

**AWARENESS AND PRACTICES ON HALAL TOURISM IN SELECTED  
HOTELS IN DAVAO CITY**



An Undergraduate Thesis Presented to the Faculty of  
The College of Hospitality Education  
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Davao City

In Partial Fulfillment of the Requirements for the Degree Bachelor  
of Science in Hotel and Restaurant Management

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## APPROVAL SHEET

This business research entitled “**AWARENESS AND PRACTICES OF HALAL TOURISM IN SELECTED HOTELS IN DAVAO CITY**” prepared and submitted by **RIMA A. JUKUY**, in partial fulfillment of the requirements for the degree of Bachelor of Science in Hotel and Restaurant Management, has been examined and is hereby recommended for acceptance and approval.

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## ABSTRACT

Generally, this study which seeks to determine the significant relationship between level of awareness on *halal* tourism and extent of practice on *halal* tourism will be helpful in catalyzing offshoot for more quantitative and exploratory researches to substantiate the correlative importance of both awareness or knowledge of *halal* in order to put it into practice in the purview of the moral responsibility of providing *halal* products and services from the budding hotel service providers and entrepreneurs. The demand for and acceptance of *halal* tourism in the context of *halal* hotel market must be widely disseminated because it is significantly vital for Davao City and the Philippines to develop and promote its global image as a Muslim-friendly destination for local and international tourists. Indeed, there is a need to assess and raise the level of awareness on the viability of the growth and promotion of *halal* tourism in our city, Davao; including the entire economic zones and hubs of the Philippines. This study is basically a descriptive correlation research and was conducted through quantitative methodology. In particular, this study aimed to determine the correlation between level of awareness on *halal* tourism and extent of its practice by measuring indicators such as *halal* handling, its process, and practice. This objective was achieved through a survey using the 5-point Likert scale questionnaire administered to respondents who are employees of selected hotels in Davao City. It is expected that the findings of this study would provide some guidelines and valuable information to policymakers and all stakeholders of *halal* tourism in the implementation of Halal Tourism Hub for Davao City and the entire Philippines.

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Rimms

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## Chapter 1

### THE PROBLEM AND ITS SETTING

#### Background of the Study

Any processes, activities, and outcomes involving relationships and interactions among tourists, tourism suppliers, host governments, host communities, and surrounding environments which tantalize and host visitors is called **tourism** (Goeldner's Glossary). On the other hand, the United Nations-World Tourism Organization (UN-WTO) classifies people involved in tourism as: Tourists, Excursionists, Travelers 80 kilometers from home; student tourists; and everyone called emigrants, immigrants, refugees, domestic migrants, and nomads (Goeldner and Ritchie, 2006).

Indeed, the concept and context of halal tourism is truly highly complicated and even its concise definition is challenging be it as "halal tourism" or as merely tourism or as merely halal. Nonetheless, Global Halal tourism is indeed a unicorn business opportunity that needs to be harnessed and implemented in order to boost Philippine economy; that is if our nation were to harness the economic impact of Halal tourism that is reflected in the Global Muslim travel market. Its US\$580 billion worth is increasing, according to the Global Economic Impact of Muslim Tourism Report 2015 by Salam Standard.

In The First 100 Days of The PH Halal Tourism Project, it was reported that the Department of Tourism (DOT) set up kitchens and facilities of 43 tourism-related hotels, resorts, restaurants, and other establishments in Davao, Bohol, Zamboanga City, General Santos City, Manila, Cebu, Boracay, Koronadal, Cotabato City, Surigao City, and Siargao Island, to be halal-certified. DOT did it in partnership with

Crescent Rating, Halal International Chamber of Commerce and Industries of the Philippines, Inc. (HICCIP) and National Commission on Muslim Filipinos (NCMF) as well (DOT-Media and Communications Service 2016).

Nonetheless, our economists and tourism sector have not fully realized and grasped the significant relevance of halal hotel market in promoting the Philippines as a halal tourism hub albeit there is a call to boost halal certifying bodies by our government (TTG Asia). Research on global halal tourism relative to local Muslim minority context has inadvertently not addressed such issues (Untapped Halal Tourism: Islam Online).

Among the few existing halal hotels and restaurants in Davao City such as Hotel Bajada, Sunny Point Hotel, Hotel Galleria, MKI Inn, Grand Menseng Hotel; Rebecca's Halal BBQ Restaurant, Glamour Restaurant and Caterer, Majid's Persian Kabab, PKC PritongManok, Rebecca's Halal Bar-B-Q and Eatery, Turquoise Turkish Restaurant, Alhamdulillah Satti Tausug House of Halal Food, MKI Restaurant and Zabadani Café, how many of them do have knowledge and do practice the Shariah Compliant Halal Standards? Furthermore, how many of them have been inspected and certified by Halal Certifying Bodies? (Halal Trip website).

Generally, what is part of Halal Hotels in the Philippines refers to all goods and services of hotel industry devised according to Islamic principles and tendered to Muslim markets in the Philippines. (DOT-Media and Communications Service 2016). Muslim friendly hotels render all services that conform to Islamic principles and practices such as Halal food, non-alcoholic beverages, Qibla Direction, and prayer room with adhan or call for prayers (Battour et al., 2010; Henderson, 2010; Javed, 2007; Stephenson, 2014).

However, there is no guarantee that if a hotel or restaurant has a halal certificate by an authorized halal certifying bodies, that it is actually halal; and that if it is owned by and managed by a Muslim, the establishment is halal; or if it is on the other hand owned by and managed by a non-Muslim that it is outright not halal. The issue is highly controversial in the aspect of level of halal knowledge and awareness vis a vis practice of such level of halal knowledge and awareness (Riwaya International 2017). The crux of the halal issue is that: a halal hotel must be in accordance with Islamic principles and laws. Therefore, a Halal Hotel is and must be basically owned and ran by Muslims (Farah, C. E. (2000) Islam, Beliefs and Observances. 6th ed.).

In fulfilling Muslim's consumers demand towards Halal products, it is vital that hotel proprietors must strive to learn and understand Halal concept. This study endeavors to contribute an insight in the Halal hotel domain or landscape, so to speak.

### **Statement of the Problem**

This study aimed to determine the *halal* tourism knowledge or awareness and practices of selected hotels' employees in Davao City. Specifically, it sought to answer the following questions:

1. What is the level of awareness on *halal* tourism among selected hotels' employees in Davao City in terms of:

- 1.1 Handling;
- 1.2 Process; and
- 1.3 Standards?

2. What is the extent of practices on *halal* tourism among selected hotels' employees in Davao City in terms of:

- 1.1 Handling;
- 1.2 Process; and
- 1.3 Standards?

3. Is there a significant relationship in the level of awareness and extent of practices on Halal tourism among selected hotels' employees in Davao City?

### **Hypothesis of the Study**

The hypothesis of the study, which was tested at 0.01 level of significance, is stated as:

**H<sub>0</sub>:** There is no significant relationship between the level of awareness and the extent of practices on Halal tourism among selected hotels' employees in Davao City.

### **Review of Related Literature**

This section discusses the literature relevant to the subject of the research study. It serves as a guide to the researcher in the selection of the topic, choice of respondents and choice of research methods to answer the research questions substantially. The focus of the discussion is about halal tourism and the relationship between knowledge or awareness of halal tourism and practices of halal. The existing literature and related studies provide important background on halal tourism relative to the quantitative-correlation study in the context of determining the relationship between knowledge of halal tourism and practices as well as the interplay of its three indicators namely: halal handling, halal process, halal standards.

## PERCEPTION AND REALITY GAP IN THE WORLD OF HALAL TOURISM

There's a big, big world and highly dynamic global halal tourism market out there and the challenge lies in outpacing the mainstream. By 2022, Islamic economy food and lifestyle sector expenditure is expected to reach US\$3 Trillion (Thomson Reuters | 04February 2018). Thus, the perception and reality gap between awareness and practice of halal tourism particularly in the sphere of hotel domain albeit complex must be bridged in order to seize it.

According to the data taken from the State of the Global Islamic Economy Report (SGIER) 2017/18, Islamic economy enjoyed the peak of major growth because Muslims assert their piety and traditional values which make halal concept awareness soar; and in effect companies are responding to these consumer needs in terms of products and services. Sentiment across the board, from Halal Food to Islamic Finance and Modest Fashion, to Halal Travel, Halal Pharmaceuticals and Cosmetics, is overwhelmingly positive at 77 percent of interactions. If this will be seized, by 2030 the emergence of multi-billion-dollar, scaled global enterprises shall manifest.

In Pakistan, a research study quantified consumers' awareness and perceptions about halal food and it noticed the lack of study among Muslim consumers. But in our country, the study must be more on service providers' awareness and perception towards halal food and tourism (Researchgate.net 18March2018)

Researches about lifestyle sectors focusing on halal tourism are indeed wise because in 2016, the SGIER Report estimates that Global Muslim spends \$169

billion on Travel alone which is higher than their medicinal and cosmetics expenses only at \$83 billion and \$57.4 billion respectively. Food and beverage spending at \$1.24 trillion the highest, next is garments and garb worth \$254 billion, as well as media and entertainment worth \$198 billion. Malaysia continues to lead the Global Islamic Economy Indicator, followed by the UAE and Saudi Arabia. The Philippines dared to be competitive and recently opened via Airsia direct flight from Davao City international airport to Kuala Lumpur alongside its effort to pump up halal tourism market in the country.

### **DEFINITION AND CONTEXT OF HALAL TOURISM**

Studies of tourism have begun ancient years ago and there exist several authors and researchers regarding its relationship with the religion of Islam, but knowledge is quantified to be still at its infancy stage. The researcher is determined that this study would be able to contribute to the ever-changing concept of Halal Tourism and shall help propel Halal Tourism to a loftier stage (Kamarulzaman 2015).

UNWTO states that tourism includes all activities of persons traveling to and staying outside their habitual environment for not more than one consecutive year (Medlik, 2003). The purpose of travel may vary from leisure to business and others (Page and Connell, 2009). Leiper described the tourism industry as a system of a tourist generating region, a transit route region and a tourist destination region. Interlinked in those regions are synergistic systems involving travel agents, tour operators, transportations, accommodation, visitor attractions, leisure and entertainment amenities (Leiper, 2004).

As global tourism grows, it vibrates alive with new activities, destinations, technology, markets, and rapid changes which shape and impact the environment, culture and economy of communities and societies across the globe. These shape

marketing panorama appealing to tourists and their behavior whether what continent it is or whether it is in our home ground Philippines. Thus, government has the vital task and responsibility to formulate, develop, promote, and implement tourism policy.

Operatively, for the researcher halal tourism is a combination of halal activities, services, and industries. As a composite, it delivers a totally halal travel experience. From transport to shelter, food to drinks, shopping and entertainment, facilities to hospitality services made available for individuals or groups like Muslims in particular, and even health-oriented persons in general, who are traveling away from home. Halal tourism encompasses the entire global industry of travel, hotels, transportation, and all other components that promote and cater to the halal needs and halal wants of travelers.

Islamic jurisprudence specifies which foods are halāl (lawful) and which are harām (unlawful) based from the Qur'an, the Holy Book of Islam, as well as the Hadith and Sunnah, libraries cataloguing what Prophet Mohammed have authentically said and done. Some of it is issued as fatwas, by Mujtahids, with varying degrees of strictness. According to the Quran, the only foods explicitly forbidden are animal' carcasses that die of themselves, blood, the meat of pigs, and animals dedicated to other than Allah. But in *daroora*h cases of life and death where the lack of any alternative creates makes it necessary for a person to consume haram, then he is absolved of sin . (Quran 2:173)

Halal food certification refers to examining food processes: how it is prepared, slaughtered, cleaned, processed, handled, disinfected, stored, transported and managed. Indeed. standard practices of halal must apply to all stages of processing "from farm or natural origin to table or to fork".

According to MUIS Majlis Ugama Islam Singapura, halal certification is very beneficial because it gives consumer confidence; competitive marketing tool advantage, product marketability booster, halal quality security; and system authority on halal food auditing and monitoring. Competitiveness seizes larger market share as halal food is universally suitable for all mankind.

## **HUGE POTENTIAL MARKET FOR PHILIPPINES**

Halal tourism is the latest global dynamic trend which impacts on an integral base of more than 1.6 billion Muslims from within 112 countries all over the world (Salam Standard). HALAL has a potential consumer target reach of more than 6 billion people worldwide. Per capita expenditure on food and beverages unfailingly peaks up, especially throughout the Muslim world. Currently, the estimated worth for HALAL products is at several hundred billion USD each year. Thus, it is good news for the Philippines that it is moving towards becoming a halal or muslim friendly tourism hub. (Riwaya International).

Many Islamic countries such as Saudi Arabia, Bahrain, UAE, Kuwait, Malaysia, Oman and Qatar are seen as huge budding market for Philippines. In order to achieve this Islamic hub status, Islamic hotel or Halal hotel must be introduced because of huge return of investment. But there should be significant or sizeable demands not merely just available demand of such halal hotels (Farah, C. E. (2000) Islam, Beliefs and Observances. 6th ed.).

The Philippines, through the DOT, is keen to seize a slice of the pie of global Islamic economy which was estimated to be worth \$1.9 trillion in 2015. It is assumed that Davao City is the first city in the Philippines to issue an ordinance respecting halal market. (Mindanawon Abroad, Mindanews).

However, it must be highlighted that many halal Muslim exports opposed RA 10817 when it was signed by then President Benigno Simeon Aquino, Jr in 2015 (Manila Bulletin, May 20, 2016). RA 10817 is An Instituting the Philippine Halal Export Development and Promotion Program of 2015 creating for the purpose of the PHEDP Board (Philippine Law Gazette).

### **INTERLOCKED INTEREST: HALAL BID OF THE ONLY CATHOLIC COUNTRY IN THE PHILIPPINES**

Can we harness and implement Global Halal tourism as a unicorn business opportunity in order to boost Philippine economy considering that the total Muslim population is only more than 5.12 million? (National Statistics Office (NSO) 2010 now known as Philippine Statistics Authority (PSA)).

About 94% of the country's Islamic population or 4,838,060 Muslims are situated in Mindanao. There are around 5.6% Muslim population out of the more than 103,821,858 total Philippine population (World Population Review 2017). The population of Davao City is 1,632,991 according to the 2015 census but the Muslim population therein is not quantified. Nonetheless, Davao is the third-most-populated metropolitan area in the Philippines and the most-populated city in Mindanao. (Rappler 2015). The 10.2 million Filipino people living abroad are mostly dispersed in the Middle East: 1 million in Saudi Arabia; 822,000 in the United Arab Emirates; and 204,000 in Qatar. There are 793,000 in Malaysia, 182,000 in Japan and 397,000 in Australia (Wikipedia).

Based on a report by Thomson Reuters, in 2014 alone, Muslims spent \$142 billion on travel but Hajj and Umrah excluded. Comparatively, China travelers spent \$160 billion on travel in 2014, while US travelers spent \$143 billion. This sets Muslim

travel sector third place in global travel expenditures and accounting (Thomas Reuters).

The Philippines is but prudent when it bats to seize a slice of the pie of halal tourism from BIMP-EAGA, and OIC halal consumerism market because Malaysia at 146 score leads the Top 15 countries with GIE Indicator Score which include UAE, Saudi Arabia, Bahrain, Oman, Pakistan, Qatar, Kuwait, Brunei, Jordan, Indonesia, Iran, Singapore, Sudan, and Bangladesh (Report: State of the Global Islamic Economy 2017/18 Islamic Finance Gateway 27 November, 2017) It must be noted that since 2014 Southeast Asia destinations have been keen to boost Mideast tourists ("SE Asia destinations keen to boost Mideast tourists").

Like Nizam who envisions to raise Malaysian halal food industry competitiveness in the global market and to station Malaysia as a Global Halal Food Hub, the researcher also believes that the Philippine government can do it, despite being the only Catholic country in Asia with Muslim minority citizens. However, it must measure how effective existing government policies are when it comes to halal food matters, educating local food manufacturers and marketers as well as promoting striking grant or incentives in order that halal food businesses shall thrive (Nizam 2006).

It is estimated that the Middle East will spawn 69 million outbound tourist arrivals by 2020, according to the Tourism 2020 Vision forecasts of UNWTO. No wonder Geetanjali Ramesh Chandra gushed out that *Halal tourism is the new goldmine for tourism*. Chandra is Assistant Professor at the Amity University Dubai Campus, in United Arab Emirates.

The availability of Halal food and beverages is critical for destinations that target Muslim travelers because Muslim tourists are nowadays requesting Halal food and beverages when they visit non-Muslim destinations (Euromonitor International, 2015, p. 17). According to Islamic law, Muslim are prohibited to eat pork or pork by products, animals that were dead before slaughtering, animals not slaughtered properly or slaughtered without pronouncing Allah's Name, blood and blood by products, alcohol, carnivorous animals, predatory birds (Battour et al., 2014; Battour et al., 2010; Stephenson, 2014).

Halal is trending around Europe and Asia! Did you know that in UK, about 100 KFC outlets and a fifth of Nando's restaurants serve Halal-certified chicken? Chicken Cottage, Dixy Fried Chicken, Pizza Express and Perfect Fried Chicken are using Halal chicken; and Subway with EUR605 million sales in 2014, used Halal meat in its sandwiches (Euromonitor International, 2015, p. 7; Stephenson, 2014). Manhattan Fish Market a top chain restaurant in Malaysia has a Tokyo outlet that serves menu with 100% Halal-components (Shugo, 2015). Ryokans, the traditional Japanese hostels, likewise offer halal meals. Indeed, if Halal food is available in any destination, Muslim tourists can savor famous heritage cuisine in accordance with their beliefs and will incite them to visit foreign destination away from home.

Many international hotels do serve halal food in conformity to teachings of Islamic Sharia and these foods are without any ingredients forbidden by Islam such as pork and alcohol or its derivatives. Some hotels even employed Muslim people from abroad to provide translation services and other support that necessary for tourists from Islamic nations (Halal tourism on the rise worldwide: Al Watan Daily). Tripfez, which was featured on Forbes, offers a list of Muslim-friendly hotels and

recommends alternative halal food, access to Quran among others (Howard, C. (2016-02-24) Forbes).

## **CHALLENGING ISSUES ON HALAL PRACTICES: TRUSTWORTHINESS OF HALAL LOGO AND CERTIFYING BODIES**

There are studies which focused on halal issues in general. Osman and Sahidan (2002) expressed Muslim consumers' anxiety over the trustworthiness or reliability of existing Halal certifying bodies.

It is disturbing to note that with only about 400 Halal certified products produced by some 55 companies in the Philippines, still many of these supposed Halal-compliant products are still suspected of being not Halal at all and it is because of Muslims' perception that the Philippines being the only Catholic state in southeast Asia is not a Muslim country. It is observed that halal certification in our country is not at par with international standards. (Department of Tourism (DOT) website).

Halal certifiers are understandably daunted by more than 14,000 chemicals and additives used in the modern day food supply; hormonal and antibiotic residues in meat products; preservatives and food coloring in canned meat and prepared foods; pesticide residues in soft drinks ; harmful chemicals and banned antibiotics in aquaculture products; and biotoxins, viruses, pathogenic bacteria and chemical contaminants in sea foods. Add up to that the incidence of alcohol and gelatin in food products; feed ingredients used in livestock and marine production; pork being mixed into beef as patties and processed meat; lard used as frying oil; and shortening in bakery products. Such issues manifested in the research study entitled, The Awareness of Gen Z's toward Halal Food Industry by Krishnan, Musa, Omar, Zahran, Syazwan, and Alyaa (Krishnan et al).

In the Philippines, food chain restaurants such as KFC, Greenwich, and McDonalds are certified Halal by authorized certifying bodies but it is not ensured that the products used from farm or point of origin until it reach the table are indeed halal or merely hiding in either alphanumeric codes of haram agents or in the halal logo itself (Bintlsmuraji, W. Riwaya FB page 2017).

Halal Certification in the Philippines has been a useful tool in helping the Muslims in the Philippines identify products that are acceptable for use and consumption of the Muslims in the midst of intricate and diverse production of various processed foods most of which are produced by company owned and operated by non-Muslims but it is difficult to impose halal standards and procedure to the manufacturing and food processing industry in the Philippines, being a non-Muslim country, for a simple reason that since halal process is basically rooted as a religious requirement for Muslims. Thus, the government could not accept its rules without violating the separation of the Church and the State which is enshrined in the Philippine Constitution (Philippines: IDCP sets standards on Halal certifications. 2015).

According to Atty Abdul Rahman T. Linzag, halal certification is left to the Islamic Da'wah Council of the Philippines (IDCP) especially because the IDCP is a non-government organization and certification is purely voluntary on the part of the manufacturing companies (Philippines: IDCP sets standards on Halal certifications. 2015).

On the other hand, issues and challenges on implementation of halal food industry is in Malaysia- and the same can be said about the Philippines when it comes to halal food implementation and certification. Nonetheless, a study shows that the usage of Halal certification logo does not dispel the doubts of consumers

albeit that the logo and status are both valuable marketing tools for expanding business. Thus, Halal assurance system is very crucial in ensuring that Good Hygiene Practice (GHP), Good Manufacturing Practice (GMP) and Hazard Analysis Critical Control Point (HACCP) are securely in practice as an integrated mechanism (International University of Malaya-Wales, Kuala Lumpur; Malaysia University Kuala Lumpur Malaysia).

But there is also the issue that Halal governance delays the process of certification, which makes halal status a dilemma for small and medium enterprise (International University of Malaya-Wales, Kuala Lumpur; Malaysia University Kuala Lumpur Malaysia).

Moreover, only few entrepreneurs in the Philippines are able to comply with the Halal certification because only few have awareness on food hygiene and halal food (Othman et al., 2004). Food and its services is just a fraction of halal hotel product and operations because it requires more knowledge. Hotels must transform its concept not only into Islamic concept but also into Islamic practice by applying it wholly in the area of services (Kamarulzaman and Ghani, *The Acceptance of Hotel Concept in Malaysia* ). This is why only goods and services of hotel industry designed according to Islamic principles and offered to Muslim markets in the Philippines are considered part of Halal Hotels in the Philippines (DOT-Media and Communications Service 2016).

Another research posits that arguably many things can lead to awareness of halal products or food. It stresses that past studies must not dwell on halal certification logo only including its related issues because needs to be empirically proven that logo or labeling is the only basis that informs Muslim consumers about halal. Other possible sources of Muslim awareness about halal consumption are not

only certification logo but also health reasons, exposure, cultural and religious orientation. Health reason is the major contributing predictor in gauging halal awareness level. These are potential pathways of improvement for government and policy makers relative to policy decisions and mechanisms of making Muslims in the Philippines just like in Malaysia to be highly aware of halal foods and products. (*People's Awareness on Halal Foods and Products: Potential Issues for Policy-makers* by Ambali and Bakara)

Understandably, being a Muslim minority poses formidable hurdle to contribute more halal products in the local and global economy. This is exactly what Filipino Muslim minority Halal producers are experiencing. Thus, halal logo or certificates are not evident in specific restaurant or product bought (Krishnan, S.).

If producers empathize why and how consumers regard Halal food products, being manufacturers they will be inspired to increase their level of awareness and knowledge on Halal principles and Halal food process because they can achieve the most effective way to communicate marketing campaign to consumers. Halal certification is crucial especially for food business operators. Thus, Malaysia serves as the perfect prototype for our country to interlink and network the standards, processes and procedures for halal inspection and certification. But food producers must conform to standards parallel to global benchmarks such as ISO9000, Codex Alimentarius, QA, Good Manufacturing Practice (GMP) and Hazard Analysis Critical Control Point (HACCP), Good Hygiene Practice (GHP), and Standard Operating Procedures (SOPs) to dispel consumers' doubts on logo and status despite the fact that this can be lucrative marketing tool for business expansion (Abdulmadjid et al 2015).

In responding to the needs of Muslim minority, more variables must be added to future studies that would deepen understanding of Muslim and halal awareness especially so Muslim population are increasing (Mohani, Ismail, Hashim, Johari 2009).

One study in Pakistan measured perception and awareness towards halal food. It posits that religion is the supreme source of religious beliefs for Muslims Consumers; that beliefs are tightly interlinked with religious commitment; that intense piety does not mean high level of awareness about halal food; that attitude towards halal food is synonymous to notion of beliefs; and that the dogma of identity is more associated with inherent rather than extrinsic forces (Salman, F. *Interdisciplinary Journal of Contemporary Research in Business*, Vol. 3, No. 2, June 2011)

Lack of small operators in the food industry with halal certification is one among the challenging marketing problems. It is reported that only 15% of small food business does have halal certification resulting to deficient 'market-share' as well as lack of opportunities in the global marketplace (Opening Speech of Seminar on Halal Food Standards EN 1500: 2004 – Realization of SME Sector In Halal Food Industry, December 5, 2006).

A need is identified for small entrepreneurs who should take advantage of business opportunities in the halal industry to harvest benefits of increasing profits for income generating halal food areas. Involvement of small entrepreneurs is poor in the halal food industry due to capital constraints, competition, technology, weak business networks as well as lack of marketing experience to boost business expansion (Sazelin Arif, 2008).

Apart from the lack of awareness on how to get halal certification, most of halal food small entrepreneurs are ignorant about the registration requirements for

intellectual property ownership. They are unaware that product registration prevents violation of their intellectual property. Several studies have proven that entrepreneurs who registered and protected their intellectual property have raised the market value of their products, gained entry into global market and obtained profits (Dr. Che Mohd Zulkifli Che Omar 2013).

## **ABSENCE OF HALAL STANDARDS**

Halal tourism is a subcategory of tourism which is geared towards individuals from Muslim families who abide by rules of Islam (Halal Business Consuming passions: The Economist). A halal hotel in this context does not serve pork, alcohol; and has swimming pools and spa facilities separating men and women just like in Malaysia, Turkey and other Muslim countries. However, currently there are no existing internationally recognized standards on Halal tourism.

Generally and essentially, Halal Standard is based on the Holy Quran; Prophet Muhammad (pbuh) Sunnah and traditions; The Council of the Islamic Fiqh Academy's rule: "Sacrifice Animals and Shari'ah rules for slaughtering them" ; and the World Halal Council (WHC) Standard.

In an online document published in pdf file by Law Resource, according to the halal standard guidelines of a Muslim country such as Malaysia:

1.1. The guidelines for the preparation of halal food products and raw materials in the food chain and food purchasing, production, preparation, processing, manufacturing, packaging, storage, transportation and marking standards are related to the verification of compliance.

1.2. These rules have been declared as a kind of permitted (halal) food products, events and services, is subject to.

1.3. Inspecting (checking, testing) the compliance of the certification process, giving certificate, include tracking certificate at a later stage.

1.4. These rules apply to all types of products and services separately.

1.5. These rules don't reflect the product and service requirements (Halal Standards Salamgate).

The Malaysian Standard was developed by the Technical Committee on Halal Food and Islamic Consumer Goods authorized by the Industry Standards Committee on Halal Standards of the Revised MS 1500. It includes the area of hygiene, sanitation and food safety as prerequisites in the entire process of preparing halal food from personal hygiene to machines, devices, cutleries, utensils, processing aids and the premises for processing, manufacturing and storage of food.

All prepared, processed or manufactured halal food shall meet the following requirements: absence of non-halal components and ingredients; slaughtered according to Shariah law; no najis or excreta; safe, non-toxic, non-hazardous, non-poisonous to health and life; free from najis and haram contaminants; and the aforementioned shall be consistently maintained in handling, packaging, storage distribution and serving (Technical Committee on Halal Food and Islamic Consumer Goods of revised MS 1500).

According to Marilou Ampuan of the Mindanao Islamic Chamber of Commerce and Industry (MICCI) and president of Universal Islamic Center (UIC), the Philippines Department of Trade and Industry has been urged by halal bodies to fast-track certification rules for Islamic food exports.

According to a research, *An Exploratory Study on the Factors Influencing the Non-Compliance to Halal among Hoteliers in Malaysia*, performance of the hotel industry is a huge contribution towards economic growth of the tourism sector. Halal food and hygienic accommodations bolster competitiveness leverage to the hotels in luring local and foreign tourists from the Middle East, West Asia and other Islamic countries. We know that in Davao City, there is one five-star hotel that is not a halal hotel but has halal kitchen and halal kiosk for dinner buffet; that there is a Halal hotel

but without a halal kitchen. These implications must be studied relative to the hotel halal market domain.

According to IslamOnline.net, “*over 10% of global tourism spending is spent by international Muslim travellers, from all corners of the world. In 2015, this Muslim travel market accounts for \$145 billion of international tourism spending. This report looks at the economic impact of this spending, across 19 individual economies, plus Europe.*” Such huge proportion of business opportunity for Halal tourism must not be left untapped!

Non-muslim majority markets can tap such potential market by helping out faith-inspired consumerism that identifies with religion and thus, they too must strive to fulfill the needs of religiously-sanctioned food seekers. (Mumuni, Alhassan, Yusniza et al International Journal of Consumer Studies 2018)

It is said that *core marketing concepts entail needs, wants and demands, products and services, value, satisfaction and quality, exchange, transaction and relationships as well as marketing orientation.* (Kamarulzaman 2018)

Three major types of community dynamics are

Linking, protecting, and defending communities are three major types of community dynamics which substantially alleviate the difficulties of halal seekers via media websites thus many halal seekers take responsibility to fulfill the right to live a halal life by sharing reliable halal sites and directories using social media. (*Transnational Religious Connections Through Digital Media: Seeking Halal Food in Non-Muslim Majority Regions*)

## **THE NEED TO FILL VOID OF HALAL EMPIRICAL STUDIES**

Halal research and development process need support from universities and research centers because it must be fully encouraged and developed (International

University of Malaya-Wales, Kuala Lumpur; Malaysia University Kuala Lumpur Malaysia).

To assess purchase intention, more researches must be done to fill the empirical gap on the important role of halal awareness, halal certification, and marketing-related components. One research paper from Universiti Putra Malaysia attempted to fill the void; its structural equation analyses highlighted that halal awareness, halal certification, marketing promotion, and brand were positively associated to purchase intention, but food quality was not (Aziz, Yuhanis, VuiChok, Nyen 2013).

Can our hotel and food industry gain enlightenment from Halal experiences of other countries? In one book that features more than 50 papers presented at the International Halal Conference 2014 held in Istanbul and organized by the Academy of Contemporary Islamic Studies of Universiti Teknologi MARA, challenges facing Muslims involved in halal industries in order to meet the increasing global demand are addressed. It tackles a wide range of topics such as halal food, halal pharmaceuticals, halal cosmetics and personal care, halal logistics, halal testing and analysis and ethics in the halal industry. It offers a detailed perspective from the experimental to the philosophical regarding the Islamic principles relative to halal business, industry, culture, food, safety, finance and other aspects of life ( Manan, Abd Rahman, Sahri 2016).

Would it be more effective to position Halal values to gain new insights for championing the Halal economy? One study that identified factors considered by consumers in making decision to buy cosmetic products found out that it is as relevant as in decision making to consume food or choose a particular restaurant or hotel. Focus group studies are vital if we have to gather and collect a broad

qualitative understanding of various perceptions and to inquire and collect the data regarding issues associating Halal alternatives in food and hotels and to sort the distinction and commonality of opinion and suggestion from young Muslim and non-Muslim adults ( Che, Hashim, Musa, & Ayub).

## **HALAL CONSUMER BEHAVIOR AND CURRENT PRACTICE IN HALAL TOURISM**

Recently, a growing halal options awareness becomes latent among Muslim customers who have become sensitive to consume products and services that are Shariah compliant (Battour, Battor, & Ismail, 2012; Battour et al., 2010; Jafari & Scott, 2014).

Therefore, some non-Muslim destinations such as Japan, Philippines, and Brazil offered Muslim friendly solutions or options to resolve issues affecting needs and access of Muslim travelers to halal food and leisure. For example, Chambers of Commerce in Japan and the Philippine Travel Agencies Association (The National, 2014; TTG Asia, 2014) organized seminars to train the tourism industry to satisfy Muslim tourist needs. Moreover, prayer rooms and halal restaurants are available at major airports just like in Japan and in the Philippines. Muslim friendly guide is also published to provide access to information on Halal Food and prayer places (The National, 2014).

Recently, some practices related to Halal tourism are applied in some destinations which could serve as yardstick attracting Muslim tourists to 'Muslim friendly destination'. For example, the numbers of Shariah compliant hotels are budding in some Muslim and non-Muslim destinations which promote Shariah compliant' and 'Muslim friendly hotels (Carboni et al., 2014).

Just like Marco Polo Hotel in Davao City, Aerostar Hotel in Moscow is Muslim friendly because one of its hotel's kitchens is certified Halal (Sboros, 2014). The hotel has two available prayer rooms separate for men and women and it provides a copy of the Quran, a prayer mat and the Qibla direction in 20 of their rooms; its hotel room shampoo and soap are certified Halal. Fairmont Makati and Raffles Makati hotels in Philippines became Muslim friendly by providing Quran copies, prayer room, and Arabic-language TV channels for guests (TTG Asia, 2014). From the previous practices, availability of Muslim friendly hotel is notably one of the most important facets that magnetizes Muslim tourists to halal destination (Kamarulzaman and Ghani, *The Acceptance of Hotel Concept in Malaysia* ).

Nonetheless, present findings from a particular study have illustrated that the factors which influence Gen Z Muslims Malaysian consumers in choosing halal food, are mainly based on their instinct to satiate hunger. Could this behavior be also present and true for Muslim Filipinos?

According to the study, *People's Awareness on Halal Foods and Products: Potential Issues for Policy-makers*, there are sources and determinant factors that could lead to halal awareness of both Muslims and non-Muslims consumers and producers. It is not just about compliance of halal logo, halal certification, halal assurance system but it can also be other factors such as exposure, hygienic standards and health reasons. He also posits that awareness influences practice.in terms of GMP and GHP which means that from farm to fork the cleanliness of food is ensured. Awareness influences practice. (Ambali, AR & Bakar 2014)

According to NIZAM Conceptualizing Awareness, the word “awareness” *refers to the knowledge or understanding of particular subject or situation. In the context of halal, awareness literally means having special interest in halal; or an experience of*

*something and/or being well informed of what is happening at the present time on halal foods, drinks and products. As such, halal awareness describes Muslim perception and cognitive reaction to a condition of what they eat, drink and use in relation to halal.* (Randolph 2003).

Subjectively speaking, *awareness is a relative concept where a person may be partially aware, subconsciously aware or may be acutely aware of issues relating to halal aspect or of what is permitted by Allah. It may be focused on an internal state, such as a visceral or gut feeling or by way of sensory perception on external events or issues. Awareness provides the raw material to develop personal ideas about one's experience related to something* (Nizam 2006).

According to a study, *People's Awareness on Halal Foods and Products: Potential Issues for Policy-makers*, different people do not have similar level of awareness about something. It proposes that awareness is a vital process to inform the general public or to increase levels of consciousness about risks affecting human life including how people can reduce risks or hazards from exposure to it. So, awareness in the context of halal can be conceptualized as the informative process to raise level of awareness toward what is permitted for Muslims to eat, drink and use.

## **GOOGLE APPLICATION RESPONDS TO HALAL TOURISM DEMANDS**

The Tourism Authority of Thailand announced that a new application is available on Google Inc's Android and Apple Inc's iOS systems and available in English and Thai but will be expanded to include Arabic and Bahasa Indonesia. Muslim friendly interface applications such as 'HalalTrip' and 'Muslim Pro for smart phone are also available. Such applications assist Muslim tourists to access *Halal-*

*friendly hospitality products and services, such as hotels, destination guides, holiday packages, airport guides and Halal restaurants* (Stephenson 2014).

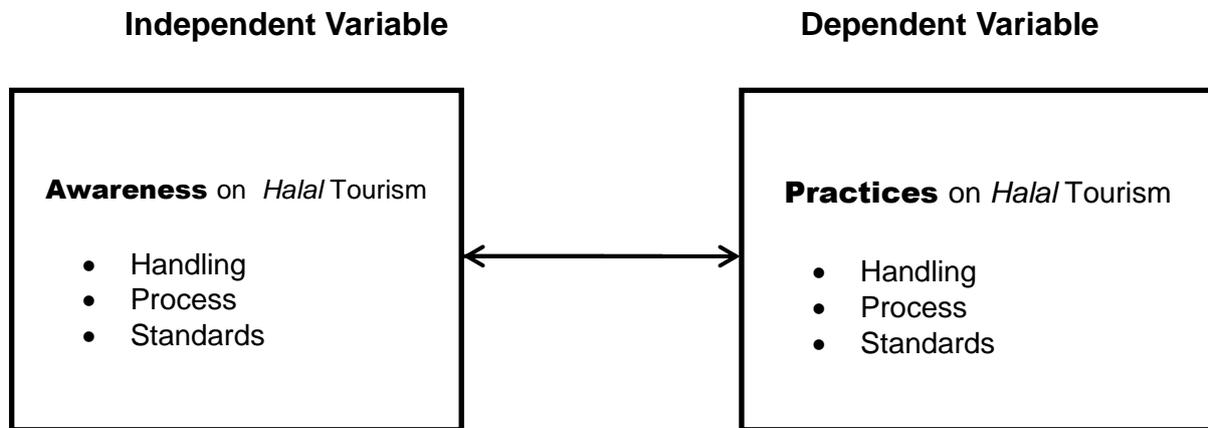
## **A NEED FOR MUSLIM-FRIENDLY TOURISM**

It is expected that non-Muslim countries that target Muslim travelers will develop its own applications to make the country Muslim friendly. This is one convergence that the Department of Tourism Region XI Director Robby Alabado initiated in the forum, Initial Convergence on Muslim-Friendly Tourism last December 2017 in Marco Polo Hotel, Davao City. Muslim friendly airport is a halal practice suited to satisfy Muslim travelers. Providing a *musallah* or prayer room for in transit passengers is being done in Manila, Davao, and Zamboanga City. Such halal practices have proven to boost the numbers of visitors from the Southeast Asian Muslim countries of Malaysia and Indonesia in Osaka (M. F. A., 2015). Kansai International Airport (KIX) replicated the initiative to satisfy Muslims travelers' needs by providing three prayer rooms allocated separately by gender. Musallah with Qiblah direction is open 24 hours a day; prayer tools for rent are available and a washing space is provided for wudhu or ablution (Battour & Ismail 2015).

## **Theoretical and Conceptual Framework**

This study is anchored on the argument that hotel employees' halal tourism knowledge or awareness impacts on their halal tourism practices; that the level of their halal tourism awareness is significantly correlated to their level of halal tourism practice. The primordial duty of *halal* hotel service providers is to ensure that their clients are given halal services in terms of food, drinks, accommodation, and recreational activities; and this duty can only be ably fulfilled by practice if hotel service providers have awareness or knowledge of halal tourism (Battour & Ismail 2016).

Figure 1 below represents the conceptual framework of the study.



**Figure 1. The Conceptual Framework showing the variables of the Study**

It shows the independent variable of the study being the Awareness on *Halal* Tourism; on the other hand, the dependent variable is indicated as Practices on *Halal* Tourism.

The significant correlation between awareness on halal tourism and practices on halal tourism was measured based on the following indicators: handling, practice, and standards.

### **Significance of the Study**

Generally, the researcher seeks to determine the significant relationship between the level of awareness on halal tourism and the extent of practice on halal tourism because it will be helpful in catalyzing offshoot of more quantitative and exploratory researches to substantiate the correlative importance of both awareness or knowledge of halal in order to put it into practice in the purview of the moral responsibility of providing halal products and services from the budding hotel service providers and entrepreneurs.

Indeed, the growth and promotion of global *halal* tourism is about the need to meet the consumer demand of more than 1.6 billion Muslims who vigilantly care

about delicious yet clean and healthy food including beverage as well as halal recreation and accommodation facilities; such need for halal tourism causes a ripple effect that encompasses the global scale thereby affecting and touching the lives of the rest of the 5.75 billion world populace.

The introduction of this background study and corresponding review of related literature will also be helpful to policy makers and hotel service providers of Davao City and the Philippines when viewed in the following context:

**Meeting the demand for and acceptance of halal tourism:** The demand for and acceptance of halal tourism in the context of halal hotel market must be widely disseminated because it is significantly vital for Davao City and the Philippines to develop and promote its global image as a Muslim-friendly destination for local and international tourists.

**Relevance of Halal Hotel Market and Halal Tourism:** In particular, this study aims to stir interest of further studies about hotel providers' perspectives in terms of the Halal Hotel criteria in the contexts of the need for a Halal Hotel market and its relevance to Halal Tourism; and to serve as impetus for the need of a guiding framework to shed clarity and erase ambiguities on the term Halal Hotel. Indeed, there is a need to assess and raise the level of awareness on the viability of the growth and promotion of halal tourism in our city, Davao; including the entire economic zones and hubs of the Philippines.

**Propagating Halal Tourism as Unicorn Market:** In the venture capital industry, any tech startup company that reaches \$1 billion dollar in market value becomes a unicorn which shall be determined by private or public investment ( Investopedia ).

Propagating halal tourism in the Philippines would significantly impact on the economic opportunities that will be made available for the thriving local Muslim entrepreneurs in the city and in the Philippines. Halal tourism is a unicorn business opportunity that needs to be harnessed and implemented in order to boost Philippine economy.

**Value of Hotel Service Providers' Awareness or Knowledge of Halal Tourism:** If Hotel Service Providers are aware of the aspects of Halal Tourism when it comes to handling, process, and standards; then, they can most likely practice such halal awareness and knowledge extensively, consistently, and sustainably.

**The Need for Halal Tourism Information Guidelines:** It is expected that the findings of this study would provide some guidelines and valuable information to various stakeholders of halal tourism in the area of implementation of Halal Tourism Hub for Davao City and the entire Philippines.

Furthermore, given the preceding contextual background of this study, it will be beneficial to the following:

Muslims and even non-Muslims such as the Seventh Day Adventist religious faith groups in the Philippines and settlers as well as tourists from abroad; halal and health conscious organic consumers and producers; both local and international halal certifying bodies; National Ulama Council of the Philippines; future Researchers on Halal Tourism Development; including prospective consumers from countries and nations part of the Association of Southeast Asian Nations (ASEAN) , the Brunei Darussalam-Indonesia-Malaysia-Philippines East ASEAN Growth Area (BIMP-EAGA) and the Organization of Islamic Cooperation (OIC).

## Definition of Terms

For the purpose of clarity and conciseness of terms used on the present study, important terms are operationally defined. These equipped definitions describe the key variables in the way they are used with the context of the current study.

**Halal.** In Arabic, Halal means ‘lawful, legal, licit, legitimate, permissible, allowable, permitted, allowed, admissible, authorized, not prohibited, not forbidden or un-proscribed or acceptable to all aspects of daily life and betterment of social context. Halal is integral to “Thoyyib” which means pure and good (Quran 2:168).

**Haram.** The antonym of Halal is the term Haram which means unlawful, illegal, illicit, illegitimate, impermissible, not allowable, unpermitted, disallowed, inadmissible, unauthorized, prohibited, forbidden, proscribed or unacceptable.

**Halal Industry.** It is an emerging market force and industry that is qualified by the word halal.

**halal tourism.** Halal tourism refers to all tourism activities that are in accordance with Islamic principles of Halal.

**halal hotel.** A hotel service provider that is practicing halal services in accordance with Islamic principles of Halal

**Healthy diet.** It refers to halal and thoyyib holistic diet that is universal diet because it conforms to nutritional and dietary requirements. (Qur'an 7:31; 6:141; 2:172; 2:168). A healthy diet is encompassing to one's well being because it sustains hygiene and shuns excesses and gluttony; among others it allows one-third space for food, one-third for drink and one-third for air in our stomach." (Reported by al-

Tirmidhi and Ibn Maajah. Saheeh al-Jaami', 5674; Sahih Bukhari, Volume 7, Book 65, Number 306; Sahih Bukhari, Volume 7, Book 65, Number 304)

**Dhabīḥah.** It refers to the prescribed merciful, painless and not cruel method and technique of animal slaughter, according to Islam and Shariah law. Authorized to slaughter is a Muslim or by one of the People of the Book, generally speaking, a Christian or a Jew, while mentioning the name of of Allah in Arabic (Qur'an 5:5; 2:173, 5:3, 5:5, 5:90, 6:118, 6:145, 16:115).

## CHAPTER 2

### METHODOLOGY

The chapter on methodology exemplifies the research design, research subjects, research instrument, data gathering procedures and the statistical treatment used by the researcher in this study about “*Awareness and Practices on Halal Tourism in Selected Hotels in Davao City.*”

#### **Research Design**

The researcher used the descriptive, correlational, quantitative survey research method in this study. Specifically, the Pearson’s Correlation Coefficient ( $r$ ) determined the relationship between two quantitative, ordinal and continuous variables which are halal awareness and halal practice. (Data Analysis: Pearson’s Correlation Coefficient). Descriptive correlational research is the systematic investigation of relationships among two or more variables, without necessarily determined cause and effects (Creswell 2008).

At the questionnaire stage, the researcher used the Likert Scale Data. Thus, the statistical design must conform to it by using means and standard deviation to describe the scale in the data analysis procedures apart from Pearson’s Correlation Coefficient ( $r$ ) which researcher reviewed from Laerd.com.

This method is a very valuable tool for assessing the level of halal practices on halal tourism knowledge and practices of employees from selected hotels in Davao City; and to determine if there is a significant relationship between awareness of halal tourism and practice of halal tourism.

## Research Subject

A random of 43 employees from selected hotels in Davao City were respondents of the study. The researcher used convenience sampling via survey questionnaires to gather information easily. The survey was conducted from January 29 to February 21, 2018.

Presented on Table 1 below is the Respondents' position and religion as employees from selected hotels in Davao City.

| <b>Demographic Distribution</b> | <b>f</b>  | <b>%</b>     |
|---------------------------------|-----------|--------------|
| <b>Position</b>                 |           |              |
| 1 Top Management                | <b>4</b>  | <b>9.3</b>   |
| 2 Middle Management             | <b>9</b>  | <b>20.9</b>  |
| 3 Rank and File                 | <b>30</b> | <b>69.7</b>  |
| <b>Religion</b>                 |           |              |
| 1 Islam                         | <b>7</b>  | <b>16.28</b> |
| 2 Christianity                  | <b>21</b> | <b>48.83</b> |
| 3 Others                        | <b>15</b> | <b>34.88</b> |

Out of the 43 floated respondents, 9.3 % or 4 of them belong to the top management; 20.9% or 9 of them are from the middle management; while most of them. 69.7% or 30 of them belong to the rank and file employees. According to the Online Business Dictionary, the Top Management or highest ranking executives are any of the following: *chairman/chairwoman, chief executive officer, managing director, president, executive directors, executive vice-presidents, etc. who are responsible for the entire enterprise.* The middle management includes managers who head specific departments such as accounting, marketing, production or other

business units (BusinessDictionary.com). The rank and file employees refer to the non-executive and non-managerial employees of a company.

According to religion, most of the respondents or 21 (48.83%) of them are Christians; only 7 or 16.28% are Muslims; and 15 or 34.88% are from other religious faiths such as Catholic and others.

### **Research Instruments**

The researcher drafted the questionnaires using Likert Scale as instruments to determine the level of awareness on halal tourism and level of knowledge and practices of selected hotel employees in Davao City.

Each of the responses has a numerical value which was used to measure the awareness under investigation. Likert Scale allows for degrees of opinion, and even no opinion at all.

The questionnaire survey (See Sample: Appendix C) was drafted in three parts: Part 1 entails demographic profile as to position or rank in employment and religion/and or religious faith; Part 2 entails level of awareness of halal tourism; and part 3 entails level of practice of halal tourism.

Letters of request were duly submitted and signed by three validators upon the endorsement of the research adviser, research coordinator, and CHE Dean. Thereafter, a panel of three validators approved and signed it after thorough assessment which signified that the questionnaires are ready to be administered.

The researcher used the following scale with 5-point response options:

### **Scale of Measurement**

### LEVEL OF AWARENESS ON HALAL TOURISM

| Scale Equivalent | Descriptive Equivalent | Interpretation  |
|------------------|------------------------|---|
| 5                | Very high              | This means that the respondent is <b>very highly aware</b> on Halal tourism |
| 4                | High                   | This means that the respondent is <b>highly aware</b> on Halal tourism      |
| 3                | Moderate               | This means that the respondent is <b>moderately aware</b> on Halal tourism  |
| 2                | Low                    | This means that the respondent is <b>lowly aware</b> on Halal tourism       |
| 1                | Very low               | This means that the respondent is <b>not aware</b> on Halal tourism         |

### EXTENT OF PRACTICE ON HALAL TOURISM

| Scale Equivalent | Descriptive Equivalent | Interpretation   |
|------------------|------------------------|--|
| 5                | Always                 | This means that the respondent <b>always practices</b> Halal in operations     |
| 4                | Oftentimes             | This means that the respondent <b>oftentimes practices</b> Halal in operations |
| 3                | Sometimes              | This means that the respondent <b>sometimes practices</b> Halal in operations  |
| 2                | Seldom                 | This means that the respondent <b>seldom practices</b> Halal in operations     |
| 1                | Never                  | This means that the respondent <b>never practices</b> Halal in operations      |

### Data Gathering Procedure

In collecting the data for the study, the following steps were observed:

**1. Letter of Permission.** The researcher drafted and signed a formal letter of request addressed to the selected hotels' managers of Davao City in order to secure

permission to conduct and administer validated questionnaires to respondents. This letter of permission was duly signed and endorsed by the Research Adviser, Research Coordinator, and CHE Dean of UM. Thereafter, it was sent as attached file by email to the hotel managers and a subsequent follow-up was done via telephone calls and text messages before personally appearing at the hotel front desk or the HR Department or even the Manager's office as the case happened.

**2. Conduct of the Study.** In conformity with hotel protocol and at the convenient time set by either hotel manager or Human Resource Department, the questionnaires were administered to at least 10 employees taking care that in the process of actual survey, it would not in any way hamper negatively the daily routine hotel operations. The respondents were given enough time to answer the questionnaire and questions to clarify were given due attention and appropriate responses by the researcher.

**3. Retrieval of the Questionnaire.** The questionnaire was retrieved at once after personally administering to each hotel. Out of 5 hotels, there were two hotels from the HR Department that requested a few hours thereafter or even a day after due to hectic schedule and non-availability of hotel employees.

**4. Analysis Tabulation of Data.** The researcher tabulated and tallied in Excel spreadsheet all of the retrieved data. Finally, it was submitted to the chosen statistician who agreed upon formal letter of request to perform statistical analysis as per recommendation of research adviser and coordinator. The raw data and statistical analysis was given back to the researcher after having submitted the tabulated results based from the questionnaire survey duly answered by 43 respondents. Statistician adequately explained to the researcher the statistical analysis which the latter found ambiguous in its technicality.

## Statistical Treatment of Data

In analyzing the gathered data, the following statistical tools were used:

**Percentage:** In the demographic profile, the researcher used percentage to measure how many percent of the 43 respondents are distributed from the three position namely: top management, middle, and rank and file. Likewise, from the total respondents how many percent profess any of the religion Islam, Christianity and to others.

**Mean:** Ellen Gross discussed in her article *The Likert Scale Explained — With Examples & Sample Questions* that the “*statistical mean refers to the mean or average that is used to derive the central tendency of the data in question.*” Thus, in this study the statistician determined it by adding all the data points in a population such as the 43 respondents floated in this study and then by dividing the total by the number of points which resulted to the mean score or the average. It was used to derive the central tendency of the data from each of the 15 questions from Questionnaire part One regarding Level of awareness on Halal and Part Two regarding Extent of Practice on Halal in the areas of handling, process and standards.

**Pearson’s Correlation Coefficient (r)** was used to measure the strength of the association between the two variables based from the treatment done by Statistician Dean Vicente Salvador Montano.

**Standard deviation.** The standard deviation was used to measure dispersion, or spread, of sample data based from the respondents’ answers to the survey questions relative to the mean.

## CHAPTER 3

### PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

This chapter presents the analysis and interpretation of the data. The analytical discussion is presented in three parts: Level of Awareness on Halal Tourism of employees from selected hotels in Davao City; Extent of Practice on Halal Tourism of employees from selected hotels in Davao City; and Significant Relationship Between Halal Awareness and Halal Practice of employees from selected hotels in Davao City.

There were 43 respondents from 5 selected hotels in Davao City floated in the study making the retrieval rate 100%.

The research was conducted from January 29, 2018 to February 21, 2018.

The research tested to determine if there is a significant relationship between level of awareness on halal tourism and level of practices based on the indicators: handling, process and standards.

#### **Level of Awareness on Halal Tourism by the 43 respondents from Selected 5 Hotels in Davao City**

Table 1. *Level of Awareness on Halal Handling, Process and Standards*

| Description   | $\bar{x}$ | SD   |           |
|---|-----------|------|-----------|
| <b>Handling Awareness</b>   |           |      |           |
| 1. Halal tourism is all about not serving pork.   | 4.49      | 0.77 | Very high |
| 2. A halal hotel does not sell liquors.   | 4.28      | 0.84 | Very high |
| 3. Among the haram of forbidden products or services in halal hotels are gambling, commercial sex workers, and lottery. | 4.23      | 1.09 | Very high |
| 4. A halal hotel has separate Pool and spa for male and female guests.  | 4.30      | 1.24 | Very high |
| 5. Pork ingredients can be contained in bath soaps, lotion, oil, shampoo, toothpaste and other toiletries.              | 3.95      | 1.29 | High      |
| <b>Mean</b>   | 4.25      | 1.04 | Very high |

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| <b>Process Awareness</b>   |      |      |           |
|--|------|------|-----------|
| 6. Halal is dietary requirement for Muslims.   | 4.42 | 0.82 | Very high |
| 7. Halal is part of Muslims' way of life and religious faith.  | 4.79 | 0.74 | Very high |
| 8. A halal product becomes forbidden if it is contaminated by pork meat, entrails, blood even be it by knife, weighing scale or by slaughter and cooking area. | 4.53 | 0.74 | Very high |
| 9. Halal tourism is synonymous to Islamic or Muslim tourism.   | 4.42 | 0.73 | Very high |
| 10. Halal hotel is Muslim friendly.  | 4.53 | 0.74 | Very high |
| <b>Mean</b>  | 4.54 | 0.75 | Very high |
| <b>Standard Awareness</b>  |      |      |           |
| 11. Halal foods is also about fresh as opposed to rotten foods.  | 4.33 | 0.89 | Very high |
| 12. A halal hotel has an up to date halal certification from authorized certifying bodies.   | 4.35 | 0.90 | Very high |
| 13. The halal logo does not make halal a pork or any haram ingredient or service.  | 4.44 | 0.93 | Very high |
| 14. Halal tourism does not start and end in the halal logo.  | 4.37 | 0.90 | Very high |
| 15. Halal tourism involves knowledge, awareness and its practice.  | 4.52 | 1.10 | Very high |
| <b>Mean</b>  | 4.40 | 0.94 | Very high |

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### **Halal Awareness Level: Handling**

In handling awareness, most of the respondents are very aware of the halal handling of food with the mean score of 4.25, means very high awareness. Specifically, the respondents are very aware that halal is not serving pork (4.49); men and women's facility is separate (4.30); no liquors (4.28); and no to forbidden (haram) activities like gambling and prostitution (4.23). Further, respondents are aware that halal forbids products that may contained pork fat/ingredients (3.95). This last response elicited the lowest score or a not very high awareness of bath soaps, lotion, oil, shampoo, toothpaste and other toiletries containing non-halal chemicals and additives. However, the standard deviation (SD) score is of course highest at 1.29. This can be attributed to the fact that almost all of the respondents are not very

highly aware that pork derivatives, mentioned by Krishnan et al in the study *The Awareness of Gen Z's toward Halal Food Industry*, lurking in toiletries are haram or forbidden and not halal for Muslims. This also indicates that most of the proponents are just highly aware that pork ingredients can be contained in personal hygienic toiletries products. Whereas the highest mean score obtained is 4.49 with a corresponding lowest SD score at 0.77; this indicates that almost all of the respondents are aware that Halal tourism is all about not serving pork and not more than that. But somehow as the questionnaire progresses, it in effect contributes to their halal consciousness that Halal tourism is NOT only all about serving pork. They can no longer erase their answers at Question #1. In fact, one top manager commented aloud as she proceeded answering midway part 1 that number 1 is a catchy and tricky question.

#### **Halal Awareness Level: Process**

In handling process, most of the respondents are very aware of the halal process with the mean score of 4.54, means very high awareness. Specifically, the respondents are very aware that halal is a way of life for Muslims (4.79); contamination of pork and blood from knife to abattoir to scale makes food not halal (4.53) same score relative to Muslim friendliness of Halal hotel; both halal as a dietary requirement and halal tourism same as Islamic or Muslim tourism obtained (4.42). These last two responses elicited the lowest score, relatively speaking, but still reflected very high awareness. This is an indication that these hotel service providers understand why and how to increase their level of awareness and knowledge on Halal principles and Halal food process so that they can gain the most efficient way of communicating marketing information to their consumers. They possess sound perspective regarding the Islamic principles relative to halal

business, industry, culture, food, safety, finance and other aspects of life. (*Contemporary Issues and Development in the Global Halal Industry: Selected Papers from the International Halal Conference 2014*. Siti Khadijah Ab. Manan, Fadilah Abd Rahman, Mardhiyyah Sahri Springer, 24 Jun 2016 - Social Science - 597 pages). Indeed, Muslim friendly hotels such as where respondents are employed, truly do deliver Muslim guests with all services that are compliant with Islamic teachings such as Halal food, alcohol-free beverages, and no haram recreational activities (Battour et al.).

### **Halal Awareness Level: Standards**

Lastly, in standard awareness, most of the respondents are very aware of the halal handling of food with the mean score of 4.40, means very high awareness. Specifically, the respondents are very highly aware that halal tourism involves knowledge, awareness and practice (4.52); that halal logo does not make pork or forbidden ingredients halal (4.44); that halal does not begin and end with logo (4.37); and that halal hotel has updated halal certification from authorized bodies (4.35). Further, respondents are very highly aware that halal foods mean fresh and not rotten foods (4.33). Considering that respondents are not mostly Muslims and most of them do not come from halal hotels, indeed the study, *People's Awareness on Halal Foods and Products: Potential Issues for Policy-makers*, has bearing when it posits that there are sources and determinant factors that could lead to halal awareness of both Muslims and non-Muslims consumers and producers which could not just be about compliance of halal logo, halal certification, halal assurance system but it can also be other factors such as exposure, hygienic standards and health reasons.

Table 2. Extent of Practice on Halal Handling, Process and Standards

| Description   | $\bar{x}$ | SD   |           |
|---|-----------|------|-----------|
| <b>Handling Practice</b>  |           |      |           |
| 1. Ensuring all foods and beverages are safe and halal for Muslim guests.   | 4.63      | 0.90 | Very high |
| 2. Washing hands before and after handling food as well as observing body hygiene and sanitation.                       | 4.84      | 0.61 | Very high |
| 3. Informing Muslim guests where the prayer room (musallah) and qibla direction are.                                    | 4.37      | 0.87 | Very high |
| 4. Respecting the privacy of the Muslim lady and gentlemen guests.  | 4.79      | 0.74 | Very high |
| 5. Respecting the Muslim guests' right to wear Islamic mode of dressing in the hotel premises.                          | 4.88      | 0.39 | High      |
| <b>Mean</b>   | 4.70      | 0.70 | Very high |
| <b>Process Practice</b>   |           |      |           |
| 6. Respecting the Muslim guests' right to wear Islamic mode of dressing in the hotel's gym, spa and swimming pool area. | 4.67      | 0.69 | Very high |
| 7. Practicing what I have learned from the Halal standards and Guidelines for Hotels.                                   | 4.45      | 0.92 | Very high |
| 8. Not violating the Halal Standards and guidelines for Hotels.   | 4.50      | 0.80 | Very high |
| 9. Ensuring food stocks and supplies are halal certified.   | 4.26      | 1.09 | Very high |
| 10. Ensuring meat supplies are slaughtered and halal certified.   | 4.14      | 1.15 | High      |
| <b>Mean</b>   | 4.40      | 0.93 | Very high |
| <b>Standards Practice</b>   |           |      |           |
| 11. Buying food, beverage, and meat supplies from trustworthy suppliers.  | 4.56      | 0.98 | Very high |
| 12. Promoting actively halal tourism in our hotel.  | 4.49      | 0.70 | Very high |
| 13. Conducting marketing promo, programs, seminars, for a, and training on Islamic awareness.                           | 3.86      | 1.08 | High      |
| 14. Observing five times obligatory prayer.   | 4.14      | 1.06 | High      |
| 15. Observing and respecting fasting during Ramadhan, special occasions such as Eidul Fitri and Eidul Adha.             | 4.35      | 1.02 | Very high |
| <b>Mean</b>   | 4.28      | 0.97 | Very high |

## Level of Practice on Halal Tourism from Selected Hotels in Davao City

### Halal Practice Level: Handling

In handling practice, most of the respondents' level of halal practice in the area of handling is "very high" as reflected in the mean score obtained: 4.70

Particularly, in the aspect of respecting Muslim guests' right to wear Islamic dressing in hotel premises (4.88); washing hands before and after handling food including body hygiene and sanitation (4.84); respecting the privacy of the Muslim lady and gentlemen guests (4.79); ensuring that all foods and beverages are safe and halal for Muslim guests (4.63); and informing Muslim guests where the prayer room (musallah) and qibla direction are (4.37). Interestingly, whereas the Overall mean score is Very High in the matter of Handling Practice but it must be noted that their mean score in the aspect of respecting Muslim mode of dressing is Highest. BUT it is described as only HIGH and the corresponding SD score is at its lowest. The aspect of hygiene and sanitation practice albeit described as Very High but it only comes second in highest mean score. Indeed, the International Journal of Consumer Studies 2018 by Mumuni et al, reinforces the need for non-muslim majority markets to tap and boost halal consumerism by helping out faith-inspired consumerism that identifies with religion. Part of this is striving to fulfill the needs of religiously-sanctioned food seekers by respecting their mode of dressing and providing for an environment of Muslim-friendly hotels and establishments. After all, Kamarylzaman is right that "*core marketing concepts include needs, wants and demands, products and services, value, satisfaction and quality, exchange, transaction and relationships and marketing orientation.*"

### **Halal Practice Level: Process**

Generally, the respondents said that level of process practice is Very High as reflected in the mean score obtained: (4.40). Specifically, in respecting the Muslim guests' right to wear Islamic mode of dressing in the hotel's gym, spa and swimming pool area is very high (4.67); in ensuring not to violate the Halal Standards and guidelines for Hotels (4.50); in practicing learned Halal standards and Guidelines for Hotels (4.45); in ensuring food stocks and supplies are halal certified (4.26); further, in ensuring meat supplies are slaughtered and halal certified (4.14). The respondents said that their level of practice is ONLY HIGH and NOT Very High as reflected in the mean score of:4.14. The mean scores observed in these two succeeding questions have contrary result. Some respondents were clarifying the question because they were not taught Halal standards and Guidelines for Hotels which is understandable because only one hotel is a halal hotel and the rest have either halal kitchen or halal restaurant or halal kiosk if not just having a nonpork items on their menu list. Indeed, awareness influences practice.in terms of Principles of Good Manufacturing Practice (GMP) and Good Hygiene Practice (GHP) which means that from farm to fork the cleanliness of food is ensured (Ambali, AR and Bakar AN 19 March2014). Moreover, the responses are also amusing because only one hotel has a swimming pool and all the rest of the 36 employees are employed in hotels without swimming pool facility and only two hotels have gym and spa facilities. However, it is noteworthy to mention that one hotel without such facilities left number 4 of Awareness Part I and this number in practice blank; all 10 employees left those items blank or not applicable. The discrepancies observed in the responses as described in the last four preceding paragraphs could be perhaps attributed to an Extreme Response Bias, according to Fieldboom, which could be

either due to some factors personally affecting the respondents or a flaw in how such questions were worded.

### **Halal Practice Level: Standards**

Generally, the respondents said that their level of practice of Halal standards is VERY HIGH as reflected in the mean score obtained: (4.28). Specifically, in terms of buying food, beverage, and meat supplies from trustworthy suppliers (4.56). However, in the area of actively promoting halal tourism in the hotel, level of practice is only HIGH and NOT Very High as reflected in the mean (4.49); in observing and respecting fasting during Ramadhan, special occasions such as Eidul Fitri and EidulAdha (4.35) means very high. Likewise, in the matter of observing five times obligatory prayer, the level of its practice is described as High ONLY and NOT Very High as reflected in the mean score (4.14) and SD score of (1.06). Further in terms of conducting marketing promo, programs, seminars, fora, and training on Islamic awareness (3.86) mean score and an SD score (1.08) described as HIGH only and NOT Very High. Overall, the lowest mean scores described as High only in Halal Practice are in the following indicators: **Process:** Ensuring meat supplies are slaughtered and halal certified (4.14) mean score and with the highest SD score of (1.15); **Standards:** Conducting marketing promo, programs, seminars, fora, and training on Islamic awareness, and in Observing five times obligatory prayer. This is understandable considering that only 7 out of 43 respondents are Muslims, and the rest are either Christians or from other religious denominations. (Please refer to Demographic Distribution Table on Page 38). The implication of the level of practice is on the absence or existence of a Halal food certification which signifies that the food processes were examined from farm to table or to fork in its: preparation, slaughtering, cleaning, processing, handling, disinfecting, storing, transportation and

management practices. It also ensures authority to audit and monitor halal food (MUIS Majlis Ugama Islam Singapura). Absence of existing International Halal Standards is also a bottleneck because it could only work for Muslim countries for the reason that generally and essentially, Halal Standard must be in accordance with the following: The Holy Quran; Prophet Muhammad (pbuh) Sunnah and traditions ; the Council of the Islamic Fiqh Academy's rule; and the World Halal Council (WHC) Standard.

### Significant Relationship Between Halal Awareness and Halal Practice

Table 3. *Significant Relationship Between Halal Awareness and Halal Practice from selected hotels in Davao City*

|          | Correlations    |          | Practice |          |
|----------|-----------------|----------|----------|----------|
|          | Awareness       | Handling | Process  | Standard |
| Handling | r-value         | 0.202    | .409**   | .443**   |
|          | Sig. (2-tailed) | 0.195    | 0.007    | 0.003    |
|          | N               | 43       | 43       | 43       |
| Process  | r-value         | .621**   | .601**   | .639**   |
|          | Sig. (2-tailed) | 0        | 0        | 0        |
|          | N               | 43       | 43       | 43       |
| Standard | r-value         | .807**   | .739**   | .871**   |
|          | Sig. (2-tailed) | 0        | 0        | 0        |
|          | N               | 43       | 43       | 43       |

Table 3 shows the significant relationship between halal awareness and practices of select hotels in Davao City. The study utilized Pearson-r to determine relationship among two variables and between each indicator. The data shows that there is relationship between variables; halal awareness and practices and among indicators ranging from positive weak to high relationships. However, there is no significant relationship between halal awareness and practices in terms of food handling.

### **Between HANDLING AWARENESS and the 3 Indicators of Practice**

The correlation table shows that NO significant relationship exist between handling and handling with a p value of 0.195 it further shows that with a r value of 0.202. There is a no relationship.

There is a significant relationship between handling and process with p value of 0.007 the r value of 0.409 can be described as positive weak level relationship.

Further it shows that there is significant relationship exist between handling and standards with a p value of (0.003).. The r value of 0.443 means that there is a positive moderate level relationship between handling and standards.

### **Between PROCESS AWARENESS and the 3 Indicators of Practice**

There is a significant relationship exist between process and handling with a p value of 0 The r value of 0.621 shows that positive high level relationship exist between the two indicator: process and handling.

The p value of 0 shows that there is significant relationship exist between process and process. The r value (0.601) shows that it is a positive moderate level relationship.

There is a significant relationship that exists between process and standards with p value of 0. The r value of 0.639 shows that there is a positive high level relationship

### **Between STANDARDS AWARENESS and the 3 Indicators of Practice**

There is significant relationship that exists between standards and handling with a p value of 0. The r value of (0.807) shows that there is a positive high level relationship between these two indicators.

The p value of 0 shows that a significant relationship exists between standards and process the r value of 0.739 shows that positive high level relationship exist between the indicators.

There is a significant relationship exist between standards and standards with a p value of 0 the r value of 0.871 means that positive very high level relationship exist between indicators.

Among the three indicators, it is ONLY in the aspect of handling that the independent variable of halal awareness is not correlated to the dependent variable of practice in handling when tested against each other; but when the independent variable awareness was tested against the other two indicators of the dependent variable practice it shows that there is a significant relationship between the indicators of process and standards.

Furthermore, when the remaining indicators of process and standards in the variable of awareness were tested between the three indicators of practice in terms of handling, process, and standards- there exists a significant relationship between and among these indicators ranging from positively moderate to dominantly positive very high level of correlation.

According to Hypothesis Testing of Laerd Statistics, considering that the statistician used it in the stringent probability level of 0.01 (a 1% chance or less; 1 in 100 chance or less) using two-tailed testing methods (investopedia.com) ,and the null hypothesis is: There is no significant relationship between level of halal awareness (independent variable) and halal practice (dependent variable).The test has no direction and without an expressed Alternative Hypothesis ( $H_a$ ) but with the level of statistical significance as the so-called p-value calculating its probability and the r as the strength of correlation:.

The statistical analysis shows that the significance level is below the cut-off value the statistician has set (0.01), thus, the researcher rejects the null hypothesis and accepts the alternative hypothesis that there is a significant relationship between awareness and practice of halal tourism. This rejection of null hypothesis is in accordance with Laerd Statistics Hypothesis Testing Rejecting Guidelines.

## Chapter 4

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This is the concluding chapter which summarizes the study, formulates conclusions based on the statistical measurement and issues recommendations relative to the results manifested in the study.

#### Summary

The main aim of this study was to determine the *halal* tourism knowledge or awareness and practices of selected hotels' employees in Davao City.

In summary, the findings yielded results as follows:

1. The level of awareness on *halal* tourism among selected hotels' employees in Davao City - in terms of handling, process, and standards- had an overall mean score of 4.25, 4.54, and 4.40, respectively. The overall results clearly show that the selected hotels' employees possess a very high level of awareness in halal handling, halal process, and halal standards.

2. The extent of practices on *halal* tourism among selected hotels' employees in Davao City -in terms of handling, process, and standards-had an overall mean score of 4.70, 4.40, and 4.28, respectively. The very high level of awareness is replicated in the very high extent of halal tourism practice in terms of handling, process, and standards.

3. When the three indicators were tested between the two variables at **p** value and at **r** value, it shows that there is a significant positive strong relationship in the level of awareness and extent of practices on Halal tourism among selected hotels' employees in Davao City. The level of awareness on halal tourism is significantly correlated with level of practices.

**Conclusions:**

1. There is a very high level of awareness on *halal* tourism among selected hotels' employees in Davao City -in terms of handling, process, and standards.

2. There is also very high level of practices on *halal* tourism among selected hotels' employees in Davao City -in terms of handling, process, and standards.

3. There is a significant positive very high level correlation to awareness and practices on Halal tourism. The null hypothesis is rejected.

The statistical analysis shows that the significance level is below the cut-off value the statistician has set (0.01), thus, the researcher rejected the null hypothesis and accepted the alternative hypothesis that there is a significant relationship between awareness and practice of halal tourism.

**Recommendations:**

Based on the conclusions, the researcher recommends the following:

1. Conduct intensive information-educational-communication (IEC) campaign about marketing promo, programs, seminars, fora, and training not only on halal but also Islamic awareness and practices;

2. Conduct intensive campaign that pork and its derivatives can also be contained not only in food products but also in bath soaps, lotion, oil, shampoo, toothpaste and other toiletries;

3. Strengthen assurance of standard practice on halal certified meat supplies that are slaughtered in accordance to Islamic principles of halal;

4. Promote halal awareness and practice broadly using information, education, communication (IEC) campaigns in the context of universal health goals not restricted to religion;

5. More quantitative and exploratory researches to substantiate the correlative importance of both awareness or knowledge of halal in order to put it into practice in the purview of the moral responsibility of providing halal products and services from the budding hotel service providers and entrepreneurs;

6. Students and future researchers must explore further studies about hotel providers' perspectives in terms of the criteria of a Halal Hotel in the contexts of the need for a Halal Hotel market and the relevance of Halal Tourism;

7. Policy makers and hotel service providers of Davao City and the Philippines when viewed in the following context must strive to meet the demand for and acceptance of halal tourism because this is significantly vital for Davao City and the Philippines to develop and promote its global image as a Muslim-friendly destination for local and international tourists;

8. Indeed, there is a need to assess and raise the level of awareness on the viability of the growth and promotion of halal tourism in our city, Davao; including the entire economic zones and hubs of the Philippines; In relation to number 8, if Hotel Service Providers are aware of the aspects of Halal Tourism when it comes to handling, process, and standards; then, they can most likely practice such halal awareness and knowledge extensively, consistently, and sustainably;

9. There is a need to provide some guidelines and valuable information to stakeholders of halal tourism in their implementation of Halal Tourism Hub for Davao City and the entire Philippines; and

10. Lastly, for future researchers, improve methodology and design into exploratory qualitative research with clearly worded questionnaire in the next survey by adding open-ended questions so as not to delimit answers and to conduct in-

depth interview and interactive dialogue approach so as to avoid Extreme Response Bias that may occur due to: *personal biases and prejudices, cultural attitudes, Intelligence level of respondents, Level of effort respondents put into completing survey, ethical and professional restrictions, exposure and orientation.*

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