

The Demand for Halal Certified Restaurants in Indonesia

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Abstract— Rapid urbanization that lead to busier lifestyles with longer work hours has increased consumer demand for convenient restaurants. Since Indonesia has a large Muslim population, this research aims to find out the demand for halal certified restaurants by analyzing the influential factors involved in consumer decision to patronize halal certified restaurants based on the Theory of Planned Behavior. By using Structural Equation Modeling, this research analyzed 149 data of respondents in South Jakarta. The finding indicates that Muslim consumers in Indonesia are becoming more conscious about halal certified restaurants and it is not simply because of Muslims obligation to obey Islamic rules, but it is also influenced by their attitude, subjective norm, perceived behavioral control, and intention before they decided to patronize halal certified restaurants. This research not only verified the high demand of halal certified restaurants in Indonesia but also provide a better understanding about Muslims' dietary rules that should be understood by the restaurants' owner and manager in order to produce products and services that in accordance with halal rules. It is also gathered that although the demand for halal products and services in the hospitality industry is growing, not many researches pertaining to halal certified restaurants. This research also suggested that the industry players and government need to work closely to facilitate halal compliance for the rising of halal products and services demand especially in hospitality industry.

Keywords— Halal certification, restaurants manager, theory of planned behavior

1. Introduction

Muslim populations in 2015 globally have spent a total of \$1.17 trillion on food and beverages, representing 17 percent of global market spend of \$ 7 trillion. Muslim countries with the highest spend on food and beverage were Indonesia (\$155 billion), Turkey (\$116 billion), Pakistan (\$106 billion), Egypt (\$78 billion), Bangladesh (\$69 billion), Iran (\$59 billion), and Saudi Arabia (\$48 billion).

The revenues for halal certified food and

beverage products globally have been estimated at \$415 billion which represents the total estimated sales of food products across the food and beverage value chain, which includes spend by both Muslims and non-Muslims on halal food and beverage products [1].

Indonesia has been one of the most targeted countries for export, particularly for goods that is directly consumed by consumers, such as food, beverages, skin-care products, drugs, and cosmetics. In the next decade, Indonesia is expected to be in the top 3 of the greatest market in Asia-Pacific because of the massive flow of imported goods in the last 5 years, especially after the booming of online shopping [2].

Rapid urbanization in Indonesia has also heightened consumer demand for convenient food and beverage products, as well as quick and convenient food services. Urban Indonesians lead busier lifestyles with more time spent at work or on the required commute, and thus have less time for the preparation of meals at home. Moreover, during the economic downturn, many consumers worked longer hours, further limiting their leisure time. This increased demand for quick meals and snacks outside the home has been met by traditional street carts and food stalls, but also by expansion in the fast food restaurant sector [3].

Director General of Domestic Trade at the Ministry of Trade of Indonesia, Sri Agustina said, food services sector is contributing 38 percent of the Gross Domestic Product of Indonesia. With the rapid growth and fast, the business sector has great potential to contribute to GDP is even greater. Nonetheless, Sri acknowledged that Indonesia does not have specific standards to determine the limits of the quality of a food service, particularly in the small and medium enterprises. That's what makes Indonesia food services still has a high disparity in terms of quality of products or services.

However, the absence of standardization efforts and the lack of halal certification is still a major constraint for food services in Indonesia to compete in international markets. Of the approximately 30,000 food service businesses that are members of the Association of Hospitality Indonesia (APJI), until today only about 50 percent who had owned halal certificates [4].

Halal certification institutions have emerged in several countries to provide certification for food, beverages, medicine and cosmetic products that are halal or not containing haram components. In Indonesia, halal certification is provided by MUI (the Indonesian Council of Ulema). The Halal Product Protection Act requires only products that have halal certificates are allowed to put halal labeling on their packaging [5], including halal logo at restaurants. The use of "Pork Free" or "No Pork" signs at restaurants does not make the product Halal [6]. It could be a source of confusion among customers especially those who are Muslims. Muslims are advised to be wise and sensitive when patronizing what to eat at any restaurants because they must ensure that what they eat comes from a halal source. This does not mean only to check the ingredients per se, but also to ensure that the whole process is in accordance with sharia or Islamic principles [7].

Muslims are guided to produce and consume products or services that are not forbidden by their religion. The halal label or logo and certificate of MUI are the best guide for consumers in Indonesia to guaranty that the products or services are halal and good [8]. In order to protect the rights of Muslim consumers and their efforts to follow their commandments in consuming only halal products, halal restaurants must take into consideration all the halal rules when they offer their services to consumers [9].

Many facts have been provided that religion plays an important role in food choosing and consuming in many societies [10]. As one of the form of cultures, religious factor which is based on self-oriented values, can identify consumer behavior where the values and religious teaching affiliation will greatly influence consumer purchase decisions and their daily consumption patterns [11].

Muslim consumers' decision to purchase or to use halal product allegedly constituted by self-oriented values in order to practice the Islamic

teachings [12]. Thus religion can control consumer attitude and behavior in general [13], [14], and food purchasing or eating decision in particular [15]. A theoretical framework is discovered that the Theory of Planned Behavior (TPB) is applicable to describe consumer intention and actual purchase behavior [5], [16]-[23].

By analyzing the influential factors of consumer intention and decision to patronize certified halal restaurant based on TPB model, this research could predict the consumer demand [19], on halal certified restaurants. In particular, this research has three specific objectives: to test whether the TPB is applicable to explain the influential factors involved in consumer intention and decision to patronize halal certified restaurants; to identify whether consumer attitude, subjective norm, perceived behavioral control and intention directly influence consumer decision to patronize halal certified restaurants; and to identify whether consumer intention is an intervening variable.

2. Literature Review

Human behavior is guided by three kinds of considerations: beliefs about the likely outcomes of the behavior and the evaluations of these outcomes (behavioral beliefs), beliefs about the normative expectations of others and motivation to comply with these expectations (normative beliefs), and beliefs about the presence of factors that may facilitate or impede performance of the behavior and the perceived power of these factors (control beliefs). The Theory of Planned Behavior (TPB) is the model that is used in this research to explain the influential factors of Muslim consumer decision to patronize halal certified restaurants (Figure 1). The TPB predicts consumer intention to engage in a behavior and there are three conceptually independent determinants intention: attitude, subjective norm, and perceived behavioral control [16], [17].

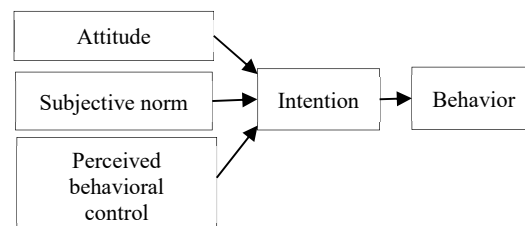


Figure 1. Theory of Planned Behavior Model

The central factor in the TPB is the individual's intentions to perform a given behavior [17]. Intention is an immediate antecedent of behavior [24]. It represents a person's motivation in the sense of her or

his conscious plan or decision to perform certain behavior [25]. Intention can affect consumer purchase decision in the future [22]. Generally, the stronger the intention is, the more likely the behavior will be performed.

A person's attitude towards a behavior represents evaluation of the behavior and its outcomes [16], [17]. The more favorable the attitude, the stronger the intention to perform the behavior under consideration [17], [26]. The stronger the attitude to accept the product, the stronger the intention will be, thus this will show in the acceptance behavior and vice versa. In many societies, religion plays an influential role shaping product actual purchase behaviors including food choice and other product acceptance behaviors [21]. Attitude toward halal is measured from individual belief about the personal evaluation regarding the good compliance to the commandment about halal consumption [5]. This research investigates the factors determining the attitude behind the actual decision to patronize halal certified restaurants among Muslim consumers. The stronger the attitude based on consumer personal evaluation regarding the good compliance on halal consumption, the stronger the consumer intention and decision to patronize the halal certified restaurants.

The subjective norm concerns the extent to which the importance of other people's opinion and perception will lead to performing the behavior [16], [17]. It is one's perception of whether people important to the individual think the behavior should be performed [27]. If a person believes that the most important referents or individuals to them think that the behavior should be performed, then the subjective norm should influence the intention of the person to perform the behavior in question [16], [22]. If the consumer believe that significant others think halal certified restaurants are good, consumer will have more intention to patronize these halal certified restaurants. As a result, the influence of significant others will have a positive effect on subjective norms thus affecting the intention to behave accordingly [21].

Perceived behavior control is the extent to which a person feels able to engage in the behavior. It refers to the ease or difficulty of performing the behavior of interest [16], [17], [28]. Perceived behavior control positively influence intention towards accepting halal products by the religious Muslim society.

Consumers who consider themselves to be more or less Muslims are sometimes primarily guided by the important factors attached to halal products such as whether it is easy or difficult to buy or get the product and the ease or difficult to consume the product [23], including having more resources and opportunities needed such as enough time, enough money or the products availability.

When consumers believe they have more resources and skills their perceptions of control are high, hence their behavioral intention increase [21], [22], [29]. Thus, the intention is higher when consumers perceive more control over patronizing the halal certified restaurants which will eventually determine their decision. Based on the TPB, a positive personal attitude towards Muslim consumption at halal certified restaurants, the influence of other important people, and the perceived control over patronizing halal certified restaurants, predict the intention, thus will determine the actual decision.

3. Research Method

This research uses Structural Equation Model (SEM) to test structural models that depicts structural relationships between latent constructs. Structural equation modeling is a multivariate statistical analysis technique that is used to analyze structural relationships. This technique is the combination of factor analysis and multiple regression analysis to analyze the structural relationship between measured variables and latent constructs. This method is preferred by the researcher because it estimates the multiple and interrelated dependence in a single analysis. In this analysis, two types of variables are used endogenous variables and exogenous variables. Endogenous variables are equivalent to dependent variables and exogenous variables are equal to the independent variable [30].

Figure 2 shows that for the exogenous variables, attitude (X1) contains ten observed variables, while subjective norm (X2) and perceived behavioral control (X3) each contains eight observed variables.

For endogenous latent variables, consumer purchase intention (Y1) and actual purchase (Y2), the observed variables of each contains two variables. For structural equation model, the error of each item is drawn as unobserved variables in round circles (Figure 2).

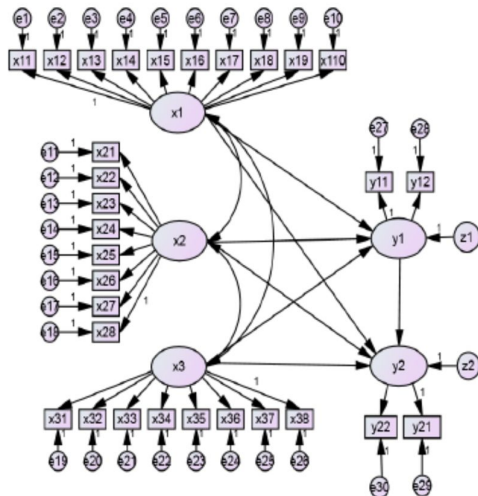


Figure 2. Hypotheses Model

This research used convenience sampling method and questionnaires as instrument to obtain the primary data needed. The questionnaire consists of 5 point Likert scale to evaluate the level respondents' agreement. The respondents were Muslim consumers who have patronized restaurants with halal logo and certificate of MUI (The Indonesian Council of Ulama), at Pondok Indah Mall, South Jakarta, Indonesia. With 95% confidence level, $\alpha = 0.05$, $z_{\alpha/2} = z_{0.025} = 1.96$, and using the range rule of thumb $R = 96 - 56 = 40$, $\sigma \approx R/4 = 40/4 = 10$, the formula for sample size is $n = [z_{\alpha/2} \cdot \sigma / E]^2 = [(1.96)(10)/(2)]^2 = 96.04$, rounded up to 97 [31]. It means minimum of 97 respondent would be needed in this research. From 200 questionnaires distributed, the responses collected 174 samples. After removing 25 outliers' data, there were 149 samples used for this research, and it was analyzed by using Structural Equation Model (SEM) with AMOS 22.

This research also used descriptive statistics to measure the level of consumer demand on halal certified restaurants by calculating the mean value of consumers' decision to patronize the halal certified level as the type of estimation of the central tendency [32].

4. Result

For normality data test, the result indicates that the critical ratio multivariate is 22.707 which is above the cut off value (between -2.58 and 2.58). Multivariate normality is sufficient but not necessary for normal theory maximum likelihood for SEM [33]. Hence the data still can be tested by using bootstrap method which

represent a second choice when fitting covariance structure to non-normal data. Such method empirically generates sampling distribution through resampling without replacement from the original data. The probability after Bollen-Stine bootstrap is 0.001. It is higher than the original model before bootstrap with the probability of 0.000. In the comparison or correlation test, if the statistical value higher than the table value then the test result is significant [34], thus, the analysis could be continued to the next step.

The next step is to test the goodness of fit model by using the confirmatory factor analysis (CFA). The goodness of fit is the decision to see the model fit into the variance-covariance matrix of the data set [35], [36]. After several modification, the result indices verification (Figure 3).

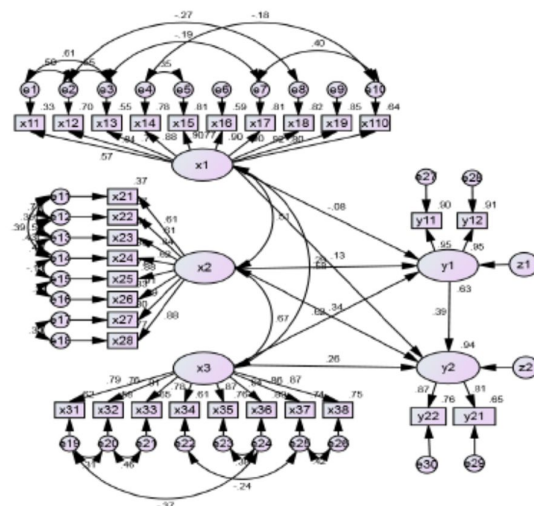


Figure 3. Modification of Hypotheses Model

Table 1 shows that the model has goodness of fit based on seven assessment criteria, namely: CMIN/df, Incremental Fit Index (IFI), Tucker-Lewis Index (TLI), Comparative Fit Index (CFI), PRATIO, Root Mean Square Error Approximation (RMSEA), and Root Mean Square Residual (RMR) [35]-[36].

Table 1. Goodness of Fit Model

Goodness of Fit Index	Cut-off Value	Indicator	Motived	Status
Chi-square (χ^2)	Closed to 0	1300.681	733.280	Poor Fit
CMIN/ df	≤ 2	3.293	1.971	Goodness of Fit
p-value	$\geq 0,05$	0.000	0.000	Poor Fit
GFI	$\geq 0,90$	0.633	0.775	Poor Fit
AGFI	$\geq 0,90$	0.568	0.718	Poor Fit
NFI	$\geq 0,90$	0.762	0.866	Marginal Fit
IFI	$\geq 0,90$	0.821	0.929	Goodness of Fit
TLI	$\geq 0,90$	0.801	0.961	Goodness of Fit
CFI	$\geq 0,90$	0.820	0.928	Goodness of Fit
PRATIO	0 - 1	0,908	0.855	Goodness of Fit
RMSEA	$\leq 0,10$	0,124	0.081	Goodness of Fit
RMR	$\leq 0,10$	0.018	0.021	Goodness of Fit

There are also one marginal fit of Normed Fit Index (NFI), and four poor fit of Chi-Square (χ^2), p-value, Goodness Fit Index (GFI), Adjusted Goodness Fit Index (AGFI) [35]-[36].

Before the hypotheses can be tested, another step of analysis required is testing the construct validity of the measurement used. Good construct validity of the instrument must be established before any conclusion about the causal relationship among constructs can be determined. The result shows all construct validity measurement model are sufficient with standardized loading factor > 0.5 (Table 2). After all the assumptions are fulfilled, then the proposed hypotheses can be tested.

The result from the regression weight structural equation model (Table 3) indicates that this research has established six direct causal effects: 1) subjective norm and consumer intention; 2) perceived behavioral control and consumer intention; 3) attitude and consumer decision; 4) subjective norm and consumer decision; 5) perceived behavioral control and consumer decision; and 6) intention and consumer decision to patronize halal certified restaurants. Only attitude does not significantly influence consumer intention to patronize halal certified restaurants.

This research also presents three indirect effect (Table 4). However, compare with the direct effect (Table 5), each direct effect of attitude, subjective norm and perceived behavioral control is greater than its indirect effect.

Table 2. Construct Validity Measurement

Variable	Indicator	SLF
Attitude (x1)	x1.1	.619
	x1.2	.840
	x1.3	.772
	x1.4	.895
	x1.5	.908
	x1.6	.763
	x1.7	.903
	x1.8	.887
	x1.9	.912
	x1.10	.804
Subjective Norm (x2)	x2.1	.654
	x2.2	.658
	x2.3	.671
	x2.4	.640
	x2.5	.891
Perceived Behavioral Control (x3)	x2.6	.925
	x2.7	.890
	x2.8	.875
	x3.1	.766
	x3.2	.760
	x3.3	.804
	x3.4	.777
	x3.5	.889
Intention (y1)	x3.6	.948
	x3.7	.867
Decision (y2)	x3.8	.881
	y1.1	.948
	y1.2	.951
	y2.1	.809
	y2.2	.872

Table 3. Regression Weight

		Estimate	S.E.	C.R.	P	Status
y1	< x1	-.071	.091	-.781	.435	Not significant
y1	< x2	.234	.068	3.441	.000	Significant
y1	< x3	.512	.074	6.924	.000	Significant
y2	< x1	.171	.072	2.361	.018	Significant
y2	< x2	.282	.057	4.972	.000	Significant
y2	< x3	.204	.068	3.013	.003	Significant
y2	< y1	.387	.078	4.981	.000	Significant

Table 4. Standardized Indirect Effects

	x3	x2	x1	y1	y2
y1	.000	.000	.000	.000	.000
y2	.244	.110	-.022	.000	.000

Table 5. Standardized Direct Effects

	x3	x2	x1	y1	y2
y1	.614	.277	-.056	.000	.000
y2	.251	.344	.138	.398	.000

Thus indirectly, consumer intention is not an intervening variable or did not mediate each relationship between attitude, subjective norm and perceived behavioral control with consumer decision.

Total effect (Table 6) also indicates that perceived behavioral control is the most dominant factor that influence both consumer intention and decision to patronize halal certified restaurants.

Table 6. Standardized Total Effects

	x3	x2	x1	y1	y2
y1	.614	.277	-.056	.000	.000
y2	.496	.454	.115	.398	.000

The descriptive statistic test results (Table 7) shows that Indonesian Muslim consumers have a high level of consumer demand on halal certified restaurants, based on the high level of mean average of consumers' decision (4.17).

Table 7. Descriptive Statistic Tests Results

	N	Minimum	Maximum	Mean
y21	149	3.00	5.00	4.1745
y22	149	3.00	5.00	4.1678
Mean Average y2				4.1711

Levels (mean): 1–2 =very low; 2.1–3 =low; 3.1–3.5 =average; 3.6–4.5 =high; 4.6–5 =very high

5. Discussion

The result shows seven sufficient goodness of fit model, thus, the Theory of Planned Behavior (TPB) model can be applied to the prediction of the influential factors involved on consumer decision to patronize halal certified restaurants. In other words, it can be used to explain consumer demand on halal certified restaurants.

There are two behavior of the Muslim consumers in which the TPB model has been tested, first is the intention, and the second is the decision. Based on the results, consumer intention and decision to patronize halal certified restaurants are influenced by subjective norm and perceived behavioral control, while attitude only influences consumer decision, not intention.

5.1. Attitude Effect on Consumer Decision

Usually both consumer purchase intention and decision are related with consumer attitude [37]. However, decision is stronger or more powerful than intention. Intention is a determination to act in a certain way or a volition that a person intend to carry out which still can

be changed, while decision is the act or a report of a conclusion [38], [39].

On the other word, there is still uncertainty in intention, while decision is a fact or an actual behavior. Thus, consumer purchase intention might not be influence by attitude. It might be altered by the influence of other factors such as price, perceived quality or perceived value [40], [41].

In addition, purchase intention could also be interrupted by internal impulse and external environment during purchasing process. Their behavior will be driven by the physiological motivation that stimulates their respond which bring them to the store [42], or to the halal certified restaurants, in order to fulfill their need. This is consistent with the result whereas consumer intention and decision to patronize halal certified restaurants are positively influenced by subjective norm and perceived behavioral control.

5.2. Subjective Norm Effect on Consumer Intention and Decision

The result shows that subjective norms influences both consumer intention and decision to patronize halal certified restaurants. Subjective norms refer to the perceived social pressure to perform or not to perform [17]. Individual's favorable or favorableness toward behavior is affected by how those importance to her or him (i.e. loved ones, parents, families, friends, teacher, religious leader, etc.) think of the behavior in question [43]. A religious Muslim society like Indonesia adheres to the teaching of the Prophet Muhammad who embraced and displayed exemplary behavior to his followers [21]. Therefore, the influence of the Prophet Muhammad who emphasis on eating only halal food to his followers [21], will have positive effect on subjective norm, thus, affecting the Muslims intention and decision to behave accordingly.

Halal is a Quranic term that means permitted, allowed or lawful. Its opposite is haram (forbidden or unlawful). All issues concerning halal or haram and even all disputes should be referred to the Quran and the Hadith of Prophet Muhammad practices [8]. The prophet Muhammad set many examples of best practices in his life to show Muslims how to focus on the importance of halal foods and drinks consumption and production. The concept of consuming and producing products in Islam has to be viewed in a comprehensive manner because any haram product has no use at all and even harmful for body and mind. The Prophet Muhammad guidance has been enlightening for Muslims to refrain from the haram

and in order to advance their bodies, Muslims are supposed to follow many of halal dietary instructions [6], [9].

Many verses in the Holy Quran discussing what one should eat [9] such as Al-Baqarah, 168: "You, people, eat of the things on earth, halal and clean ones. Do not obey the steps of Satan. Because it is an outright enemy to you". Al-Mu'minun, 51: "You, Messengers, eat pure and halal foods. Make good and better things. Because I know what you do". Al-Maidah, 3: "Dead animals, blood, pork, animals slaughtered in the different name apart from Allah, drowned and shot animals have been forbidden". Al-Anam, 121: "Do not eat animals slaughtered by a different name except for Allah. Of course, this is an ultimate sin".

When preparing halal foods, it is also important to have an animal slaughterhouse that is properly designed so that animals slaughtered there meet both halal and modern animal welfare standards. Although normally a Muslim is required to slaughter an animal, the Quran also recognizes the slaughter of the people of the book, in modern times mainly Jews or Christians.

According to one historical report, one person who uses alcohol as a drug comes to the Prophet Muhammad, and he claims, "It is not a cure for the disease, however, it is the disease itself. Each intoxication and every drink is haram" he said (Abu Dawud-Sahih al-Bukhari). Most of the other inebriants are also haram (Abu Dawud-Tirmidhi). If someone believes in Allah and eternity, he should not drink alcohol, and he should not sit at a table where alcohol is available (Tabarani). As it is understood from the above verses and from the Hadith, the consumption of even a little bit of an alcoholic beverage is prohibited for Muslims [6].

While other foods are being prepared, alcoholic drinks, such as wine or beer, should not be added for flavoring or even as a carrier of flavorings. In another Hadith, the Prophet says, "Surely halal is certain, haram is also evident. There are many suspected things that people do not know between them with certainty whether halal and haram. Whoever preserves himself from those suspicious things, he aims at protecting the honor of religion". However, the use of foods derived from alcohol such as vinegar is permitted, even if it might have a trace of residual alcohol. Other products, like orange juice, which also may have a trace of alcohol are also permitted [6].

Thus, halal consists of anything that is free from any component that Muslims are prohibited from consuming. This can be classified as pork free in its physical existence, including food substances such as gelatin, enzymes, lecithin and glycerin as well additives such as flavorings and coloring, or alcohol (khamr), blood and meat derived from animals not slaughtered according to sharia [7], [44], [45].

Because subjective norm deals with consumer motivation and behavior which is constructed to incorporate the expectations of the approval or disapproval of others important to him or her [20] such as the Prophet Muhammad, religious leader, loved ones, parents, families, friends, teacher, etc., if consumers believe those people important to them think that halal certified restaurant is essential, they will have a higher intention and decision to patronizing halal certified restaurants.

5.3. Perceived Behavioral Control Effect on Consumer Intention and Decision

Based on the result, the perceived behavioral control significantly influences both consumer intention and decision to patronize halal certified restaurants. In fact, it is also the most dominant one. There is a link between perceived behavioral control and behavior which suggests that consumers are more likely to engage in behavior they feel they have control over, and prevented from carrying out behavior over which they feel they have no control over [23]. Consumer intention and decision will be higher if consumer has sufficient resources and opportunities needed, such as enough money, enough time, or the availability of the product [19], [22], [23], [29].

For the religious Muslim society like Indonesia, consuming or purchasing halal products is something that should be within their control. However, they can chose to consume or not to consume halal products which will eventually determine their intention or decision. It can be proposed that perceived behavioral control positively influence Muslims intention and decision towards patronizing halal certified restaurants. Consumers who consider themselves to be more or less Muslims are sometimes primarily guided by the important factors attached to halal products such as whether it is easy or difficult to buy or get the product and the ease or difficulty to consume the product [21]. In other words, Muslim consumers intention and decision to patronize halal certified restaurants will be higher if: they have enough money to dine in or the price is affordable; they have enough time to get to the restaurant or the

time travel to the restaurant is convenient to them, near their house, school, college or workplace; and the restaurants are also easily available to the consumers in various places, because the high perceived availability of the halal products and services in a country, may hinder consumers in the country from consuming non halal products or services [23].

Currently, the use of haram ingredients and unintended consumption by Muslims is widespread, with a general lack of awareness among Muslim consumers and importers. In 2014, the 57 Organization of Islamic Cooperation (OIC) member states, imported in total \$33 billion of ingredients across all categories, accounting for 13 percent of total ingredients demand. The global ingredients industry was estimated at \$245 billion in 2015 across food and beverage, pharmaceuticals and cosmetics products. The industry is highly sophisticated, with the leading players predominantly located in non-OIC countries, and there is a substantial range of ingredients that are sourced either from animals or that contain alcohol content. The most notable haram ingredients include pork derived gelatin, lard, pepsin (which is used in dairy products, in particular cheese), and carmine (red coloring derived from insects) [1].

In addition, it is also possible to find, blood (especially in local markets) and meat derived from animals not slaughtered according to sharia. From a Muslims perspective, knowing the origin of raw materials and production process of consumer items is essential due to the sharia obligation stating that any Muslim must consume only halal and wholesome products. This situation is increasingly important since the verification and authentication of halal products is paramount in order to maintain the sanctity of the Islamic religion [46].

As consumer awareness increases and as OIC member states become stricter in their requirements for halal ingredients, there are substantial opportunities for halal ingredients manufacturers to address the global Muslim consumer market [1].

To address this demand, over 300 halal ingredients manufacturers. Even premium restaurants chains are emerging to address the Muslim demand for farm-to-form and fine dining, such as Paramount Fine Foods, based in Canada, has established over 30 Middle Eastern Halal restaurants and is one of the few halal

companies that have addressed the farm-to-fork experiences. There is also UK-Based La Sophia, is a highly popular Michelin-grade restaurant in London that is run by the UK's premier halal chef, combining French Mediterranean cuisine with Palestinian ingredients [1].

Several new product segments have emerged in the Halal food industry over the Last few years to address the unmet needs of Muslim consumers, primarily in non-OIC countries. Addressing the need for fresh halal meals delivered on demand, dedicated halal online meal takeout and delivery platforms have emerged in non-IOC countries, going beyond mainstream services such as GrubHub by verifying the halal certification of restaurants. Like HalalEat, based in UK, was founded in 2013 and has acquired 280 restaurant signups across major UK cities and aims to crowdfund \$220,000 in 2016. The company has also launched in Melbourne, Australia and registered domains across Europe and in South Africa, with plans to scale globally. There is also Halalonclick, which was founded in Singapore in 2014 and has acquired 18 restaurant signups. It serves over 20 delivery areas in Singapore [1].

This halal online meal takeout and delivery platforms segment will have a great opportunity in Indonesia due to the emerging of a new delivery platform such as Go-food, developed by Gojek, a motorcycles rideshare business online in Indonesia. Go-food services was immediately received positive feedbacks. For consumers, Go-Food can be facilitated in terms of ordering food. For Gojek, it can increase income with the number of incoming orders via Go-food. As for culinary entrepreneurs, there is a potential increase in turnover of food service delivery [46]. As the largest food delivery service in Indonesia, with more than 35,000 restaurants join in the application, Go-food gives more convenience to consumers in choosing restaurants and types of food they want [47]. However, not all restaurants in Go-food are certified halal. Surprisingly, of the approximately 30,000 food service businesses that are members of the Association of Hospitality Indonesia (APJI), until 2014 only about 50 percent who had owned halal certification [4].

The consumption of halal foods, goods and services is compulsory to all Muslims. Lack of knowledge, awareness and understanding of the halal concept among Muslims and the manufacturers of halal products may cause the loss of appreciation to halal. In fact the Quran addressed all human being and not just Muslim to search for halal and it is for their own benefit. One should understand that halal food requires that it is prepared in the most hygienic

manner meeting international food safety standards and should not be viewed as offensive to any religious belief. The basic issue in halal food production is cleanliness, free from contamination and healthy food as defined in the Quran [48].

Today, halal is not simply a religious issue rather it is an opportunity to increase sale and acquire competitive advantage. Thus, the halal logo or label and certificate are not only important for Muslim consumers as related to their religious beliefs, but also encourages producers to meet the high quality standard [22], [49]. Following these rules, halal certified restaurants gain welfare and consumer trust to repurchase decision [9].

Halal certification institutions have emerged in several countries to provide certification for food, beverages, medicine and cosmetic products that are halal and not containing haram components. Accreditation bodies have begun to oversee Halal certification bodies in several key markets, signaling a major upgrade in how the Halal Food industry will be regulated going forward. In 2016, the UAE launched the International Halal Accreditation Forum, bringing together 10 founding members which intend to accredit and oversee Halal certification bodies. Examples of certification bodies that have already been accredited include the Halal Feed and Food Inspection Authority in the Netherlands, and the New Zealand Islamic Development Trust [1].

Halal food hubs have been set up in several countries. In Malaysia, the United Malaysian Land and Johor State Government have started to develop an integrated Bio-Halal Industrial Development to nurture bio-based halal research and development. In 2013, the Thai Chamber of Commerce has also established a Halal Industrial Center in Pattani province in Thailand to encourage the region to become a hub for halal products [1].

In 2013, the halal verified engine, designed to check the halal status of companies, and design by Malaysia's Dagang Halal, is fueling rapid growth in trade on Dagang platform. The engine allows users to search, view and download halal certification documents. The database will include companies that have been certified by the 73 certification bodies under JAKIM [1].

In 2015, as the halal certification authorities in MUI, LPPOM MUI (The Assessment Institute for Foods, Drugs and Cosmetics Indonesian

Council of Ulama) launched several halal information services, among others QR Code for restaurants and published a book "Compilation of MUI Fatwa in Food, Medicine, Science and Technology". LPPOM MUI also launched a new version website of LPPOM MUI and Halal Olympics 2015, as well as published two books of HAS, namely HAS 23102 Compliance Criteria for Halal Assurance System (HAS) in Restaurants, and HAS 23104 Compliance Criteria for HAS in Catering. Both books complements the previous book series: HAS 23000 on Halal Certification Requirements, HAS 23101 on Compliance Criteria of Halal Assurance System in Manufacturing, HAS 23103 Compliance Criteria of Halal Assurance System in Slaughterhouse, HAS 23201 on Requirements for Halal Food Ingredients, and HAS 23301 on Preparation of Guidelines Manual of HAS in Manufacturing. While the new service program is launched to complement the previous programs which is intended to further facilitate public in accessing halal information, such as halal information services via blackberry and halal SMS 98555 via Telkomsel service provider [50].

There is a program of QR (quick response) code based on a unique code number for each outlet of halal certified restaurants. This code is used as the basis to create a QR Code of Restaurant with Halal Certificate of MUI. By using a QR Code scanner which has been installed in smartphones, every visitors can perform scanning QR Code on display in stores or outlets of halal certified restaurant. The scan results will bring up information certificate number, the outlet name, period validity of halal certificate and the owner or company of the restaurant. Thus the claim authenticity of concerned halal restaurant can be verified by the visitors with the QR Code. The scan of QR Code to be connected to the data center of LPPOM MUI through Internet. This system serves to ensure that the claims by the restaurant, has been completely halal certified, not halal version through unilateral claims by the restaurant manager [50].

QR Code Verification System will be affixed firstly at 1,334 outlets of restaurant and cafe which have received halal certification from LPPOM MUI in all regions throughout Indonesia and will be followed in the restaurant and café outlets which has been certified halal by LPPOM MUI Provinces all over Indonesia [50].

6. Conclusions and Recommendations

Based on the results and discussion it can be

concluded that the Theory of Planned Behavior is applicable to predict consumer demand on halal certified restaurants. The model is used to give insight on how Muslim consumers in Indonesia are becoming more conscious about halal certified restaurants and it is not simply because of Muslims obligation to obey Islamic rules, but it is also influenced by their attitude, significant other, perceived behavioral control and intention to patronize the halal certified restaurants.

The more favorable the attitude, the stronger the subjective norm, the greater the perceived behavioral control, and the stronger the consumer intention, will influencing consumer to have a stronger decision to patronize halal certified restaurants. Since consumers have high levels of decision to patronize halal certified restaurants, it implies that Indonesian consumers have a high demand on halal certified restaurants.

Unlike other similar previous researches, this research not only verifies the high demand of halal certified restaurants in Indonesia but also provide many information about Muslims' dietary rules that need to be understood by the restaurants' owner and manager so they can produce products and provide services that in accordance with halal rules. It is also gathered that although the demand of halal products and services is growing, not many researches were performed in the hospitality industry, pertaining to halal certified restaurants.

To manage product decision, it is necessary for managers to understand the manifestation of halal products. Halal products must have been processed in a manner that is permissible and the product should be such that it is totally free from harmful consequences. It must be clear from any material considered to be permitted according to sharia [9], [51].

In addition, it must be prepared, processed, transported or stored by using any tool or utility that was fulfilling sharia. It is of utmost importance to marketers or restaurants manager that the product and the production process itself are halal [51], [9].

Halal logo or label and certificate as product attributes are believed as important factors especially for Muslims. Muslim consumers who belief on halal logo or label and certificate will influence their attitude as a result of evaluation of their like or dislike of specific product. Islam considers food and other products that are consumed or used by human as an important

matter in addition to his or her worship, because every single thing that he or she consumed or used, will have a major impact on his or her physical and spiritual growth. Physical impact on consuming carcass, blood, pork, strangled or beaten animal, liquor and other products that are prohibited in Islam clearly bad for human health, whatever ones religion is [52].

Meanwhile, spiritual impact on consuming or using products that are prohibited in Islam cannot be measured by material aspect only, considering Allah's threaten to those who violate the Islamic law that could impact on having measurable life in the world and get dooms in hereafter life. This showed that halal issue is an important matter for Muslim consumers because it is related to their religion belief. Therefore, halal logo or label and certificate are believed as important matters for Muslim consumers in order to ensure that the products they consumed are halal guaranteed. Consumers' belief in the importance of halal label will determine their purchase intention and behavior [52].

The most important factor from Islamic perspective is that restaurants should make sure that the product and the production process itself is halal. Due to Islamic rules, any product which is haram cannot be used. The specifications of the halal food is should be understood by managers in order for them to make decisions based on production of halal food. Product must also be processed in a manner that is halal and should also be totally free from harmful [51]. In managing the food process, restaurants should be governed by specific rules that deal with goods and services. Clear guidelines have been established. These rules prohibit dealing with goods and services that are not obtained through an ethical manner [53]. Islam is accepting products or services to be offered to customers through many ways (agents, retailers, restaurants, etc.) and using logistics such as gathering, transportation, handling and storing goods [9], [53].

Some of the rules that must be followed as follows. Prevention and transportation and storage of forbidden goods. Prevention of transportation and storage of prohibited goods. Prohibited goods include stolen goods, haram food, wine, etc. [9], [53].

On a global scale, Indonesia is the fourth most populated country [54] and currently is the country with the world's largest Muslim population [56], thus, it is critical for restaurants owners and managers in Indonesia to prepare their foods and beverages in accordance with Islamic rules and that product integrity be maintained throughout the supply chain. Namely, everything related to the food preparation,

handling, and packaging must be halal. In this current environment, there is a high need for robust halal certification across the food value chain in order to ensure non-halal ingredients are not used.

With the expertise of LPPOM MUI, Indonesia could potentially become the global halal food hub to provide certification for food products and services in free market zones, encouraging halal companies to co-locate and work closely together, facilitating halal compliance.

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