

***THE HALAL-NESS HOSPITALITY ON HALAL TOURISM,  
CASE STUDY OF HALAL RESTAURANT  
IN BANDUNG, INDONESIA***

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*Submitted: 15 September 2019      Revised: 29 September 2019*

*Accepted: 1 October 2019*

**ABSTRAK**

Sejak 2015 Pariwisata Halal di Indonesia terus tumbuh dari ke-6 pada 2015, ke-3 pada 2017 dan tempat pertama pada 2019. Indonesia berfokus pada pengembangan pariwisata halal dengan menargetkan wisatawan Muslim internasional dan domestik termasuk standar sertifikat halal untuk industri restoran . Tujuan utama dari penelitian ini adalah untuk memahami keramahan halal pada implementasi pariwisata halal. Dua tujuan sekunder dari penelitian ini, pertama, untuk mengidentifikasi keramahan halal di restoran halal dan yang kedua untuk memahami persepsi manajemen dan wisatawan lokal tentang sertifikasi halal. Penelitian ini mengamati tiga sampel restoran di Bandung, Indonesia dan mewawancarai manajemen restoran dan wisatawan lokal selama Oktober - Desember 2017. Analisis konten berdasarkan tiga dimensi kualitas layanan yaitu atmosfer, kualitas makanan dan layanan digunakan. Akhirnya, penelitian ini mengungkapkan bahwa manajemen restoran lokal mengabaikan kualitas layanan halal, tetapi dianggap sangat penting untuk manajemen restoran rantai. Pelancong lokal menjelaskan bahwa sertifikat halal tidak penting untuk restoran lokal, tetapi suatu keharusan untuk restoran berantai. Nilai perusahaan dan diferensiasi produk adalah faktor kunci lain dari keramahtamahan halal untuk restoran halal.

**Keywords:** Atmosfir Halal, Halal-ness hospitality, Pengunjung Lokal, Restaurant Halal, Sertifikat Halal.

**ABSTRACT**

*Since 2015 Halal Tourism In Indonesia continues to grow from 6<sup>th</sup> in 2015, to 3<sup>rd</sup> in 2017 and the first place in 2019. Indonesia focuses on developing halal tourism by targeting both international and domestic Muslim traveller including the standardized of the halal certificate for the restaurant Industry. The main aim of this research is to understand the Halal-ness hospitality on the implementation of halal tourism. Two secondary objectives of this research, firstly, to identify the Halal-ness hospitality on halal restaurant and secondly to understand the perception of the management and local traveller about halal certification. This study observes three sample restaurants in Bandung, Indonesia and interviews the restaurant management and local traveller during October – December 2017. Content analysis based on three dimensions of service quality i.e. atmosphere, quality of food and services were used. Finally, this study reveals that the local restaurant management ignored the quality of halal-ness services, but considered highly important for a chain restaurant management. The local traveller describes that halal certificates not crucial for local restaurants, but a must for*

*chain restaurants. Corporates' value and differentiation of products were other key factors of the halal-ness hospitality for halal restaurants.*

**Keywords:** *Halal Restaurants, Local Travelers, Halal-ness hospitality, Halal Atmosphere, and Halal Certificate*

## **INTRODUCTION**

In 2016, the Asia Pacific leading the growth of tourist arrival all around the world by 9% followed by Africa by 8% and America by 3%. In fact, the number of tourists arrived in Asia rose 23.1 million, from 269.7 million in 2015 to 292.8 million in 2016. The region expected to receive an additional 535 million tourists by the end of 2030 (United Nation World Tourism Organization [UNWTO], 2017a, 2017b).

One of Asia's powers is currently listed as having a huge population. Southern Asia (India, Pakistan, Bangladesh, etc) is the highest with 1.8 billion and Eastern Asia (China, Japan, Korea, etc) the second with 1.6 billion, followed by South-Eastern Asia (Indonesia, Philipines, Thailand, etc) with 648 million while Western and Central Asia around 267 million and 70 million (worldometers, 2017).

Related to culture and religious that affected the way of life and hospitality services in Asia, this region has a huge Muslim population. Defects in Asia currently more than 1 billion Muslim all-around regions. This figure exceeds half of the world's Muslim population with a total of up to now as many as 1.8 billion (Lipka, 2017). By this, it means that the Asian Region is not only attractive as a tourist destination but also generating tourist region especially for Muslim travellers from in or outside the region.

Islam as a religion also plays a significant role in the intangible elements of art, music, culture, and the most important of all is the influence of food and drinks. Millions of Muslims from all over the world, especially Arab, Europe, America, Africa and other continents outside of Asia would be very interested to come and enjoy various

Muslim-friendly of an Asian tourist destination (UNWTO, 2012)

In 2014, Moslem halal travellers recorded 116 million and always rose and by the end of 2020 approximately 180 million Muslim travellers all around the world (MasterCard and Crescentrating 2016). At the 2019 Global Muslim Travel Index (GMTI) issued annually by MasterCard and CrescentRating (2019) both Malaysia and Indonesia leading in the first place. Interesting to understanding Indonesia which has the biggest Muslim population in the World. Approximately 207 million (87% of the total population) is Muslim (Biro Pusat Statistik [BPS], 2010).

The growth of halal tourism in Indonesia is significant. Based on GMTI in 2015, Indonesia placed on 6th and rose to 4th place in 2016, then move to be rank 3rd in 2017, and finally number one in 2019 (MasterCard and Crescentrating, 2015, 2016, 2017, 2019). Indonesia replaced Turkey, Saudi Arabia and Qatar along the process.

Yahya, Arief as the Minister of Tourism of Indonesia explain that since 2015, Indonesia focuses on the developing of halal Tourism to attract the potential market of Muslim traveller (Indonesia.travel, 2016a, 2016b).

No doubt, the market of Muslim traveller is growing fast nowadays. One of the most important to get into the market is to provide Muslim friendly facilities in the area to seize the opportunity (Battour and Ismail, 2016). The readiness of the facilities such as restaurant in providing halal food as one of the service quality is one of the crucial points in halal tourism.

Food and drinks are crucial because these are the basic needs of all travellers. Although halal tourism is not just about meals, but also things that are allowed for Muslims. Several

studies have resulted in interesting discussions on how halal tourism is needed and become one of the fast-growing segments (Battour and Ismail, 2016, 2011). although the growth of Muslim travellers is very high nowadays, the literature discusses on halal tourism is still a few (El-Gohary, 2016)

However, the topic of Halal-ness services related to the Asian-ness values and traditions especially in specific countries such as Indonesia has not been widely discussed. Halal is one of the core beliefs in Islamic and Indonesian has its own unique values and culture as part of the Asian country. The author believed there is still a gap in halal-ness hospitality between management and local customer perception in the restaurant industry. The gap including the need for halalness and perception on the implementation of halalcertificates as one of standardization in halal tourism. This study mainly covered three important dimensions on service quality in the restaurant, i.e. food, atmosphere and personal services for selected samples of halal restaurants in Bandung.

## LITERATURE REVIEW

### Halal Travel

The UNWTO (2012) in its "Global Report on Food Tourism" explains that for Muslim travellers the relationship between food and tourism is strong. Muslim travellers need to have food and beverages that are allowed according to Islamic perspective every time, everywhere, especially when they travel to visit the region or other countries in or outside their original countries. A study of Malaysian tourists states that 70 per cent of Muslim travellers consider halal food as a priority, then followed by prices and experiences in their travelling time. (UNWTO, 2012). According to El-Gohary (2016), the percentages are even higher, Muslim is not allowed to consume non-halal food or drinks. Different perspectives from the different points of view of Halal perspective will be another factor to consider (El-Gohary, 2016).

According to MasterCard and CrescentRating (2017), there are 5 factors that become the key drivers of halal tourism for Muslim travelers all around the world, namely (1) the growth population of Muslim, (2) the increase of middle class, (3) number of younger Muslim population, (4) the fast evolution of travel information and (5) the strong awareness of the Muslim-friendly services needs.

Furthermore, in the GMTI of 2016, there is a total of 121 million of Muslim travellers all over the world. Expected to increase to 156 million by 2020 and spending total money of US\$ 220 billion. This number will continue to rise each year due to the growth of world tourism in general and also the growth of the Muslim population. Islam predicted to be the most adherent religion in the future (MasterCard and CrescentRating, 2017)

A large number of Muslim travellers in accordance with religious Shariah encourage many industries and entrepreneurs related to pursuing this target market. Although this is not a new market, significant growth can provide high profits nowadays and in the future. MasterCard and CrescentRating (2017, 2019) continue to explain that 3 important things are essential to the needs of Muslim traveller, the first one is "*need to have*" such as halal food services and prayer facilities.

The second one is "*good to have*" such as water usage in washrooms and services for fasting (in Ramadan) and facilities. The last one is "*nice to have*" which are no non-halal activities, recreational facilities and services. This is closely related to the next suggest for those who want to develop halal tour package to marks the tour according to the level of Halal needs. (MasterCard and CrescentRating, 2017).

According to Darul Arqam (2017) and Halal Food Authority. (2017), in Islam perspective halal literally, means allowed and or permissible. The contrast of these terms is Haram (unlawful) or not allowed. Halal can also be said as "lawful", Muslim must make

sure everything that they ate should be restricted under Sharia law (Rules in Islam based on Al Qur'an or Hadits). Since they were kids, Moslem was taught to eat and drink wisely, it means to eat is important to live, but not live to eat anything.

Typically in all around the World Muslim travellers will avoid not allowed meals (haram) including alcoholic beverages as much as possible except there is no more option or considered not available. Actually only very few Haram food ingredients. This statement state clearly in Al Quran as a holy book in Islam recitation for Muslims in the Arab language and believed transfer by Jibril (Angel) to Prophet Muhammad verbally revealed directly from Allah SWT (God). Al Quran has written in 22 years from 609 to 632 century (Noorhayati, S.M, 2015). State on Al Baqarah (2:173):

*“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [it's limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful...”*

Again, in Surah Al-Maidah, (5:3) and Al-Nahl, (16:115) Allah (God) states clearly the haram food that is not allowed for Muslims to eat. The researcher would not mention or explain the criteria or number of items of haram food because there will be a lot of literature to write with no related purpose with this research. However in this explanation once again, if no more available halal food or drinks, in forced circumstances Muslims allowed to consume them.

Battour and Ismail (2016) in their article *“halal Tourism: concepts, practices, challenges and future”* noted recently that there is some confusion in terms of the definition of Halal Tourism and Islamic tourism. That is why different Islamic countries will have different perspectives.

Therefore, in Islam there are four action rules that categorize Muslim morality namely, compulsory, recommended, dislike, and Haram (Faruki, 1996 in Battour and Ismail 2016). It is mean before Haram (unlawful), there are 3 other options as a Muslim they need to consider selected halal food or drinks whenever possible. Another opinion described by El-Gohary (2016) in his article *“ Halal Tourism: Is it really Halal?”* argue that not all halal products offering a real halal food due to the fact that the providers did not fully meet all the requirements of Islamic shariah concept that actually more strict to applied.

The shariah concept is a lot of bigger, such as facilities and all food supported must also be halal in the process. However in Islam's perspective, if Muslims have been convinced and already find out the information about halal food then somehow it can be allowed to eat or drinks as long as no other purpose to cheat in the process.

Halal certificates guaranteed by a particular institution to strength a higher belief than just finding out by themselves to have information about the halal-ness of the food. By this literature means that Halal (lawful) and haram (unlawful) has clear items in terms of eating and drinking.

However, since the Islamic rule is simple but several different perspectives requires a formal halal certificate from a trusted organization, so Muslim traveller will be comforted enjoy their travelling time. Nowadays, one of the leading organizations called CrescentRating creates a global standard including the ranking of Halal Tourism' for countries. Since 2015 the organization joins cooperated with MasterCard and publishes the GMTI each year. (MasterCard and Crescentrating, 2017).

#### **Quality of Halal restaurant**

In order to understand the quality of the halal restaurant, this research used the concept of service quality measurement by Parasuraman et al. (1988) and was adopted and modified again by Steven et al (1995) in DINESERVE

and modified again by Tan et al (2014) in CFFRSERV for a different type of restaurant.

All of the literature that was mentioned used the legendary concept of *Tangibles* (atmosphere aspect), *Reliability* (service dependable and accurate), *responsiveness* (willing to help), *assurance* (confidence and ability to inspire trust) and *empathy* (individually attention and caring) to measure the service quality in different type of restaurant.

By this concept, the researcher used this to assess the sampled of a halal restaurant in Bandung. Since only a few pieces of literature were found related to the adoption of quality in the restaurant especially for a halal restaurant this study also used the SERVQUAL to the quality of three dimensions that will be explained in the next section. It was also believed by looking at detailed through service quality will be easy to identify through each dimension.

Three dimensions that were mentioned earlier in this study taken from the article by Line et al. (2016) with the title “hedonic adaptation and satiation: understanding switching behaviour in the restaurant industry”. They used atmosphere, quality of food, and services as major factors influence the customer decision. Line explained that this could happen when customers have already decided the possibility of the restaurants that they will choose in their minds first. Another same element used by Barber, Goodman and Goh (2011) as key factors based on customer evaluation to evaluate the restaurants based on the customer such as quality of food, atmosphere and services. In different articles, Ha and Jang (2010) explained that the function of service quality in restaurants relates to the service experiences by the customer. It includes the knowledge of the ingredients and menu that offered, efficacy and the process of the services itself. They continue to explain that, there should be a combination of three dimensions (food quality, service quality and atmospheric quality).

In order to achieve quality products or services in halal tourism, some authors used critical success factors (CSF) concept. CSF was introduced firstly by Daniel (1961) in Lin (2016) which mean is a must-have concept for a company to win the competition. CSF is the key factor to build the organization’s competitiveness (Lin, 2016).

Related to halal-ness, Ahmad et al (2017) in the article “Critical success factors affecting the implementation of halal food management systems: Perspective of halal executives” divide CSF into 10 categories. The 10 categories as follows: 1) top management commitment, (2) adequate support, (3) Halal training and Education, (4) Employee attributes and Management, (5) Information capacity and exposure, (6) Halal personnel empowerment, (7) policy and procedure, (8) supplier management, (9) teamwork and (10) consumer focus. Almost similar to the above statement, Shen (2016), divide CSF into 6 categories, namely, 1) guest satisfaction, 2) product quality, 3) strategic choices, 4) resources, 5) management competencies, and 6) human resources related factors. In this study researcher only selected five critical success factors to identify halal-ness as material for interview questions to the management and customer perspective. The five factors as follows (not in order):

1. Guest Satisfaction and consumer focus
2. Product and services Quality of halal restaurant
3. Management commitment (strategic choices, marketing, etc)
4. Human resources management (back and front of the house)
5. Supplier management to support halal ingredients.

### **Halal certification in Indonesia**

In the Sharia Tourism Development Review Report in 2015 by the Ministry of Tourism of Indonesia, Andriani et. al (2015) said that from 2,916 large and medium-scale

restaurants in Indonesia, only 303 holds halal certificates from MUI. In Bandung as a fourth-largest city, there are only 20 restaurants that received halal-certified in 2012 (Tempo, 2012). This proves that the awareness of the restaurant industry is highly related to halal certificates. There is a tendency to ignorances to fulfilling the needs of the local customer and or foreign Muslim travellers. On the other hand, Author believed Muslim society in Bandung tends to ignore the need for a certificate because they simply believed Muslim will cook halal meals and only one council authorize to issue the certificate.

Related to this statement, since 1989, “*Majelis Ulama Indonesia*” (MUI) as Indonesian Council of Scholars is the only official institution that issued a halal certificate in Indonesia. MUI is not actively checking halal products, but based on request each year. At the beginning of the establishment, LPPOM as a subordinate under MUI which dedicated to taking care of halal certification was only answering the needs of the customer on the halal foods certification (hpainternational.id, 2017).

## RESEARCH METHOD

This study used a qualitative approach to gain deeper pieces of knowledge of Halal-ness on halal tourism based on the restaurant industry. Content analysis used in order to identify halal-ness as critical factors and understand the perception of the management and local traveller on the halal certificate.

Bandung selected to be the case study because of threefold. First, Bandung is one of the largest city in Indonesia, and currently rank no.4 after Jakarta, Surabaya and Medan. Second, Bandung is the biggest city and capital of the largest province in Indonesia, called West Java. Most of residents are Muslim. In 2010 about 46 million people with an area of 35,377 km<sup>2</sup> (BPS, 2010, 2012). Third, Bandung has an area of 167.31 km<sup>2</sup> with a population of more than 2.4 million in 2016 (Biro Pusat Statistik Kota Bandung, 2016a, 2016b).

In order to discuss the halal-ness hospitality services, this study used services quality dimension as material for the question i.e tangibles, empathy, reliability, responsiveness and assurance. These specific questions used to identify the dimension of halal-ness in halal restaurants, i.e. quality of food, quality of atmosphere and quality of services. The interview conducted to the management of the three restaurants including simple questions to the random employees and selected local travellers with convenience sample techniques.

Three data collection techniques used in this study, namely:

- **Past Literature & Reviews:** Customer comments from Tripadvisor Indonesia and selected local news. In addition press releases and rules of Government to enrich the topic.
- **Observation and Dining Experiences:** Checklist used to gather the data from observation and dining experiences. This method primary related to the atmosphere, quality of food and services.
- **Interviews:** In-depth interviews used to explore the perceptions of management and local Customers from dimensions and critical success factors.

The Sample of the restaurant was chosen firstly because of the recommendation from Tour Leader expert from Tour Guide Association and food expert from local customers that knows currently about the existences of Halal restaurant in Bandung.

Secondly, the sample of the restaurant also considered from Tripadvisor (2017) lists by tick the options column of Halal option in Bandung. By these results “xxx” which located in Braga area is among the top three positive comments of the halal restaurant. While “yyy” as a chain restaurant also located in Braga among the top list. The last is “zzz” which located in Setiabudhi is the lowest rank on the list from the customer comments.

The selection of the local customer respondents based on the personal experiences on food and travelling in or outside Indonesia. Three of respondent were chosen also because they know and has the same dining experience on the three selected sample and also has a lot of experiences on the other halal restaurant in other areas in or outside Indonesia. Under the most recent Halal Law act no.3 2014 by the President of Indonesia (Undang Undang Republik Indonesia No.3, 2014) on Halal product guarantees (*Jaminan Produk Halal - JPH*), the Government of Indonesia prepares the abbreviated Halal Products Implementing Guarantee Agency called BPJPH (*Badan Pelaksana Jaminan produk Halal* in the Indonesian language). This agency should cooperate with the MUI to process and issue halal certificates in the future (Artharini, 2016). However, until mid of 2019, the agency is not working as expected. One of the reason because there are some disagreements between the two institutions related to Halal Control (Adam, 2019).

## RESULT AND DISCUSSION

Bandung has a strategic location. One of the reasons that this city is not so far from Jakarta as the capital city of Indonesia. Approximately 2-3 hours by land transport in normal condition. It is about 150 km to reach Jakarta and 250 km to Semarang.

Bandung has a fairly cool weather climate. It is around 25-27 degrees Celsius surrounded by mountains and a creative youth community. Currently, Bandung is one of the most favourite tourist destinations by domestic tourists and easy to reach by air transport from Kualalumpur and Singapore. Bandung is famous for historical tours, shopping, and culinary. Bandung also famous with the support of two amazing natural attractions, such as Tangkuban Perahu and Kawah Putih.

One of the most important in this study that Bandung also famous for its Gastronomy tourism. That is in great demand for tourists. Tourists will be amazed and enjoy the variety

of food and beverages offered by all types of food from around the world including Sundanese food or other Indonesian cuisines as well as Asian, European and other types of food since it was known from a long time as a favourite tourist attraction. (Indonesia.travel, 2017).

## Restaurant Overview

**Table 1. General Information of Restaurant**

| Name & location               | Description   |
|-------------------------------|---|
| “xxx”,<br>Located in Braga    | Local. Establish in 1985, 250 seats. Open 09.00 to 21.00. Mostly serves Sundanese and Indonesian. 10 waiters and 7 chefs all Muslim.  |
| “zzz”<br>Located in Setiabudi | Local. Establish in 1923, famous as a heritage restaurant. Serve westerns, Sundanese, Indonesian halal. Open 08.00 to 24.00. with 26 waiter dan 15 chefs (all Indonesia)              |
| “yyy”,<br>Located in Braga    | International chain restaurant. Establish 26 Maret 2014, 10 partners include management team and 1 security for each shift, open 08.00 to 24.00. the first heritage store in Bandung. |

## Analysis of Asian-ness in Halal Restaurant

To analyze the halal-ness, three dimensions of quality applied as follows:

### Dimension 1: Dining Atmosphere

In general, the atmosphere that supports halal restaurant looks almost the same for all three sampled restaurants, which seems to distinguish it from the concept of the restaurant itself to adjust the type of food and beverages presented.

In “xxx” and “zzz”, the atmosphere that relates to the halal restaurant is very limited. The management is not paying attention to the halal, even they claimed it is a halal restaurant. In “yyy” as chain international cafe, the ambience is looked modern and cosy, but the atmosphere of halal is strong. The management of “yyy” exhibit the halal certificates almost on all side. For instance, in front of the door, attached to the glass and menus. As well as some corners of the area.

It is meant that the “yyy” highly pays attention to Halal on its servicescape compare to the other sample.

Atmosphere or servicescape such as the design and layout of the restaurant will directly influence the meal experiences (Ariffin et al, 2012; Pecotic et al., 2014). It should be better to have differentiation with another competitive restaurant to use its own unique servicescape (Lin and Mattila, 2010). This means that the “yyy” cares more about the image of the halal such as halal certificate and or label compare to the others.

Based on the management of “zzz” the atmosphere design prioritize with elements of Sundanese culture. For example, using elements of wood and bamboo without many pictures on the walls and traditional impression. In line with the management of “xxx”, the interior is left as it is by utilizing the original building that looks heritage and original. In some parts, they have shown a picture of their old buildings and interiors that have been preserved a long time ago.

In both “xxx” and “zzz” as local restaurants, there is no sign of lawful at all. However, in both restaurants, there is one thing that supports the halal restaurant, namely “*Mushala*” (small Mosque) place of worship with signs that are clearly visible so as to make it easier for visitors to search and used for it. On the other side management of “yyy” seem very important to show the halal image combining the interior design match with the concept of heritage. Since the Braga street is famous for the old buildings of Bandung.

Relate to the scents and music background, these three sampled restaurant has its own style depending on their own concept. In “zzz”, they played Sundanese traditional music instruments with very natural with no distinctive aroma. In “xxx”, they even played live music which is a western genre with fragrant bread because they sell bread and various famous ice cream also. At “yyy”, they played a typical recent song for young segment including modern music with a very distinctive coffee scent.

However, based on the comment of the interviewee logo or halal certificate is actually very important to support and facilitate their work. However, it depends on its top management to decide. Even so, all the three respondent guarantee all meals served is halal. The claimed that their chef and waiters majority are Muslims. Even in “xxx” restaurant they also offered alcoholic beverages and bread that use raisin for the western market.

#### **Dimension 2: Quality of food and drink.**

In this dimension, the food and drink were tastes directly in the dining room area inside the restaurant accompanied by three respondents as a local customer. However, to avoid generalization comment of tastes, there would not be any comment related to tastes since the different person has a different perception and to many factors involved such as different condition will be given a different result. The researcher only observes and interviews the quality of food and drinks from the ingredients and or groceries related to halal. Those three restaurant claim that used halal ingredients for food and drinks that served, except for Braga Resto.

The management of “xxx” and “zzz” convey that they buy all raw materials from regular suppliers or local markets in the city which believed to sell halal goods. Regardless of whether the supplier or stakeholders have a halal certificate or not. As for “yyy” because it is a chain restaurant and cafe, their food and beverage have gone through the special process of quality assurance and supported directly to halal ingredients, so that they strongly believe the quality assurance has chosen the official suppliers who do have a halal certificate. By this description, it is mean each party claims the content of their food and beverage is halal. However, it is more convincing to have halal certification from the official institution.

Management of “yyy” added that in the restaurant they are not allowed to bring food and drink from the outside because this is one of their standard operating procedure



which required by the LPPOM - MUI as a formal institution to issue halal certification. The management avoids that food and drink that brought from outside are not halal.

### **Dimension 3: Services**

In general nothing specific services related to halal-ness for all the three samples, but some unique behaviour from each different restaurant shown significant connected to halal-ness as an Islamic value. Slightly differentiating about standard operating procedures in working especially for “yyy”, because the employees have been trained in such a way to understand halal-related manufacturing processes and services.

“yyy” even really care about the quality of service by doing multiple task’ concept, which means to do interact, talking to the customers by offering products that may be needed while they cleaned another table or have a chance to talk. In fact, all the staff in “yyy” should be able to do all the work, even the manager level must also serve and become the cashier.

According to the branch store manager of “yyy”, corporate values for becoming an important key all around the world, but here in his store, they add their “halal-ness” value for Muslim customers. For instance they able to explain all the ingredients and not forget to greets or say “hi” or “hello” to the customer. Comparing to other restaurants, they only provide the knowledge for waiters to answer ingredients materials from food and beverages, but not really prepared about the halal process. The management of xxx and zzz explained that no relatively big issue relates to halal ingredients for their restaurants. In addition, according to the management of “yyy” service is very crucial. They claimed only need three minutes’ services since customer order drinks.

Surprisingly, “yyy” as a chain restaurant cares more about halal-ness or Muslim-friendly qualities than other local sampled restaurants.

### **Perception of Halal Certification Management and employee perspective**

Each of the respondents personally conveyed the importance of halal food and drinks to be served and displayed. Slightly different perspective related to the halal certificate. The first explanation from Management of “zzz”, they feel it is not necessary because they consider themselves as Muslim and it is sin if they serve unlawful ingredients. One of the employees even said they know all the processes of halal so they ensure it is all halal meals.

In line with the management of “xxx” they are not paying attention to the halal certificate, because they think their customers relatively sure they have halal meals. This reason also because they know that they also, serve bread using raisins (one of the ingredients considered non-halal by MUI) as well as alcoholic beverages such as wine. The management feels it is not worthed to remove the item from the menu since these items are one product that attracts foreign tourists from Europe. In addition, they think that the certification is too strict, related to other unlawful product serves in the restaurant.

In contrast to the management of “yyy”. They feel it is very important to provide convenience to the customer that all their products are halal. Even “yyy” claims that halal certificates protect their policy that no outside food and drinks allowed. Each employee becomes more confident and has been trained and equipped with the ability to execute the standard operating procedure in accordance with the halal requirements issued by the MUI.

Another interesting data found from the branch store Manager of “yyy”. He explains that for them it is very important to have a halal certificate and show it everywhere inside or outside the restaurant. He continues to explain that the certification is not cheap and needs time.

*“as I know, for medium and larges restaurants MUI charged 2 - 4.5 million to processed the certificate for each branch within 1-2 months processing time and must be extended*

*to two years, and or propose another certificate when they have another new menu offered to the customer” (Branch store manager of “yyy”)*

#### **Local Traveler**

Most of the local traveller feels comfort when there is a halal logo in all the restaurants they were visiting. However, in Bandung, ignorance happened unless they are suspicious with unreadable writing text or words and or unlawful food and beverages. This is sometimes happening for Chinese and or western meals which usually famous to used unlawful ingredients such as pork.

Once they know and relatively sure that the answer to their question is halal it is no problem anymore. It is mean halal certificate is not strict must have in Bandung especially in a different type of restaurant originally comes from outside Indonesia such as chain restaurant.

From an average business perspective, the customer strongly recommends that middle and upper-class restaurants should have halal certificates, especially for restaurants that serve food and beverages that are not authentic from Indonesia, such as the case of “yyy” and “xxx” which serves European and Asian food (Chinese, Thai’s and so on).

Most of the respondents assure that the image built by the “yyy” as a chain restaurant will remove the doubt from the customers. This supports the statement that halal-ness image and halal certification/ label is very important to strengthen the value of a chain restaurant.

Unlike the case when the respondent eats abroad, never thought to ask about the halal certificate, but still, they need to make sure of it. If there is a halal logo they will be very comfortable, but by way of asking and trying to find information from the restaurant about halal ingredients such as no-pork and so forth is enough to eat at the place. One of the important quotation from the respondent's states:

*“Culture and values that belong to Muslims further know as mutual*

*respect for each other and Islam does not difficult to follow, if we feel convinced and have been told that it does not contain unlawful ingredients and sure about the process, then just enjoy and eat it”*

#### **CONCLUSION**

Development of halal tourism in Indonesia is relatively new but highly potential in the future. Both potential as a destination or origin country including domestic travellers. Halal Tourism is not just about serving allowed food and beverages for Muslim (Crescent and Mastercard, 2017), but it is a basic need. The atmosphere, quality of ingredients and services considered important to support halal-ness hospitality especially in the halal restaurant. However, ignorance from restaurant management and domestic Muslim travellers happened in Bandung.

The impact is not only for Muslim foreign traveller but also for the development of the halal restaurant industry itself. Chain restaurant considered it is very important to build the halal images but not with local restaurants since they are confident and have served the Muslim markets for many years.

The local traveller will be very comfortable to see the halal logo at the chain restaurant but considered not necessary when they consume local cuisine in a local restaurant. The key to a halal restaurant to gain success in Bandung is differentiation. Build its own value is needed as a differentiator from other competitors whether through corporate values. Developing corporates value to support halal-ness is one of important key for the certification of halal.

The results of this study cannot be generalized because there are only three selected restaurants as samples and cannot represent the entire chain and local cuisine even in Bandung. The author recommends that future studies need to have more halal restaurant and balance between the types. Furthermore, the selection of respondents should not only from local Muslim traveller,

but also international, so there will be a fruitful perspective from both sources. Finally, further research should also involve government elements who can answer the perspective of the formal rules about halal certificates. However, the author believed this paper can be the basic foundation of halal-ness in the implementation of halal tourism, especially in the case study of halal restaurant including the perspective of halal certificates for local Muslim travellers.

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