

Teenagers Perception of Halal Food as an Option for Culinary Tourism

Amalia Mustika

Hotel Department
Trisakti Institute of Tourism
Jakarta, Indonesia
amaliamustika@stptrisakti.ac.id

M. Achmadi

Hotel Department
Trisakti Institute of Tourism
Jakarta, Indonesia
achmadi@stptrisakti.ac.id

Abstract—In recent years, halal food tourism has established itself as one of the key elements of the enhancement, sustainability, and consolidation of halal tourist destinations. Along with it, Indonesia is one of the countries with the largest Muslim population in the world, which has teenagers who love culinary tourism. Based on that, the aim of this paper is to know and analyze the perception of teenagers on halal food as an option for culinary tourism. The research is a descriptive survey and uses frequency statistical analysis with random sampling method. To collect the data, the researchers spread questionnaires to respondents that consists of 92 teenagers in Jakarta and Bogor. The questionnaire is used to obtain the following data: (i) demographic characteristics of respondents (ii) teenagers' perception of halal food. The results are: (i) The demographic characteristics of respondents. (ii) Beliefs on halal food are closely related with religious commitment. (iii) The teenagers were informed about halal food by their families since primary school and then received additional information from the religious speech in radio and television. (iv) the teenagers have sufficient knowledge about halal food and agree to choose halal food as an option for culinary tourism.

The findings will be useful for restaurants, café, or bistro who want to label themselves with halal logo and have customers who are teenagers.

Keywords—*perception; teenagers and halal food; culinary tourism*

I. INTRODUCTION

In a tourist destination, there are several components that need to be prioritized in the planning and development of tourism. They are tourist attraction, accommodation facilities, restaurants, souvenir shops, tourist information centers, shops, roads, transport services. [1] To travel with the interest and motivation in food has many names in the tourism field. The most common name is food tourism, culinary tourism, concerns the self-aware and conscious interest in experiencing a destination through its foods [2].

Perception can be expressed as feelings, the ability to think, and individual experiences that are not the same. In perceiving things, the results may be different between one individual with another. Teen consumers have their own characteristics that make them an easy target for the market. [3] These characteristics are as follows: easily induced by ad

seduction, easily persuaded by ads that use artist as their models, less efficient and less realistic, romantic, and impulsive.

Religion is one of the potential factors that will shape consumption decisions, especially among the Moslems. In Islam, food is divided into two categories: halal (permitted) and haram (prohibited). The concept of halal is given a high appreciation because halal products are considered healthier, cleaner, and more delicious [4]. A growing concern amongst the Muslims about the food that they consume and the ingredients in it has led to a stimulus in demand for Halal food [5]. Islam has delineated general guidelines when selecting food for consumption. Muslims are supposed to consume Halal (lawful) food and this could lead to different decision-making process, including a specific set of predictors in consuming food product [6].

Problem Statement

The food choice and consumption is strongly linked to religion, which has been proven as a strong motive behind many decisions. Religious structure and rituals are important aspects that influence and guide consumers in purchasing food products [7].

This research needs to be done because Indonesia is a country with more than 85% of its population are Moslem, so it is important to explore the perceptions of Moslem teenagers about halal food. The teenagers love to do culinary tourism. However, there is a big possibility that they can eat non-halal food too, either because of they lack of knowledge about halal food or they are still poor in making decision. There is a great concern about non-halal food as an option for culinary tourism, especially from teenager perception. This research was conducted only for teenagers whose age range from 15 to 21 years old. They are students of school and campus in the area of Jakarta and Bogor.

Therefore, in the case of Teenagers perception of Halal food in Jakarta and Bogor area, some of the questions that need to be answered are as follows:

1. Who provides Halal food information for the teenagers?

2. When did they get the first information about halal food?
3. How is the teenager perception of halal food as an option for culinary tourism?

II. LITERATURE REVIEW

The relevant research we could find An Exploratory Study For Measuring Consumers Awareness And Perceptions Towards Halal Food In Pakistan. This research states that although Pakistan is a large Moslem country, there is very little awareness regarding Halal food, unlike in other Moslem states, such as Indonesia and Malaysia. The country has no formal Halal certification issuing body. The findings of this research will be of great significance to the marketers and food manufacturers in Pakistan who will find new avenues to delve into halal food certification business. That way, it will be easier for them to introduce themselves in Moslem markets as the producers of certified halal food. Originality/value – Since Islamic marketing is the new buzzword, religion and consumer behavior is still largely remain untapped by academic researchers. There was a lack of empirically tested knowledge about the awareness and perceptions towards Halal foods among Pakistani consumers [8].

New Zealand Muslim Consumer Attitudes towards Purchasing Halal Foods. The research findings show factors that affect consumer attitudes and perceptions toward the purchase of halal food products, namely religious commitment and social pressure. Other important factors were the need to please Allah, getting approval from family, and personal choice. Religious commitment and social pressure emerged as the overriding factors almost equal importance. The study also tested awareness and perception on halal food regulation. The result shows that consumers believe that halal products in New Zealand are truly halal, although a gap exists in the behavior of internal halal regulation compared to regulation of foods produced for the export market. From the findings, it was concluded that consumer attitudes and perceptions toward halal foods affect their purchasing behavior and consumption [9].

A. Perception and Teenager Customers

Perception is the process whereby a person accepts, organizes and interprets incoming information into a separate meaning [10]. In its relation with the environment, perception means a process in which individuals use their sense impressions to give meaning to their environment. Factors influencing perception would be personal characteristics and expectations. These factors will lead an individual to think about an item in a certain way despite it is not suitable with the reality. In response to the question of why people's reality could be different from the actual, it is possibly due to the fact that people do not consider targets in isolation but could instead group them together [11].

Teenager or adolescence are those whose age range from 12 years old to 21 years old for women, while for men is 13

years old up to 22 years old. Adolescent age range can be divided into two parts. The first is the age of 12/13 years old to 17/18 years old, which is called early adolescence. The second is the age of 17/18 years old to 21/22 years old, which is called the late teens [12].

In this study, the focus is on the teenagers with age limit of 15 - 21 years old. This youth segment is also known as the Generation Y or Millennials. They were born between the years of 1981 and 2000. Millennials are also influencing the new trend of healthy and hyper-conscious eating. Millennials are also influencing a few other trends; eating meatless or vegetarian options, participating in vegan or raw diets, consuming a lot of fruits and vegetables, eating Asian cuisine and eating familiar comforts food [13].

Teenagers are usually social-minded, gregarious, and sociable. Thus, peer groups have teenagers' self-evaluation and behavior. To gain group acceptance, early adolescents usually totally align themselves in various ways such as dress, hairstyle, musical taste and grammar, which make them often sacrifice their individuality and self-indulgence. Everything in teens is measured by the reaction of peers [14].

B. Halal Food in Moslem Country

The word halal is not only used in the context of consumable things or products used by Moslems. It has a wide scope that covers many things; from the interhuman relationship, clothing and manner, social and business transaction, trade, financial services, investment, or any others which are parallel to the principles and guidelines specified by Islam [15].

There is a growing literature on Halal Food consumption in Moslem countries. Indonesia is one of the Moslem countries that is moving toward to be the hub of "Halal" food industry. There has been a research on the behavior of Moslems in consuming halal products. In this research, the respondents are 87 Indonesian Moslems who live in Jakarta and 73 Indonesian Moslems who live in Melbourne. The result shows that 80% of the respondents strongly agree that eat halal food is important; hence the majority of respondents (37.5%) intend to eat halal meat seven times in a week. It also indicates that behavioural control and availability of halal meat are the most significant determinants of intention to eat halal meat [16].

A team of Center for Economic Research (P2E) LIPI has conducted a research entitled Consumer Behavior of Muslims in Consuming Halal Food. This research takes place in Banten Province. The result shows that 94% of the respondents consider that it is very important to eat halal food [17]. The result of the Moslem Student Consumption Behavior in Yogyakarta on halal food indicates that the religiosity, social, attitudes, and perceived intentions influence the intention of buying halal food positively and significantly, while the halal label has no effect on the intention of buying food [18].

There is a growing literature on Halal Food consumption in Moslem countries. Religion, belief, food preferences, gender

discrimination, education, and women employment are found to have affected food consumption patterns in the Arab region [19]. Choice of sensitive products was also in compliance with religious values [20]. According to our religious obligation, Moslems are required to strictly adhere to Islamic dietary laws and only consume food and ingredients considered permissible by Islamic law.

Halal food is no longer a regional practice confined only to Moslem nations. It is now a legitimate international requirement and an essential element in the halal hospitality sector [21]. 75% of Moslems choose to consume halal food when traveling due not only to religious guidelines but also to the perception that halal food is healthier, cleaner, and tastier [22].

C. Food and Tourism - what is culinary tourism all about?

To travel with the interest and motivation in food has many names in the tourism field. The most common name is food tourism, culinary tourism, cuisine tourism, gourmet tourism, food and wine tourism, food and beverage tourism, rural tourism, cuisine travel, urban tourism, gastronomy tourism, and taste tourism, which all include the idea of traveling to experience and taste food products [23]. The potential for food tourism to be a tourist attraction slowly is more observed. Aside from the basic need of tourists to eat and drink, culinary art has way more potential is growing [24].

Regarding the definition of food tourism, there are at least as many different versions existing as there are different names [25] defined culinary tourism as “tourism trips during which the purchase or consumption of regional food (including beverages), or the observation and study of food production (from agriculture to cooking schools) represent a significant motivation or activity culinary tourism concerns the self-aware and conscious interest in experiencing a destination through its foods [26].

Food tourism may be defined as visitation to primary and secondary food producers, food festivals, restaurants, and specific locations for which food tasting and or experiencing the attributes of specialist food production region are the primary motivating factor for travel [27].

Tourism and culinary can also be a cultural motivator. Travelers want to explore and learn about a new culture and their traditions. Food and beverages are fundamental components in nearly every culture. Therefore, it becomes a good way of experiencing the 21st century lifestyle and traditions of a destination as a tourist. Similarly, travelers may visit a destination or even return to it because of a specific and unique dish, food component, or beverage [28].

III. METHODOLOGY

A. Research Design

The purposive sampling method was chosen, with individual subjects representing individual sampling units. The following tools have been used for data collection; Surveys through questionnaire and In-depth interviews. The survey method used was a questionnaire consists of 15 questions. Each question included in the questionnaire was selected based on the literature review.

B. Data Collection

The study was conducted from 6th March to 9th July 2018. The research team visited several schools and universities in Jakarta and Bogor. In order to ensure that only Moslem teenagers of the desired age group (between 15 and 21 years old) fill out the questionnaire, clear instructions were written in the survey's introduction. This gave a total of 100 respondents within 6 days.

C. Sample Size and Selection

The sample size was 100 respondents. Out of 100 questionnaires distributed around, 92 were returned. The response rate was thus at 92%. Of these 92 questionnaires, 8 were incomplete and rejected. To sum up, 92 questionnaires were accepted and analyzed. The respondents were chosen from students of schools and universities in Jakarta and Bogor.

D. Research Instrument

The research instrument was systematically designed having structured and unstructured questions. The questionnaire was framed to measure three important constructs which were derived from literature review about the perception of teenagers: a) Accepts incoming information. An example of this construct was **I understand what is halal** b). Organizing incoming information. An example of this construct was **I avoid eating halal food when the storage is close to non-halal food** c). Interprets incoming information. An example of this construct was **Halal food is usually more expensive because the quality is better than non-halal food**

IV. RESULT AND DISCUSSION

A. Result

The sample consists of 92 Moslem teenager respondents. Based on gender, the majority of the respondents were female at 58 respondents (63.0 percent). Whilst 37.0 percent of the respondents were male at 34 respondents. See table I

TABLE I. GENDER

	Frequency	Percent	Valid Percent	Cumulative Percent
Men	34	37.0	37.0	37.0
Valid Women	58	63.0	63.0	100.0
Total	92	100.0	100.0	

Based on the age group (on table I), the result showed that most of the respondents were between 18 to 19 years old at

59.8 percent, which is around 55 teenagers. It is followed by the age group of 20 to 22 years old at 33.7 percent, which consists of 31 teenagers. Finally, the smallest age group is 15-17 years old at 6.5 percent, around 6 teenagers.

TABLE II. AGE

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 15-17	6	6.5	6.5	6.5
18-19	55	59.8	59.8	66.3
20-21	31	33.7	33.7	100.0
Total	92	100.0	100.0	

Based on the location (see table 3), the research was conducted in schools in Jakarta and Bogor. The majority of the respondents come from Jakarta, which consists of 50 person or 54.3 percent. Meanwhile, there are 42 respondents from Bogor, or 45.7 percent of total respondents.

TABLE III. LOCATION

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Jakarta	50	54.3	54.3	54.3
Bogor	42	45.7	45.7	100.0
Total	92	100.0	100.0	

There is 81 teenagers (88 percent) who got the first information about halal food in kindergarten and elementary school, while 5 teenagers (5.4 percent) got the first information in Junior and High School, and there is only 1 person (1.1 percent) who got the first information in College.

The result of this research shows that 48.9 percent of them got halal food information from their families, 6.5 percent got the information from radio/television, and 2.2 percent were informed by books. Since the respondents were allowed to answer more than one, there is 7.6 percent of total respondents pick family, books, magazines, friends, and radio/television as their answers. Teenagers who answered family and radio/television as many 6.5 percent. While 3.3 percent of teenagers chose magazines, family, and friends. Similarly, 4.3 percent of them got information from books and families. Although the respondents amounted to 92 people, they can answer more than 1 item. There are 81 teenagers that have been informed about halal food from their families since primary school and then received additional information from the religious speech in radio and television as many as 26 respondents. There are 21 respondents knew about halal food from their friends, 19 respondents got the information from magazine, and the number of respondents who were informed from books is 16 respondents.

TABLE IV. THE FIRST INFORMATION

	Frequency	Percent	Valid Percent	
Books	2	2.2	2.2	2.2
Newspapers/Magazines	1	1.1	1.1	3.3
Family	45	48.9	48.9	52.2
Radio / TV	6	6.5	6.5	58.7
Book, Magazine, Family, Friends,Radio	7	7.6	7.6	66.3
Family, Radio/Televisi	6	6.5	6.5	72.8
Books, Radio	1	1.1	1.1	73.9
Magazin, Family	2	2.2	2.2	76.1
V Books, Radio, Family	1	1.1	1.1	77.2
A Books, Family	4	4.3	4.3	81.5
L Books, Family, Magazine	1	1.1	1.1	82.6
I Friends, Family	3	3.3	3.3	85.9
D Magazine, Family, Friends,Radio	2	2.2	2.2	88.0
Family, Friends,Radio	4	4.3	4.3	92.4
Magazine, Family, Friends	3	3.3	3.3	95.7
Magazine, Family, Radio	2	2.2	2.2	97.8
Magazine, Friends,	1	1.1	1.1	98.9
Books, Family, Friends,Radio	1	1.1	1.1	100.0
Total	92	100.0	100.0	

1) *Accepts Incoming Information*

The result showed that were to mean 4.28, teenagers understood about halal food. They also understood that slaughtering animals without mentioning God's name makes the meat becomes non-halal food. They wanted to buy food products abroad if there is a halal logo. The teenagers also received information on how to slaughter chicken in a halal way and halal logo information from various sources.

2) *Organizing Incoming Information*

The result showed Where to mean 4.44, that teenagers understood which restaurants sell halal food, how to put halal food in the storage, and how to separate all of the equipment used for halal or non-halal food. They also avoid meat or oil containing pork.

3) *Interprets incoming information*

In this case, the mean seen varied results, they understood that halal food was beneficial to their health and it must obtain MUI Halal Certificate to be halal. They quite agree that halal food is usually more expensive because of its better quality. They also agree that unknown ingredients used in food products will trigger the suspicion from the consumers. They strongly disagree about the following statement: "I wanted to try eating non-halal food to know the taste of food". However, there were about 20 respondents who tasted non-halal food like pork, bacon, or ham.

B. Discussion

Our research was supported by previous references from Faryal and Kamran, regarding An Exploratory Study For Measuring Consumers Awareness And Perceptions Towards Halal Food In Pakistan. The research has stated that Indonesia is a large Moslem country with a great awareness of halal food. [8] It was proven from the teenagers statement that they have known halal food since they were in elementary school. The teenagers knew halal food both in terms of food type, the process of making food, and even the halal labels from MUI. Therefore, they avoid foods where the equipment was mixed with non-halal food. They are not even interested in eating non-halal food. In addition, they knew that halal food is healthy. This is in accordance with the result of research showing that 75% of Moslems choose to consume halal food when traveling due not only to religious guidelines, but also to the perception that halal food is healthier, cleaner, and tastier [21].

Based on the previous references from Alhazmi's research, factors that influence consumer's attitudes and perceptions of halal food are the factors in obtaining family approval [9] The family had an important role as the party who firstly gives information about halal food. This statement is supported by the result of the research, in which as many as forty-five teenagers answered that their families are the first one who provide information about halal food. Although twenty respondents (aged around 18-19 years old) answer they have a desire and strong curiosity to taste the non-halal food, especially pork, it is because of the condition of teenagers who are still unstable.

V. CONCLUSION

This study focuses on the teenagers' perception of halal food as an option for culinary tourism. The research was conducted in schools and campus in the area of Jakarta and Bogor. The result of this demography shows that the majority of the respondents were female, which consists of fifty-eight people, fifty respondents from Jakarta. Most of the respondents were between 18 to 19 years old, which consists of fifty-five persons. Then, most of the teens got their first information about halal food when they were in Elementary School, in which their family is the first source of information in telling halal food.

Based on the literature review about a perception of teenagers, almost all of the respondent have known about how to eat halal food, which means they have a good attitude toward halal food. Attitude can be an important service provider characteristic because they drive behavior. Essentially, it is reinforcing to act consistently with one's attitude and the self-concept underlying that attitude. Also, attitude serves as a control mechanism [29].

There are several recommendations for further studies related with this topic. The next research could remain focus on halal food, but the respondent would be non-Moslem teenager. This is to determine the perception of non-Moslem

teenagers who live in a country where the majority does not provide non-halal food. Another further research is the perception of teenagers about halal food in non-Moslem countries. The goal is to reveal whether or not the situation makes them choose to eat non-halal food.

The conclusion section must explain clearly the advantages, limitations, and possible applications of the paper. Although a conclusion may review the main points of the paper, do not replicate the abstract as the conclusion. A conclusion might elaborate on the importance of the work or suggest applications and extensions.

REFERENCES

- [1] A. M. Af Rachman, "Cultural Tourism in Naga Village, West Java Province, Indonesia (An Actor Network Theory Approach)," *3rd Bus. Manag. Int. Conf.*, 2015.
- [2] R. Sabriena, "Culinary Tourism for Young Adult Travellers and Its Connection to Destination Management," Vienna University, 2013.
- [3] E. Erli and I. E.P, "Hubungan Antara Konsep Diri dengan Perilaku Konsumtif pada Remaja di SMPN 1 Piyungan," 2011.
- [4] T. Burgmann, "Hala Flexes its Marketing Muscle, The Star," <http://www.thestar.com/business/article/238551>, 2014. .
- [5] Sungkar, *Trends & Market Development of Halal Processed Food in Southeast Asia*. 2010.
- [6] K. Bonne, I. Vermeir, F. Bergeaud-blacker, and W. Verbeke, "Determinants of Halal Meat Consumption in France," *Br. Food J.*, vol. 109, no. 5, pp. 367–86, 2007.
- [7] G. E. Du Rand, E. Heath, and N. Alberts, "The Role of Local and Regional Food in Destination Marketing: a South African Situation Analysis," *J. Travel Tour. Mark.*, vol. 14, no. 3, pp. 97–112, 2003.
- [8] Faryal and Kamran, *An Exploratory Study for Measuring Consumers Awareness and Perceptions Towards Halal Food in Pakistan*. 2011.
- [9] H. K. H. Alhazmi, "New Zealand Muslim Consumer Attitudes Towards Purchasing Halal Foods," 2013.
- [10] P. Kotler and G. Armstrong, *Prinsip-Prinsip Pemasaran*, 1st ed. Jakarta: Erlangga, 2008.
- [11] Robbins, P. Stephen, and A. Timothy, *Perilaku Organisasi*. Jakarta: PT. Salemba Empat, 2008.
- [12] M. Ali and M. Asrori, *Psikologi Remaja, Perkembangan Peserta Didik*. Jakarta: Bumi Aksara, 2006.
- [13] NPD Group, "Millennials' Influence on Food Service Industry Growing," 2011. [Online]. Available: <http://www.qsrweb.com/article/184229/NPD-Group-Millennials-influence-on-foodservice-industry-growing>.
- [14] N. M. N. Maheran and C. F. F. M. I. Bidin, "Positioning Malaysia as Halal-hub: Integration Role of Supply Chain Strategy and Halal Assurance System," *Asian Soc. Sci. J.*, vol. 5, no. 7, pp. 44–52, 2009.
- [15] L. Wong and Donna, *Buku Ajar Keperawatan Pediatrik*, 1st ed. Jakarta: EGC, 2009.
- [16] Jusmaliani and N. Hanny, "Religiosity Aspect in Consumer Behaviour: Determinants of Halal Meat Consumption," *Asean Mark. J.*, vol. 1, no. 2, 2009.
- [17] M. Karim, *Perilaku Komunitas Muslim Perkotaan dalam Mengonsumsi Produk Halal*. Kementerian Agama RI Puslitbang Kehidupan Keagamaan, 2013.
- [18] F. Husaini, *The Consumption Behaviour of Muslim Students towards Halal Food*. Yogyakarta, 2015.
- [19] A. O. Musaiger, "Socio-Cultural and Economic Factors Affecting Food Consumption Patterns in the Arab Countries," *J. R. Soc. Promot. Health*, vol. 113, no. 2, pp. 68–74, 1993.
- [20] M. L. Stephenson, "Deciphering Islamic Hospitality: Development, Challenges, and Opportunities," *Tour. Manag.*, vol. 40, pp. 155–164, 2014.
- [21] F. Haq and J. Jackson, "Spiritual Journey to Hajj: Australian and Pakistani Experience," *J. Manag. Spiritual. Relig.*, vol. 6, no. 2, pp.

- 141–156, 2009.
- [22] S. Smith, “Analysis of Tourists Attending Culinary Event: Motivations, Satisfaction, and Behavioural Outcomes,” The University of Tennessee, Knoxville, 2007.
- [23] A. Hashimoto and D. J. Telfer, “Selling Canadian Culinary Tourism: Branding the Global and the Regional Product,” *Tour. Geogr. An Int. J. Tour. Space, Place Environ.*, vol. 8, no. 1, pp. 31–55, 2006.
- [24] R. Mason and O. B. Mahony, “On the Trail of Food and Wine : The Tourist Search for Meaningful Experience,” *Ann. Leis. Res.*, vol. 10, no. 3–4, pp. 498–517, 2007.
- [25] C. M. Hall, *Food Tourism Around the World: Development, Management and Markets*. 2003.
- [26] S. A. Karim, “Culinary Tourism as a Destination Attraction: An Empirical Examination of the Destination’s Food Image and Information Sources,” Oklahoma State University, 2006.
- [27] E. Ignatov and S. Smith, “Segmenting Canadian Culinary Tourists,” *Curr. Issues Tour.*, vol. 9, no. 3, pp. 235–255, 2006.
- [28] A. Mustika, “The Impact Of Implementantation a Competency Based Training On Front Office Student,” Multimedia University, 2006.