


HALAL LOGO BRANDING TO ATTRACT MUSLIM TOURISTS

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ARTICLE INFO	ABSTRACT
<p>Article history:</p> <p>Received 31 March 2023</p> <p>Accepted 29 June 2023</p>	<p>Purpose: The Halal logo is the brand of a tourist attraction for Muslim tourists. With the branding Halal, the visitors will assume if the food and drinks are Halal to eat or drink. This paper aims to introduce branding the Halal logo display on Halal tourism activities in Indonesia.</p>
<p>Keywords:</p> <p>Branding; Halal Tourism; Tourist; Halal Food.</p>	<p>Theoretical framework: The approach used is communication semiotics. The data were obtained by an online-based survey of respondents who had travelled in Indonesia, particularly in tourist destination areas where the majority of the population was non-Muslim.</p> <p>Design/methodology/approach: The approach used is communication semiotics. The data were obtained by an online-based survey of respondents who had travelled in Indonesia, particularly in tourist destination areas where the majority of the population was non-Muslim.</p>
	<p>Findings: This paper concludes that the way tourists determine food and at least Halal is by finding a restaurant with a Halal logo, searching the internet about Halal restaurants, asking the hotel staff about <i>Halal</i> restaurants and asking friends or family who has visited the same tourist destination about <i>Halal</i> restaurants in the area to visit</p> <p>Research, Practical & Social implications: The representation of Halal in a restaurant is the restaurants having a Halal certificate marked by a Halal logo label and those having no a Halal certificate with a Halal logo but offering Halal food.</p> <p>Originality/value: This research contributed that the logo label represents Halal food although not all restaurants have Halal certificates. The Halal logo label is the branding that attracts Muslim tourists.</p> <p>Doi: https://doi.org/10.26668/businessreview/2023.v8i7.1372</p>

MARCA DE LOGOTIPO HALAL PARA ATRAIR TURISTAS MUÇULMANOS

RESUMO

Objetivo: O logotipo Halal é a marca de uma atração turística para turistas muçulmanos. Com a marca Halal, os visitantes presumirão que os alimentos e bebidas são Halal para comer ou beber. Este artigo tem como objetivo apresentar a exibição da marca do logotipo Halal nas atividades de turismo Halal na Indonésia.

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Estrutura teórica: A abordagem utilizada é a semiótica da comunicação. Os dados foram obtidos por meio de uma pesquisa on-line com entrevistados que viajaram pela Indonésia, especialmente em áreas de destino turístico onde a maioria da população não era muçulmana.

Projeto/metodologia/abordagem: A abordagem usada é a semiótica da comunicação. Os dados foram obtidos por meio de uma pesquisa on-line com entrevistados que viajaram pela Indonésia, especialmente em áreas de destino turístico onde a maioria da população não era muçulmana.

Conclusões: Este artigo conclui que a maneira como os turistas determinam que a comida é, no mínimo, Halal é encontrando um restaurante com um logotipo Halal, pesquisando na Internet sobre restaurantes Halal, perguntando à equipe do hotel sobre restaurantes Halal e perguntando a amigos ou familiares que visitaram o mesmo destino turístico sobre restaurantes Halal na área a ser visitada

Pesquisa, implicações práticas e sociais: A representação do Halal em um restaurante é feita pelos restaurantes que têm um certificado Halal marcado por um rótulo com o logotipo Halal e aqueles que não têm um certificado Halal com um logotipo Halal, mas que oferecem comida Halal.

Originalidade/valor: Esta pesquisa contribuiu para o fato de que o rótulo do logotipo representa o alimento Halal, embora nem todos os restaurantes tenham certificados Halal. A logomarca Halal é a marca que atrai os turistas muçulmanos.

Palavras-chave: Branding, Turismo Halal, Turista, Alimentos Halal.

LOGOTIPO DE MARCA HALAL PARA ATRAER A TURISTAS MUSULMANES

RESUMEN

Objetivo: El logotipo Halal es la marca de una atracción turística para turistas musulmanes. Con la marca del logotipo Halal, los visitantes supondrán que la comida y la bebida son Halal. El objetivo de este artículo es presentar el uso del logotipo Halal en las actividades de turismo Halal en Indonesia.

Marco teórico: El enfoque utilizado es la semiótica de la comunicación. Los datos se obtuvieron mediante una encuesta en línea con encuestados que viajaban por Indonesia, especialmente en zonas de destino turístico donde la mayoría de la población no era musulmana.

Diseño/metodología/enfoque: El enfoque utilizado es la semiótica de la comunicación. Los datos se obtuvieron a través de una encuesta en línea con encuestados que habían viajado por Indonesia, especialmente en zonas de destino turístico donde la mayoría de la población no era musulmana.

Conclusiones: este estudio concluye que la forma en que los turistas determinan que la comida es al menos Halal es encontrando un restaurante con el logotipo Halal, buscando en Internet sobre restaurantes Halal, preguntando al personal del hotel sobre restaurantes Halal y preguntando a amigos o familiares que hayan visitado el mismo destino turístico sobre restaurantes Halal en la zona que se va a visitar.

Investigación, implicaciones prácticas y sociales: La representación de Halal en un restaurante la hacen los restaurantes que tienen un certificado Halal marcado por una etiqueta con un logotipo Halal y los que no tienen un certificado Halal con un logotipo Halal pero ofrecen comida Halal.

Originalidad/valor: Esta investigación ha aportado que la etiqueta con el logotipo representa la comida Halal, aunque no todos los restaurantes tengan certificados Halal. El logotipo Halal es la marca que atrae a los turistas musulmanes.

Palabras clave: Marca, Turismo Halal, Turista, Comida Halal.

INTRODUCTION

In the competitive tourism business, various countries are looking to attract foreign and domestic tourists (Hasyim et al., 2019; Lee-Anant, 2022). One of them is the Muslim tourism program (El-Gohary, 2016; Haeruddin et al., 2023). Of course, the program is aimed at tourists from countries with a majority Muslim population, such as Malaysia, Indonesia, Arab countries, and so on. One of the reasons Muslim tourists visit a country to do tourism is halal food and drinks which are presented in the form of a halal logo (Farouk et al., 2021). Various tourist

destination countries are finally competing to campaign for halal food and drinks to attract Muslim tourists.

The Indonesian Government represented by the Ministry of Tourism has been developing the Halal tourism destination in Indonesia. It is one of the development programs given priority for five years (2015). The data of the Global Muslim Travel Index (GMTI) for 2019 indicates that the number of Muslim tourists worldwide is expected to surpass 230 million by 2030. Meanwhile, the Halal tourism market growth in Indonesia has reached 18% in 2018. The number of foreign Muslim tourists visiting the Indonesian Halal tourist destinations has reached 2.8 million. This condition has given foreign exchange more than IDR 40 trillion. There were 20 million people foreign tourists visiting Indonesia in 2019. Among them are 25% or 5 million foreign Muslim tourists (Kominfo, 2020).

The success of Indonesia in Halal Tourism was proved by the achievement as ranked first in the 2029 GMTI World Tourism in 2019, announced by Crescent Rating – Mastercard (www.crescentrating.com, 2020). The current achievement in this tourism sector has gradually increased as reported by Setiawan (2019) that this sector got the rank 6 in 2015, then increased to rank 4 in 2016, increased again to rank 3 in 2017, dan the ranked 2 in 2018.

Following the data collected by GMTI, as a global Halal tourist destination, Indonesia has 10 provinces mentioned as the leading tourism destinations. They are Lombok, Aceh, Riau and Riau Islands, DKI Jakarta, West Sumatra, West Java, Yogyakarta, Central Java, Malang Raya, and South Sulawesi. To boost the development of this sector, Indonesia established 6 Regencies and Cities in the area of 10 National Priority Halal Destinations to have to participate to strengthen Halal tourism destinations. These tourist destination ares are Tanjung Pinang City, Pekanbaru City, Bandung City, Bandung Regency, West Bandung Regency, and Cianjur Regency (*Ferdiansyah, 2020.*)

The data from the Ministry of Tourism stated that the foreign tourists from some different countries in the world for the Halal tourism program of Indonesia reached five million people in 2019 out of a total of 15.7 million people. This number increased even twice compared to the number of foreign tourists in 2018, reaching 2.6 million people (Hasyim et al, 2019).

For domestic visitors whose religion is Islam, Halal food and drink is the thing most important to pay attention to when visiting tourist destination where the most population are non-Muslim. Such areas of tourism destinastions are Bali, Manado, North Sulawesi and North Toraja Regency ni South Sulawesi. The Muslim foreign tourists are also concerned with this

requirement. Therefore, the availability of Halal food and drinks for Muslims is also becoming one of the main priorities in developing tourism destinations in Indonesia. In this case, Halal food and drinks should be promoted in the area of tourist destinations where the non-Muslim is the majority.

Some studies on Halal tourism were carried out by Crescent Rating in 130 countries. It was a company focusing on Halal tourism activities, The studies resulted in six basic needs to be the concept of Halal tourism. These needs are Halal food without containing alcohol, pork, and the like, worship facility availability, bathroom providing water for ablution, services during Ramadan, labelling the food of no Halal with the non-Halal label, and the recreational facilities maintaining privacy make notes that the tourists are not allowed to gathering freely (Zukfekar, 2019). Hence, Thus, Halal tourism activities give stress on Halal food and drinks, free of alcohol, pork and the like. Therefore, both foreign and domestic Muslim tourists will be on the lookout for the restaurants, food stalls and cafes providing and serving Halal food and they will find it by looking at the Halal label posted on the front of the restaurant.

The government has appointed MUI as an official institution to issue a Halal certificate for the business providing and selling food and drinks for both regional and international visitors. Therefore, this institution has then issued the Halal regulations certificates and set the procedures for Halal certificates application for the food and drinks business. Included in these regulations are restaurants and cafes in Indonesia. In addition, MUI is also developing a Halal logo label to be affixed to the product of food and drinks and displayed in a place where the visitors can see it easily before entering the restaurants and cafes. In this case, the business of food and drinks must display a Halal logo label after receiving the certificate of Halal food and drinks from MUI. With this label, the visitors will be sure if they are having Halal food and drinks.

The food and beverage companies, such as restaurants and cafes, especially in tourist areas, use the halal logo as a marketing strategy. Restaurants and cafes branded halal logos to attract Muslim tourists. The trick is that they put a halal logo on the front of their restaurant and cafe (Faisal and Hasyim, 2022).

The purpose of this research problem is to find out how to choose restaurants that serve halal food and drinks, especially in tourist destinations where the majority of the population is not Muslim in Indonesia. The problem to be observed related to Halal tourism activities is the way visitors both domestic and international visitors (foreign tourists) find the restaurant or cafe in which Halal food and drinks are served. Whether or not the restaurants and cafes

guarantee the logo-labelled Halal display on the front of the restaurant or cafes? This research examines and discusses the logo-labelled Halal by using semiotic theory. The methods used to collect the data are surveys and the distribution of the questionnaire. The survey is conducted on the data of restaurants and cafes that display the logo-labelled Halal on the front of the restaurant or cafes. The questionnaire is distributed to the respondents by social media (online). The respondents are people having got the questionnaires and returned them after answering them to the researcher. The research sample is those who have conducted tours in the tourist destination areas in Toraja Regency, South Sulawesi, Indonesia, where the majority of the population is non-Muslim.

Many researches on Halal tourism have been conducted from different perspectives. The concept of Halal attributes in restaurants or cafes and the perception of Halal by Muslim tourists (Akhtar et al., 2020); *Halal* product principles related to the microbial content (Karahalil, 2020); standardizing the criteria of Halal food (Suryawan et al., 2019); marketing strategy for *Halal* tourism (Yousaf & Xiucheng, 2018) are themes included in those researches. This paper discusses how the Halal food and drinks logos are displayed in the activities of *Halal* tourism in Indonesia. The semiotic approach applied in this research will show the importance the Halal logo reflects to represent the message of Halal food and drinks offered in tourism areas in Indonesia.

LITERATURE REVIEW

The Concept of Halal Tourism

For the Muslim people, *Halal* is a term used to denote something permitted to do, to eat, or drink. Thus, *Halal* tourism is a term referring to anything unprohibited following the Islamic rules or laws (Yousaf & Xiucheng, 2018). This term with all facilities it provides means that the Muslim families as tourists may use or enjoy all facilities provided in the tourist destination areas because things are regulated based on Islamic rules, such as food and drinks provided in hotels, restaurants, cafes, etc. They do not offer to Muslim visitors alcohol and facilities such as swimming pools and separate SPAs for men and women (Prihandoko, 2019). Indonesia, Malaysia, Turkey and other Muslim countries where the population is dominated by Muslim vote to the international Muslim visitors from all over the world by providing facilities that follow the Islamic teachings. In addition to *Halal* tourism, some other relevant terms are such as Islamic tourism, Muslim-friendly tourism (Slamet et al., 2022) referring to tourism activities that company with Islamic teachings on *Halal* principles.

The *Halal* concept is provided in many references, such as Hamza et al., 2012; Henderson, 2016; and Karahalil, 2020. Essentially, *Halal* tourism offers things or tourism activities to Muslim tourists, both international and local tourists. *Halal* tourism offers services, particularly food and drink following the Islamic rules, tailored to the needs of the Muslim tourists. In this case, the restaurant and cafe do not sell non-Halal food and drinks, non-*Halal* accommodation and so on. The assumption is that non-Muslim visitors can also eat or drink the food and drinks provided especially for Muslims. On the other hand, not all eatable and drinkable food and drinks for non-Muslim visitors can be consumed by Muslim visitors.

Crescent Rating concerning *Halal* tourism standard has term the Global Muslim Travel Index (GMTI) in which 14 standards established. These are 1) family-friendly tourists destinations, 2) friendly Tourist destinations where the people are friendly, 3) Muslim tourists are safe, 4) many arrivals of Muslim tourists, 5) Services and Facilities in Muslim-friendly destinations, 6) guaranteed-*Halal* food and drinks; 7) the access to a place of worship is easy and in good condition, 8) Muslim-friendly airport facilities are friendly with rules of Islam teaching, 9) many options of comfortable accommodation, 10) *Halal* awareness and destination marketing, 11) easy communication, 12) outreach and awareness of the needs of Muslim tourists, 13) air transport connectivity and 14) visa requirements (Moshin, 2020; Prihandoko et al., 2019).

Halal tourism destination is growing in the tourism market around the world. This tourism sector gives benefit economically to countries promoting and providing Muslim-tourist destinations. According to Setiawan (2019), in GMTI the 2019 version, there are 10 countries of best *Halal* tourist destination in 2019 for GMTI version. These countries are Indonesia, Malaysia, Turkey, Saudi Arabia, United Arab Emirates, Qatar, Morocco, Bahrain, Oman, and Brunei Darussalam. Many people from both Muslim countries and non-Muslim countries have a target to visit these countries. Prakoso stated (2019) that in the Global Muslim Travel Index (GMTI) un 2019, there are 10 non-Muslim countries called the best travel destinations. These non-Muslim countries are Singapore, Thailand, England, Japan, Taiwan, South Africa, Hong Kong, France, Spain, and the Philippines.

Semiotics of Halal

As an interdisciplinary study, research on the tourism sector can be performed by using the semiotics approach. This semiotics approach sees the object of tourism as meaningful signs for tourists by which understandable messages are sent to the visitors (Hasyim et al., 2020).

The signs may be in form of verbal and non-verbal texts (pictures). Therefore, the promotion activities in the Muslim-tourism destination are focused on displaying photographic images to send messages to visitors. This action plays an important role in promoting Muslim tourist destinations in different countries. Hence, the focus of the semiotic approach, in this case, is how the visitors read the images and give meaning to the photos of the tourist destination. According to Hasyim (2019), combining the verbal language and images leads to negotiations between the readers and the tourism promotion texts. This leads to the tourists' perceptions of the travel destinations. Since the expression *Halal* is displayed in the images, the visitors both Muslim and non-Muslim will perceive that things, especially the food and drinks, in the tourist destination are permissible following the Islam teachings

The mentioned photographic images are signs presenting the semiotics mode. The elements of the signs are interacting to make particular meaning. Van Leeuwen (2015) stated that photographic images displayed in tourist destinations become semiotic resources with the mode of meaning production. The semiotic resources are the actions and artifacts we use to communicate with the readers. They may be generated physiologically with our vocal tract, with muscles to create facial expressions and gestures or with technology such as pen, ink and paper, featuring computer hardware and software such as fabrics, scissors and sewing machines.

The semiotic resource is a sign built on an interacting signifier to produce signified (meanings). It refers to physical things such as photographs, pamphlets, clothing, films and represents a certain meaning or sense. It can be physical or conceptual in some way and relied on the capacity and nature of the sign (Arafah & Hasyim, 2019). As a semiotic resource, the sign can take the form of words, images, clothing, brochures, films, advertisements, to reveal interrelated modes that people may use to interpret these signs. Tadjuddin (2020) stated that the interpretation may be related to socio-cultural backgrounds.

When we read about and see a photographic image of the Eiffel Tower, not only is the Eiffel Tower in the picture, but the elements as a constructive mode reinforce the importance of the photographic image of the Eiffel Tower as a tourist destination. The picture will send a stronger meaning when it is accompanied by verbal language. So, referring to travel destination photography, the questions that can be answered with the semiotic approach are what meaning the travel destination photography images are conveying? What does the picture try to represent? And what purpose that the picture means that way?

Let's take an example of the Eiffel Tower represented by photographic images as a tourist attraction in Paris, France. The question is what meaning the picture of the Eiffel Tower

evokes. The answer is that the image can generate individual meanings and universal meanings. It forms a universal code and contains socio-cultural background. People's understanding depends on their experience and understanding of the socio-cultural background of the Eiffel Tower.

MATERIAL AND METHODOLOGY

The research data were obtained by Twitter. For the first, the researchers searched a tourism group by tourism keywords and then joined the group (Lee-Anant, 2022). The keywords related to Halal tourism for three months, namely November and December in 2019 and January in 2020 during the Covid-ai outbreak. 140 respondents would then fill out online questionnaires. The respondents answer the questionnaires based on their experience of conducting Halal tourism in the previous year. Many opinions of the respondents were obtained from the questionnaires distributed by Twitter. In this case, the respondents were Indonesian people who have visited tourist areas where the majority of the population is non-Muslim (Bali, Manado and Bali).

The questionnaires contained some questions about 1) the way the respondents recognize a *Halal* restaurant or cafe, 2) the place they get information about the *Halal* restaurants and cafes when conducting tourism activities, 3) the *Halal* logo in front of the restaurant representing the food and at least *Halal* to eat or drink for the Muslim, 4) their act to ask for a *Halal* certificate directly to a restaurant owner, 5) the questionnaire was distributed to Twitter users, especially tourism groups and in Google Forms. There were 140 replies received by the Twitter and google forms.

RESULTS AND DISCUSSION

Halal Logo Representation in Restaurants

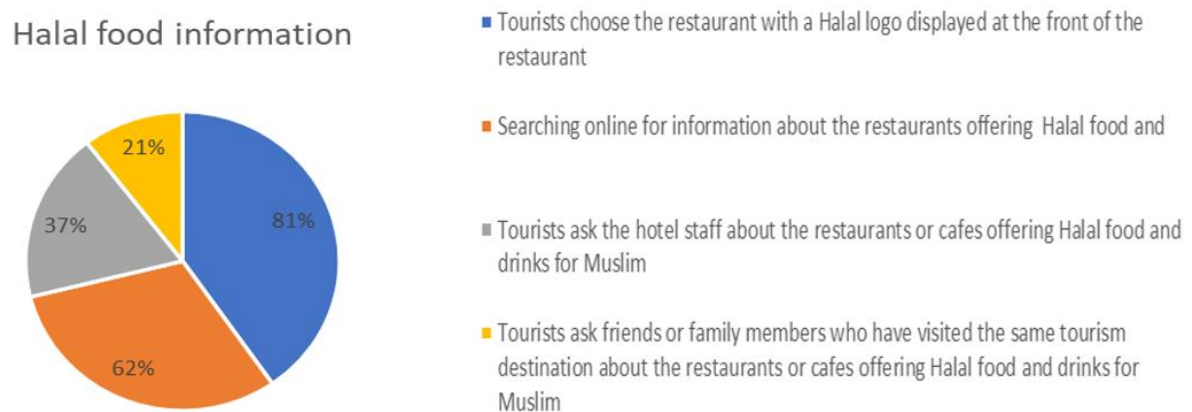
Halal logo labels are issued by MUI, an official institution to issue Halal certificates for food and drinks. It is recommended especially for restaurants and cafes to display the *Halal* logo labels permanently at the front of the restaurant for visitors to see. It is intended to ensure the Muslim tourists that the restaurant or cafe they are visiting provides *Hahal* food with a drink for the Muslim to consume. This logo is encoded by a concrete and abstract sign, the concept of Halal food and drink performed in the form of a logo. The abstract indication is a sign formed in the mind of the visitors, both regional and international visitors.

The *Halal* logo label as a brand represents a meaningful sign that the restaurants or cafe offers *Halal* food and drinks. Thus, the tourists, international and regional, who designate a restaurant serving food and drinks look at the *Halal* logo label as a reference. In this case, the *Halal* logo label stands for *Halal* food and drinks for Muslim tourists.

Based on the research result, for the tourists visiting tourism destinations where the majority population is non-Muslim, the first thing to pay attention to is the availability of *Halal* food in restaurants. They use the *Halal* logo brand as a reference to search for restaurants serving *Halal* food in the tourist destination they are visiting. Of course, the availability of *Halal* food and drink becomes the main concern for them before deciding on visiting. Therefore, it is recommended for any tourist destination to include and display in their promotion the *Halal* logo label.

After analyzing the data collected from the questionnaire, it is found that tourists use different ways to get information about *Halal* food and drink in non-Muslim tourism destinations.

Table 1: Tourists finding information about Halal food



Source: Prepared by the authors (2022).

They are more than 81% of tourists, both international and regional tourists, seek the restaurant displaying the *Halal* logo on the front of the restaurant. The logo serves as a billboard for Halal food. Thus, when visiting a tourist destination, Muslim tourists must find the *Halal* logo displayed in front of the restaurant and make sure that the restaurant offers *Halal* food and drinks. The research result reveals that there are 62% of tourists search the internet for information about restaurants offering Halal food and drinks. For this intention, they access and explore the internet by using the google.com application. The keywords they used are a *Halal* restaurant in the target tourist destination area, for instance, ‘Halal restaurant in Bali’. Google

then explores all restaurants that offer Halal food and drinks. Besides, they ask the hotel staff about the restaurant offering *Halal* food, because they are sure that the hotel staff must have information about it. Also, they try to get the information by asking family or friends who have visited the tourist destination they will visit.

Restaurants with Halal Certificates

Esponito (2002) explained that the word *Halal* generates in Arabic. It is written حلال in Arabic word. *Hahal* means permitted. This word conveyed meaning to everything that is prohibited in Islamic law. The term *Halal* does not only refer to food and drinks but also refers to objects or activities. It means that *Halal* encompasses all aspects of Muslim life. Therefore, the Halal concept is based on what needs the Muslim people are permitted to eat, drink, accept, be legal and allowable according to the viewpoint of Islam teachings. Therefore, the concept of *Halal* covers all products permissible in Islamic Sharia which is starting from things to consume such as food and drinks, and things related to social needs such as banking and finance, tourism, cosmetics, jobs, travel and transportation services, and many others

Restaurants and cafes displaying the Halal logo label indicate that the food and drinks offered in the restaurants and cafes are *Halal* to consume by Muslim tourists. There are many restaurants and cafes in tourist destinations, especially in tourist destinations where the population are non-Muslim, displaying this *Halal* logo. But the question is whether or not the food and drinks are permitted for Muslim tourists to eat and drink following Islamic teachings. It is very important because Muslim tourists generally seek the Halal logo label before ordering food and drinks.

The research results denote that not all restaurants have the *Halal* certificate, but provide Halal food and drinks. It means that displaying the Halal logo label is not a guarantee if the restaurants have the *Halal* certificate from MUI. In Islam teachings, the concept of *Halal* food refers to the meat of slaughtered animals in the Islamic way. They are not the pork, blood, carcasses, or animals done by strangulation, beating or falling. Therefore, all Muslim restaurants need to have the *Halal* certificate and display it in the restaurant at a place where the visitor can see and read it easily. According to Ali (2016), it is a way to make sure that what they are eating and drinking is permitted following Islamic teachings.

CONCLUSION

Branding the Halal logo in tourism areas is a strategy to attract foreign and Indonesian Muslim tourists. The *Halal* logo semiotically stands for the brand of *Halal* food and drinks and the Muslim tourists visiting a tourist destination area are very attentive to the restaurant where the Halal logo is displayed that conveys the meaning of Halal food to them. Therefore, they use the branding Halal logo as a reference for food. They believe that the Halal logo label is a sign for the restaurant serving *Halal* food. However, displaying the Halal logo label does not mean that the restaurant also possesses the *Halal* certificate from MUI. Halal food and drinks may be offered with no Halal logo label and a *Halal* certificate from MUI displayed. It is however a moral responsibility for the restaurant owners to follow Islamic teachings in offering Halal food and drinks to Muslim visitors.

From this research result, it can be concluded that displaying the Halal logo label and Halal certificate in restaurants is branding to communicate to Muslim tourists. In addition to it is the context that tells about the relationship between signs, the Halal logo is labelled as a signifier with its reference. There must be another significant element to be called context in the concept of Halal food. A visual sign does not only denote a single sign that follows the Islamic teachings but also connotes a simulacrum that the Halal logo label with an official certificate from MUI is the simulacrum Halal logo.

The limitation of this research is that it does not target non-Muslim tourists as research respondents, who are also looking for restaurants that have halal certificates and put a halal logo on the front of the restaurant. Suggestions for future research are to examine the perceptions of non-Muslim tourists who choose restaurants that have halal certificates.

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