

DEVELOPMENT OF HALAL TOURISM IN THE PERSPECTIVE OF PROVIDING HALAL RESTAURANTS

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Abstract: Halal tourism is a sector that is experiencing very rapid growth and is a contributor to foreign exchange in Indonesia. On the other hand, halal restaurants have an important role in fulfilling the food and drink needs of Muslim tourists who come to visit a halal tourism destination. Halal restaurants for the halal tourism sector must at least have criteria such as having a halal certificate to guarantee that food and drinks can be enjoyed or consumed by Muslim tourists who come to visit. The method used in this research is qualitative research with a descriptive approach. Based on the research results, it is concluded that the market potential for the halal restaurant industry in Indonesia is experiencing rapid development. Over the last few years, Indonesia has been ranked first as a consumer of halal food in the world. However, this huge market potential has not been able to be utilized optimally to improve the halal tourism sector. Maintaining the halal quality of food products (halal integrity) in halal restaurants is one way to compete in halal tourism with other countries.

Keywords: Development; Halal Tourism; Halal Restaurants.

INTRODUCTION

As a country with a majority Muslim population, Indonesia should not only be a very potential market, but also be able to gain a large market share opportunity for Muslim tourists who come to visit. On the other hand, the behavior of consuming halal food, especially in restaurants, is not necessarily in line with the large Muslim population. In the sense that someone who is Muslim does not necessarily mean that he will always behave Islamically, especially in consuming halal food. The understanding and implementation of Islamic law, which among other things is reflected in consumption behavior, is of course also influenced by the learning process, both through socialization and formal and informal education systems.

Halal food is food that is permitted according to Islamic sharia based on the Al-Qur'an and Hadith (Marzukie 2014). Food is said to be halal not only because it complies with Islamic law but is also healthy when consumed. This is related to the way food is prepared and processed. The opposite of halal is haram, which means the food is included in the category of prohibited foods. Foods that are considered haram (forbidden) for Muslims include pork and all its products, animals slaughtered not in the name of Allah SWT, alcoholic beverages including all forms of liquor, carnivorous animals, birds of prey and food contaminated with these substances. (Salman 2011).

Food and drink are one of the basic needs of human life so they must be met every day, these needs cannot be replaced with other needs. This need is also needed by tourists, to get it, tourists can go to restaurants or restaurants, whether they are in one unit with accommodation products or stand alone, as well as food stalls available nearby. Fulfilling the food and drink needs of tourists in places other than the area where they live sometimes raises concerns for tourists, especially Muslim tourists. This is a concern because they are afraid of getting food and drinks that are contrary to religion or not halal, so guarantees are needed that the food and drinks consumed are halal.

Restaurants have an important role in fulfilling the food and drink needs of Muslim tourists because in choosing a restaurant, Muslim tourists must at least have criteria such as having a halal certificate to guarantee that food and drinks can be enjoyed by Muslim tourists. Restaurants are a physical tourism component, which functions as one of the tourism facilities supporting services, so that tourists who come to Indonesia can easily find the various types of restaurants they want (Sugianto 2016).

A restaurant is a place that provides food and drinks. Research conducted by *www.qraved.com*, a leading restaurant search and reservation site in Jakarta, noted that there has been a shift in trend where more and more Indonesians have the habit of eating at restaurants. Throughout 2023, Indonesians will visit restaurants 380 million times and spend a total of USD 1.5 billion. The high habit of eating at restaurants is also supported by the growth of middle and upper class restaurants by up to 250 percent in the last five years. However, the growth of these restaurants is not accompanied by awareness of halal certification in restaurants. In Indonesia, not many restaurants and cafes are certified and are new to the self-claim level. Research conducted by Halal Watch, an official institution that advocates and protects consumers to obtain halal products in the community, shows that of the 3081 restaurants in Indonesia, only 46 restaurants (1.49%) have a halal certificate.

Compared to other countries, awareness and commitment to halal restaurants in Indonesia is still far behind. In the halal tourism development study report, it is stated that the certification aspect for halal products still needs to be improved. To obtain halal certification, one of the things that must be done is to know the halal critical points of the process of serving food and drinks in restaurants and the risks. For restaurants that have been certified as halal, identifying halal critical points is also necessary to control possible risks so that the halalness of the product is maintained. Efforts are needed to carry out risk analysis on halal food products using methods that are relevant and frequently used in risk management (Ya'qub 2010).

Tourist behavior patterns in consuming halal food products, especially in restaurants, will of course be a barometer of demand. In economic theory it is commonly understood that an increase in demand for a product will have an effect on increasing the provider's business. Therefore, knowledge about the demand side is very useful and is the main prerequisite in seeing business opportunities for a halal restaurant to be developed. If Indonesia wants to increase the development of halal tourism, then one way is by providing restaurants that provide halal food and drinks.

Efforts by restaurant management to continuously improve the halal quality assurance system make it necessary to carry out risk analysis. The results of this halal risk assessment will help restaurants assess production processes which are critical points from a halal perspective, such as selecting raw materials, purchasing, receiving, storing materials and products, production processes, serving, packaging and other processes. From this critical point, risks can be identified that cause non-halal products. In this way the restaurant can maintain the halalness of its products (Santoso 2011).

As a Muslim-majority country, Indonesia's share of the domestic halal food market is quite large, so it is actually quite easy for Indonesian halal food producers to market food products domestically considering that the need is also quite large. In addition, with globalization and shifts in understanding and trends in the use of halal food products, market share is not only limited to Muslim countries, but there are also other potential markets with non-Muslim consumers.

METHOD

This research uses a qualitative approach. The method used in this research is descriptive analysis. Descriptive analysis is organizing data, describing it into units, synthesizing, compiling into patterns, choosing which ones are important and which will be studied and making explanatory conclusions (Sugiyono, 2016). In qualitative research methods that are usually used are interviews, observation and use of documents (Moleong, 2014).

RESULT AND DISCUSSION

The Urgency of Halal Restaurants for Halal Tourism

Yusuf Qardhawi defines the term halal as anything that can be done, the Shari'a permits and people who do it are not subject to sanctions from Allah SWT. Haram means anything or things that are prohibited by syara' (Islamic law), if you do this it will cause sin and if you leave it there will be a reward (Qardhawi 2000). All activities are of course based on this halal search, not only food but also work and other social lives. However, the issue of halal-haram in choosing food will have an impact on a person's physical and spiritual growth.

Food is anything originating from biological and water sources, whether processed or unprocessed, which is intended as food or drink for human consumption, including food additives, food raw materials and other materials used in the preparation, processing and processing process or making food and drinks (Ministry of Religion 2003).

Halal food is food that does not contain elements or ingredients that are haram or prohibited for consumption by Muslims, both regarding food raw materials, food additives, auxiliary materials and other supporting materials including food processed through genetic engineering and food irradiation processes, and whose management is carried out in accordance with the provisions of Islamic religious law (Girindra 2003). Meanwhile, food production is the activity or process of producing, preparing, processing, making, preserving, packaging, repackaging and/or changing the form of food.

Halal products, especially food and drinks that are halal certified, have become products that are sought after by many consumers. This situation occurs because of consumer and producer awareness of halal products. This awareness increases the need for halal products that are not just a monopoly of Muslim groups (Othman 2014). To meet this need, several countries with Muslim communities have formed their own halal certification bodies that comply with international trade standards. Halal terminology has been part of international standards in the Codex Alimentarius since 1997. The Codex Alimentarius is recognized by the World Trade Organization as an international reference for resolving disputes regarding food safety and consumer protection.

The contents of the Codex Alimentarius include the definition of halal and its use on product packaging to indicate halalness of a product with the recognition of halal by international organizations, the halal concept has become an important instrument in gaining market access and strengthening the competitiveness of domestic products in international markets. To identify halal restaurant business processes, activities start from receiving cooking ingredients, serving, and delivering food to consumers. Efforts to map processes/activities are an important thing to do so that the processes/activities exist as a whole.

Halal Tourism Consumer Behavior in Consuming Halal Food

Indonesia is a country with the highest level of halal food consumption in the world. This can be seen from the large expenditure on consumption of 154.9 US dollars. Unfortunately, due

to the large Muslim population and global consumption of halal products, Indonesia is not the world's largest supplier of halal products. Based on the Halal Food Indicator in 2022, the United Arab Emirates is the largest supplier and developer of halal food, followed by Australia and Pakistan. Even Indonesia is not in the top ten. Meanwhile in Southeast Asia, Indonesia also competes with several countries that develop halal products. Procuring halal certified food is not a simple matter. The network of product preparation, manufacturing, storage and distribution processes is part of the halal certification review. So the supply chain must be ensured to be halal.

Halal supply chains can be categorized into four supply chain dimensions, related to raw materials, production, services, and consumers. Weaknesses in handling, monitoring, processing, and other factors along the food supply chain can compromise integrity along the food supply chain. This integrity is what influences the fulfillment of halal standards. The need for halal food, especially certified ones, is not just a monopoly of Muslim groups. This is because there is awareness that halal certified products have gone through several provisions regarding health and food safety, so that halal certified food represents the cleanliness, safety and quality of the food consumed.

The term consumer behavior is generally described as a process from searching, selecting, to the decision to purchase goods or services in order to meet physical and psychological needs. In consumer behavior studies, this includes several things such as what consumers buy, why do consumers buy them? When did they buy it? Where do they buy it? How often do they buy it? And how often do they use it? (Sumarwan 2002).

Consumer behavior, like behavior in general, is influenced by cultural, social, personal and psychological characteristics. Cultural factors are considered to have the greatest influence on a person's desires and behavior. Religion is a key element in the culture of life that influences behavior and purchasing decisions. In general, religion regulates what is permitted and what is prohibited, including consumption behavior. Religion is beliefs and values in interpreting life which are expressed as habits. Religious institutions formalize this system continuously and teach it to every generation. Religion can influence consumer behavior and behavior in general, especially in decisions to buy foodstuffs and eating habits. Therefore, as followers of the Islamic religion, the decision to choose and buy goods will not only pay attention to the needs and costs incurred but the most important thing is the extent to which the goods consumed will provide maximum *maslahah* (benefits and blessings).

There are three aspects that really determine a person's behavior, namely attitude, subjective norms, and behavioral control. The attitude referred to here is a psychological tendency that is shown by evaluating whether something is liked or disliked. Subjective norms are social pressure on someone to do or not do an action (behavior). This is where the role of the community in which a person lives (domiciled) will have an influence on a person's behavior. Meanwhile, behavioral control is a perception of the extent to which certain behavior can be controlled. How a person understands and follows the rules of his religion is a perception that will control his behavior.

These three aspects (attitude, subjective norms, behavioral control) will determine a person's intention to consume halal food, and are shown in their halal food consumption behavior. Intention is a motivational factor that influences behavior. Intention is an indication of how hard a person tries or how much effort is made to display a halal food consumption behavior. Even though religion provides very strict laws regarding food, the extent to which people will follow these laws will of course vary greatly and is determined by the three aspects

of behavior mentioned above. A person's level of Islam will reflect his or her identity as a Muslim. Therefore, as a Muslim, you will have attitudes, subjective norms, and perceived behavioral control in influencing a person's intention to behave in consuming halal food. A person's Islamic level through the processes above will greatly determine his intention to behave in consuming halal food. However, how far a person will display his behavior also depends on several other factors, such as availability, opportunity, knowledge (for example halal certification), and the resources at hand (money)

Consumer protection for Muslim tourists is an inseparable part of healthy business activities. In healthy business activities there is a balance of legal protection between consumers and producers (Siahaan 2005). The issue of consumer protection for Muslim tourists will never end and will always be a topic of discussion in society. As long as many consumers are still harmed, the problem will never be resolved. Therefore, the issue of consumer protection for Muslim tourists needs to be considered. The consumer rights of Muslim tourists which are ignored by business actors need to be examined carefully.

In the era of globalization, economic development, especially in the fields of industry and national trade, has produced various forms of goods and services that can be consumed. On the one hand, this condition benefits consumers, because consumers' needs for desired goods and services can be met, and consumers have greater freedom to choose various types and qualities of goods and services according to consumers' abilities. On the other hand, this condition results in the position of consumers and business actors being unbalanced and consumers being in a weak position. Muslim tourist consumers are only objects who do not have the independent power to weigh goods and services. When they encounter a problem, consumers usually just remain silent. Meanwhile, business actors know more about the exact condition, condition and quality of the goods produced (Nuryati 2008).

Indonesia is a country with a predominantly Muslim population. In Islamic teachings there are orders to consume halal food and prohibitions on consuming haram food. The Islamic religion has clearly introduced the concept of halal to Muslim consumers so that they do not allow themselves to consume food products that are unclear about the ingredients they contain or how they are made. Some Muslims' negligence regarding the halalness of the products they use can have a long-lasting negative impact. Therefore, of course great attention is needed towards food products that circulate freely on the market, especially in terms of their halalness. Halal product is a mandatory requirement for Muslims, be it food, medicine or other consumer goods. Halal products are not only in demand by Muslims but also non-Muslims, because halal food is definitely healthy. The large number of products that are not yet halal certified makes it difficult for consumers, especially Muslim consumers, to differentiate between products that are truly halal and can be consumed in accordance with Islamic law and products that are not halal.

In the Indonesian context, food protection is a standard that needs to be met. This is because the distributed food products will be absorbed by the market where the majority of consumers are followers of certain religions and beliefs which require their adherents to consume certain foods. Indonesia, with a majority Muslim population, is required to consume halal food products, or Buddhists who are not allowed to eat processed beef and so on. Therefore, information about the contents of food products as well as information about the product's halal status become food standards before they are consumed by the public.

Labeling products using halal stickers is an important phenomenon that not only marks the rise of awareness of ethical and spiritual values in the realm of business and producer business behavior, but also shows the producers' concern for consumer welfare. The

phenomenon of product halalization has become a business trend both on an international, national and local scale. Products mentioned in the JPH Law are goods and/or services related to food, drinks, medicines, cosmetics, chemical products, biological products, genetically engineered products, as well as consumer goods that are used, utilized or utilized by the public. It is very important for food products circulating in Indonesia to have a product name and a halal label from the Halal Product Guarantee Organizing Agency/Badan Penyelenggara Jaminan Produk Halal (BPJPH), because consumers will understand how to choose halal-labeled products that are truly guaranteed to be halal. In the end, Muslim consumers will prefer products that have an official halal label compared to products that do not have a halal label. The large number of food products that are not labeled halal is very disturbing to the public, because the halalness of a product is a benchmark for the public as consumers to buy the goods they want to buy (Pelu 2009).

On the other hand, increasing public awareness of halal products is not matched by the actions of business actors, in this case restaurant entrepreneurs, in providing information about the food served or certifying the halal status of their restaurants and providing halal labels. The definition of business actor in the Consumer Protection Law is any individual or business entity, whether in the form of a legal entity or non-legal entity, which is established and domiciled or carries out activities within the jurisdiction of the Republic of Indonesia, either individually or jointly through an agreement to carry out activities. business in various economic fields.

The obligation to include food information, as explained in the Consumer Protection Law, is that actions that are prohibited for business actors in producing and/or trading goods and/or services are not placing labels or making descriptions of goods that include the name of the goods, size, weight/net content. or net, composition, rules of use, date of manufacture, side effects, name and address of business actor and other information for use which according to the provisions must be posted/made.

In the economy, markets play a very important role, especially in a free/liberal economic system. It is the market that plays a role in bringing producers and consumers together. Consumers really determine market position, because consumers play a role in determining the traffic of goods and services. Consumer protection law is currently receiving quite a lot of attention because it involves regulations for the welfare of society, not only do people as consumers receive protection, but business actors also have the same right to receive protection, each of them has rights and obligations. The government's role is to regulate, supervise and control so as to create a system that is conducive to interrelating with each other, so that the goal of improving the welfare of society at large can be achieved. In healthy business activities there is a balance of legal protection between consumers and producers.

Obstacles for Restaurant Business Actors in the Halal Certification Registration Process

Providing halal certification to restaurant businesses is basically an important and mandatory thing that must be paid attention to by business actors. In this case, the government, through the Halal Product Guarantee Organizing Agency (BPJPH), has appealed to business actors to take care of halal certification. However, not all business actors, in this case restaurant entrepreneurs, take care of halal certification for their businesses, especially for the food and drinks served to consumers (Lubis 2002).

The obstacles that usually occur in the restaurant business are: First, in the past the halal certification registration system was still manual, so many Small and Medium Enterprises found it difficult to access, but because BPJPH is of service, as much as possible BPJPH will help SMEs who feel difficulties, but that is no longer an obstacle because currently registration is

online, but the disadvantage of the online system is that the signal is not good or the website experiences problems. Second, companies or business actors complain about the cost of halal certification which is quite expensive, between Rp. Rp. 1,500,000.00,- (one million five hundred thousand rupiah) - 2,000,000.00,- (two million rupiah) for a period of two years. Third, there are several companies that think that halal certification is not important, and without a halal certificate the products they sell will still sell on the market.

Therefore, so that these obstacles can be minimized, BPJPH must be able to guarantee calm, comfort and certainty for business actors (restaurants) who will apply for halal certification, guarantee that business actors have obtained halal certification, and ensure convenience for actors. businesses that will extend their halal certification are related to the maturity date (Kristiyanti 2011). To help business actors obtain certification, as well as make it easier for BPJPH to carry out its duties and functions well, relevant regulatory policies are immediately needed. Apart from this, what is very important is building harmonious cooperation between the stakeholders of institutions that issue halal fatwas in halal certification. This is where this pillar is very important in implementing a halal product guarantee system.

The development and improvement of the Indonesian economy in the halal tourism industry and halal restaurant sectors will not be possible without cooperation between various related parties. Therefore, it is necessary to integrate the government's role in increasing the competitiveness of halal restaurants in the halal tourism industry.

CONCLUSION

The market potential for the halal restaurant industry in Indonesia is experiencing rapid development. Over the past few years, Indonesia has been ranked first as a consumer of halal food in the world. However, the government has not been able to utilize this enormous market potential optimally to improve the Indonesian economy, especially in the halal tourism sector. Maintaining the halal quality of food products, especially in halal restaurants, is one way to compete with other countries in the halal food industry. With an integrated role between the government, business actors (halal restaurants), and regulators of halal tourism stakeholders, it is hoped that Indonesia can realize its large economic potential by making halal tourism the main indicator in realizing sustainable and quality halal tourism.

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