twenty-three from Malaysia k-fans as well as Korean Food Restaurants Managers was conducted to identify critical issues. From the interviews, the mindset and attitude among Korean Restaurants Managers should be one hundred (100) per-cent commitment to do all six (6) steps appropriately. In halal, there is no such thing as half halal, or eighty (80) percent halal. It is either Halal, versus *haram* or any food or drink which lies within the grey area and does not fall clearly under the Halal or non-Halal category (*syubhah*). If the Korean Restaurants want to gain Muslims acceptance through halal, they must comply with the requirement of JAKIM which are entrusted to protect the Shariah requirements of Muslims in Malaysia.

When obligations that are not entirely compliant with Islamic customers' needs, the risks are that, the Korean Restaurants may be rated as not prioritising and acknowledging the important needs of Muslims consumers, and their religious dietary requirements. These Korean restaurants may risk being judged as being in the same class of other non-Muslim eateries like non-halal Chinese, Vietnamese, Thailand, Japanese restaurants which are rarely patronised by Malaysian Muslims on a regular basis. This may result in short term increased profit, but long-term non-acceptance of truly halal Korean food. There may be risk of rejection among conservative Muslims consumers. Towards Korean culture and Hallyu too, if sustained efforts to comply with halal certification, Islamic life and styles are not made.

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## APPENDIX I

- a) Are you K-Pop Fans?
- b) If yes, which categories did you prefer with? K-drama, K-Pop, K-Food, K-variety Show, K-Fashions, K-Cosmetics? If not, please mentioned reasons.
- c) K-Pop
  - i. Do you memorise any song lyrics from K-pop songs?
  - ii. Did you review and research your favourite song lyrics first?
  - iii. Name your favourite K-Pop group
  - iv. Do you know BTS?
  - v. Have you heard of BTS song 'Dionysus' in their latest album 'Map of the Soul Persona'?
  - vi. As a Muslim, is it possible/impossible to hear the song of 'Dionysus'? In reality, the term 'Dionysus' means God of foreign origin in Greek
- d) K-Food
  - i. Are you a Korean Food lover?
  - ii. Name the premise of Korean food you have visited
  - iii. Do you know the terms Korean food like (*samgyupsal, wagyu, bibimbap, bulgogi, Kimchi*)?
  - iv. Are you aware that these foods are made up of halal and haram ingredients?
  - v. Before visiting the food premises, do you first check their halal status? If yes, which medium did you use to check the status?
  - vi. Do you agree that it is mandatory to obtain JAKIM Halal certification for all Korean restaurants in Malaysia?
  - vii. Will you enter the Korean restaurant without the 'HALAL' but declare and display the 'NO PORK, NO LARD' sign? If yes, why. If no, why?
- e) K-Drama and K-variety Show
  - i. Do you follow the K-drama or the K-variety Show?
  - ii. Name the K-drama/K-variety show you have been following
  - iii. The length of time that you use to follow Korean dramas and variety shows per day
  - iv. Did you follow the TV drama series?
- f) K-Fashion and K-Beauty
  - i. Are you a fan of local/imported K-cosmetics?
  - ii. Please name the cosmetics brand you are currently using
  - iii. Please state the factors that favour the cosmetic product.