

Tourists' Perception of Halal Food on Health in Berastagi

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Abstract: Local tourists visiting Berastagi, North Sumatra are dominated by Muslim from around Medan. Most foreign tourists are from Malaysia, most of whom are also Muslim. During the holidays, tourists tend to seek out healthy food, and for a Muslim, the food consumed must be guaranteed halal. This study aimed to determine the perception of halal food on health by tourists in Berastagi. The study used primary data collected from 100 respondents who were surveyed directly through questionnaires. Descriptive statistics were used to analyze. A total of 100 tourists participated in the study, originating from cities around North Sumatra. A total of 50 and 42 participants agreed and totally agreed, respectively, that halal food is hygienic, safe, and of good quality. A total of 40 and 53 participants agreed and totally agreed, respectively, that not-halal food has a bad effect on health. Finally, 53 and 39 participants agreed and totally agreed, respectively, that halal food ensured that the ingredients in their food did not pose a health risk. Conclusion: Overall, 92 % of tourists agreed that halal food is hygienic and has a good impact on health. Halal food should be labelled by the government in restaurants, cafés, or food products.

1 INTRODUCTION

The halal industry has been rapidly developing every year. The halal lifestyle and industry have started to spread across various sectors, including the tourism sector. The government continuously promotes the halal tourism industry due to global industrial development in tourism. Part of the halal tourism industry is the availability of adequate halal food products for tourists.

Tourists need food every day, and said food usually comes from animal and plant sources. During vacation, the food eaten will provide the necessary energy and nutrition for these tourists. Food ingredients contain several vital elements or compounds such as water, carbohydrates, proteins, fats, vitamins, and enzymes. Food serves a function in body growth, replacing damaged body tissues, obtaining energy to carry out daily activities, regulating metabolism, balancing fluids in the body, and supporting the body's defense mechanism against various diseases (Andriani, 2019).

In Islam, Muslims are ordered to consume halal and *tayyib* food. Halal refers to products or food that is permissible for consumption. *Tayyib* refers to products or food that is consumed in a hygienic way,

and categorized as healthy, useful, and safe from harmful substances for the body or the mind (Setiawan, 2014).

Indonesia has guarantees and quality standards regarding the halal status of a product. The purpose of halal certification is to provide certainty of halal status, preventing consumers from being indecisive about consuming the product (LPPOM MUI, 2019). The halal labelling on products can pique the interest of tourists to buy and consume halal food products during their vacation because there is a guarantee of food safety and quality. Halal food accentuates that hygiene and sanitation are related to food safety and quality (Ishardini *et al.*, 2022).

Local tourists visiting Berastagi, North Sumatra are mostly dominated by Muslim tourists from around Medan. Most foreign tourists are from Malaysia, and most of them are also Muslim. During the holidays, tourists tend to seek out healthy food, and for Muslim, the food consumed must be guaranteed halal and *tayyib*. This study aimed to determine the perception of halal food on health in tourists visiting Berastagi.

2 SUBJECTS AND METHODS

This study centers around the perception of Berastagi tourists' awareness of halal products and their relation to health. The study utilized a survey wherein the data were collected using a questionnaire. The samples were selected using nonprobability sampling. The primary data were collected from 100 Muslim tourists in Berastagi, specifically those at Gundaling and Lau Kawar Lake. Respondents were screened before being surveyed. A letter of approval was obtained from respondents after elucidation on this study's purpose.

This study utilized descriptive analysis and quantitative analysis. Descriptive analysis aims to describe the results of respondents' answers to each question indicator used by each variable with index analysis (Ferdinand, 2006). The quantitative analysis used validity, reliability, and linear regression tests.

2.1 Measures

Statement in the questionnaire were measured using a Likert scale with intervals of 1 to 4 (1 = strongly disagree to 4 = strongly agree). The respondents' perception of halal food was measured through 12 statements : 1) Islam prohibits you from consuming non-halal food (KH01); 2) Eating halal food is a form of your religiosity (KH02); 3) Consuming non-halal food is a sin (KH03); 4) Eating halal food will establish good behavior (KH04); 5) All food is legally permissible unless there is an argument that forbids it (KH05); 6) Based on the halal-haram category, there are three types of food, namely, halal, haram and *syubhat* (KH06); 7) Halal food is food permissible for consumption by Muslims (KH07); 8) Non-halal food may be consumed in an emergency (KH08); 9) The Methods of obtaining, processing, and serving food are the criteria for halal food (KH09); 10) Additional ingredients in food products (emulsifiers, thickeners, etc.) are not necessarily halal (KH10); 11) Food that are harmful to the body can be unhygienic (KH11); and 12) always read the Indonesia Ulema Council's halal label before buying food (KH12).

The respondents' perception of healthy food was measured through five statements: 1) Halal food symbolizes safe, hygienic, and quality food (KM01); 2) Halal food that is served hygienically still tastes good (KM02); 3) I am sure that I can stay healthy by consuming halal food (KM03); 4) Food that is forbidden in Islam have a negative effect on health (KM04); and 5) Halal food guarantees that the mixture of ingredients in it is not harmful to health (KM05).

3 RESULTS

3.1 Respondents' Characteristic

A total of 100 respondents in this study were 100 made up of tourists who visiting Gundaling and Lau Kawar Lake in Berastagi, Karo. Respondents were screened before being surveyed. They had to fulfil the criteria of being over 17 years old, Muslim, and tourists. The respondents' characteristics were divided into two items, i.e., education and monthly income. Data on the frequency distribution of respondents according to education and income can be seen in Table 1.

Table 1: Respondents' Characteristics (n=100).

Items	Classification	Percentage (%)
Education	Elementary School	3
	Middle School	16
	Senior High School	38
	undergraduate	39
	Graduate	3
Income per Month	Postgraduated	1
	< Rp 1,000,000	38
	Rp 1,000,000-5,000,000	48
	Rp 5,000,001-10,000,000	8
	> Rp 10,000,001	6

The survey showed that most respondents had most recently complete senior high school (38%) and undergraduate programs (39%) in terms of their education level. The data also show that the most common monthly income range for respondents was about in Rp 1,000,000-5,000,000 (48%), followed by less than Rp 1,000,000 (38%), Rp 5,000,001-10,000,000 (8%), and finally over Rp 10,000,001 (1%).

3.2 Validity and Reliability of Instrument

This study employed a questionnaire as a research instrument. It contained 17 questions, which consisted of 12 items regarding halal food perception (X) as well as five statements on food hygiene and health (Y). The validity and reliability of test results can be seen in Table 2.

Table 2: Validity test.

Variable	Item	R _{xy}	R _{tab}	Conclusion
Halal Perception	X01	0.761	0.196	Valid
	X02	0.803	0.196	Valid
	X03	0.793	0.196	Valid
	X04	0.770	0.196	Valid
	X05	0.801	0.196	Valid
	X06	0.807	0.196	Valid
	X07	0.761	0.196	Valid
	X08	0.675	0.196	Valid
	X09	0.737	0.196	Valid
	X10	0.632	0.196	Valid
	X11	0.614	0.196	Valid
	X12	0.713	0.196	Valid
Healthy food	Y01	0.756	0.196	Valid
	Y02	0.789	0.196	Valid
	Y03	0.820	0.196	Valid
	Y04	0.786	0.196	Valid
	Y05	0.830	0.196	Valid

Based on the data above, the variable perception of halal food and healthy food was above 0.196. Accordingly, all the data were valid and all the data from the questionnaire could be used in this study.

Table 3: Validity test.

Variables	Item	Cronbach's Alpha	Value	Conclusion
Halal Perception	12	0.924	0.6	Valid
Healthy and Safe Food	5	0.854	0.6	Valid

Based on the data above the halal perception for variable (X) received a 0.924 in the reliability criteria. Meanwhile, the healthy food variable received a 0.854 with a Cronbach's alpha value of over 0.60. This means both items were reliable.

3.3 Perception of Halal Food

To obtain data on respondents' knowledge of halal food, a direct survey was conducted on tourists who visited Gundaling and Lau Kawar Lake in Berastagi. Respondents' responses can be seen in Figure 1.

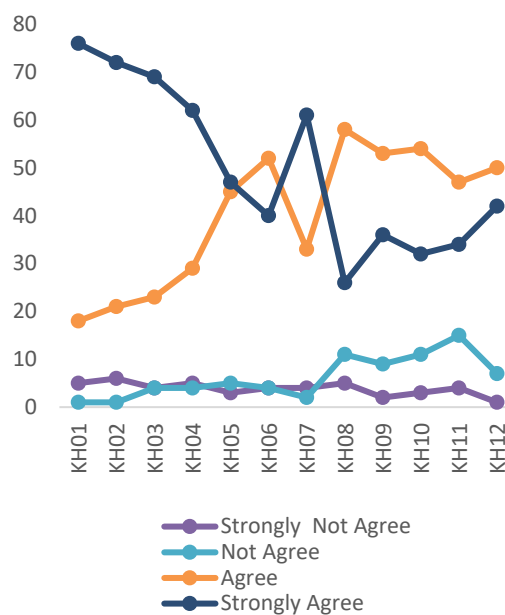


Figure 1: Respondents' Perception of Halal Food.

Based on the survey, 76% of respondents strongly agree that Islam prohibits consuming non-halal food (KH01), 18 % agree, 1% disagree, and 5% strongly disagree. As for the statement that Eating halal food is a form of religiosity (KH02), 72% of respondents strongly agreed, 21% agreed, 1% disagreed, and 6% strongly disagreed. On the third statement that consuming non-halal food is a sin (KH03), 69% of respondents strongly agreed, 23% agreed, 4% disagreed, and 4% strongly disagreed. In regards to the fourth statement that eating halal food will establish good behavior (KH04), 62% of respondents strongly agreed, 29% agreed, 4% disagreed, and 5% strongly disagreed. Then, on the fifth statement that all food is legally permissible unless there is an argument that forbids it (KH05), 47% of respondents strongly agreed, 45% agreed, 5% disagreed, and 3% strongly disagreed. Following that was the sixth statement that there are three types of food (halal, haram, and syubhat) (KH06), with which 40% of respondents strongly agreed, 52% agreed, 4% disagreed, and 4% strongly disagreed. The seventh statement was that all food is permissible food for consumption by Muslims (KH07). In this case, 61% of respondents strongly agreed; 33% agreed; 2% disagreed; and 4% strongly disagreed. The eighth statement that non-halal food may be consumed in an emergency (KH08) had 26% of respondents strongly agreeing, 58% agreeing, 11% disagreeing, and 5% strongly disagreeing. Concerning the ninth statement that the method of obtaining, processing, and serving

food is the criteria for halal food (KH09), 36% of respondents strongly agreed; 59% agreed; 9% disagreed; and 2% strongly disagreed. Based on the responses to the tenth statement that non-halal ingredients in food products (emulsifiers, thickeners, and others) (KH10) were mixed, 32% of respondents strongly agreed; 51% agreed; 11% disagreed, and 3% strongly disagreed. Regarding the eleventh statement that substances harmful to the body can make food unhygienic (KH11), 34% of respondents strongly agreed; 47% agreed; 15% disagreed; and 4% strongly disagreed. Finally, on the twelfth statement that respondents always read the Indonesia Ulema Council's halal label before buying food (KH12), 42% of respondents strongly agreed; 50% agreed; 7% disagreed, and 1% strongly disagreed.

3.4 Healthy Food

To obtain data on respondents' perception of healthy food, a direct survey was conducted among tourists who visited Gundaling and Lau Kawar Lake in Berastagi. Respondents' responses can be seen in Figure 2.

Based on the survey, 42 % of respondents strongly agreed that halal food symbolized safe, hygienic, and quality food (KM01), while 50 % agreed; 6% disagreed, and 2% strongly disagreed. When given the prompt that halal food served hygienically still tastes good (KM02), 42% of respondents strongly agreed; 55% agreed; 2% disagreed; and 1% strongly disagreed. When asked whether they could stay healthy by consuming halal food (KM03), 46% of respondents strongly agreed; 50% agreed; 2% disagreed; and 2% strongly disagreed. When given the statement that forbidden food in Islam has a negative effect on health (KM04), 54% of respondent strongly agreed; 40% agreed; 5% disagreed; and 1% strongly disagreed. On the fifth and final statement that the mixture of ingredients in halal food is not harmful to health (KM05), 39% of respondents strongly agreed; 53% agreed; 6% disagreed; and 2% strongly disagreed.

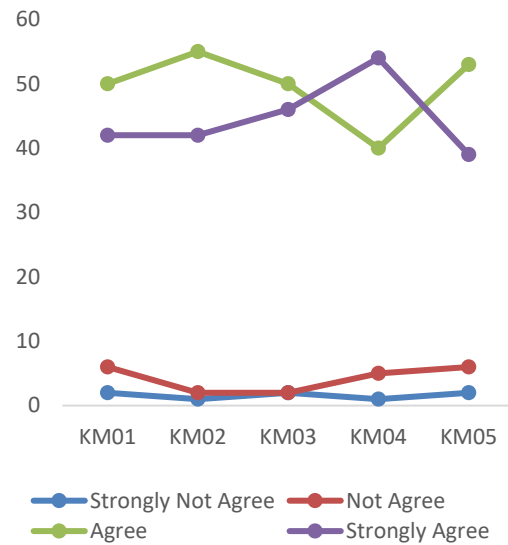


Figure 2: The perception of healthy food.

3.5 The Correlation Between Halal Food Perception to Health

The regression coefficient for the independent variable of halal food perception (X) was positive, indicating a unidirectional relationship between halal food perception and health (Y).

Table 4: Regression coefficient.

Model	Un Std. B	Coef. Std. Error	Std. Coef. Beta	t	Sig.
¹ (Constant)	11.384	1.364		8.345	.000
Halal Food Perception	.136	.034	.377	4.024	.000

An F value of 16,195 was obtained with a significant level of 0.000 <0.05. The regression model was then used to predict the variable of halal food perception and to observe whether the variable of Halal food (X) had an impact on the health variable (Y).

Table 5: Regression Model.

Model	Sum of Squares	df	Mean Square	F	Sig.
¹ Regression	101.709	1	101.709	16.195	.000 ^b
Residual	615.451	98	6.280		
Total	717.160	99			

The data shows that the value of the correlation/relationship (R) is equal to 0.377. From this output,

the coefficient of determination (R Square) is 0.142 which is obtained, meaning that the effect of the independent variable (halal perception) on the variable health is 14.2 %.

Table 6: Model Summary.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.377 ^a	.142	.133	2.506

4 DISCUSSIONS

Whether a food product consumed by humans is halal or not will determine the mechanism of its physiological processes. When a person consumes alcohol at a certain level, he will lose rationality, intellectuality and the noble function of brain cells, resulting in uncontrollable behavioral changes that lead to personality disorders with various excesses. And, in the next stage it will cause certain complications, both physical and psychological, such as the appearance of mutagens in digestive cells which end in malignancy, fatty liver, stomach ulcers, and so on (Kholishudin, 2021).

The concept of halal products can be used as a standard for a product. Not only Muslim consumers, consumers from other religions have also started make halal products the standard for the products they will consume. Halal products are used as a reference or standard for quality assurance, cleanliness, health and safety from what they consumes (Ambali and Bakar, 2014).

Halal knowledge and tourist income influence the interest in consuming halal food, even when it is not labelled halal (Rahman, 2022). Nowadays, many Muslim in any stable situation are more aware of selecting halal food products that have halal certificates. Halal certification is very important for Muslim because food products with said certification are guarantee to be safe and not to contain anything harmful to the body (Ishardini *et al.*, 2019).

Food safety has a significant and positive influence on health. Food safety has several indicators, including expiration date, safety guarantee labels, product condition, and product origin. Food safety is a factor that encourages consumers to be wary of their health in choosing halal food. The more consumers believe that halal food products are safe for consumption, the more convinced they will be that those halal food products are healthy (Nurhasanah, 2018).

Moreover, the subject of halal food and health are not only important to Muslim, but are also

fascinating to non-Muslim. In Malaysia, non-Muslim Consumers have been known to be interested in halal food products, due to food safety assurance (lee *et al.*, 2018). In Semarang, Indonesia, the non-Muslim community believes that halal food products assured the quality of the product's hygiene and sanitation (Ishardini *et al.*, 2019). According to Salsabila (2021), halal food influences to food safety, food safety influences to quality and quality influences to purchasing decisions of consumers.

5 CONCLUSIONS

In conclusions, the respondents' characteristics based on education and income provided a satisfying perception of halal food for health. The tourists' of halal food products was determined to be good because most tourists had knowledge of what halal food products were. Further studies on halal food need to be conducted by the government in cooperation with all related institutions. These parties should conduct socialization regarding the status of halal food to make tourists who visit Berastagi not find it difficult to locate good halal and *tayyib* food.

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