

**AWARENESS ON THE PREPARATION OF *HALAL* FOODS IN
SELECTED HOTELS IN BRUNEI DARUSSALAM**

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UNIVERSITI ISLAM SULTAN SHARIF ALI

BRUNEI DARUSSALAM

1442H / 2021M

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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**A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF
HALAL SCIENCE (*HALAL* MANAGEMENT)**

***Halalan* Thayyiban Research Center**

Universiti Islam Sultan Sharif Ali

Brunei Darussalam

Syawal 1442 / June 2021

SUPERVISION

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DECLARATION

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I hereby declare that the work in this academic exercise is my own except for quotations and summaries which have been acknowledged.

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ABSTRACT

AWARENESS ON THE PREPARATION OF *HALAL* FOODS IN SELECTED HOTELS IN BRUNEI DARUSSALAM

Muslims are in no doubt follow a strict diet when it comes to consuming foods and beverages in particular. The availability and ease of access to *HALAL* foods plays an important role in assuring a stress-free travel when engaging in any travel to any parts of the world. A *Halal*-certified hotel restaurant is surely a place to go to eat without any worries. The sole purpose of this paper is to determine the awareness on the availability and consumption of *halal* foods in hotels. The research methods used consists of unstructured interviews which are conducted mainly on the restaurant manager, chefs and consumers from three perspective hotels, prominently in Brunei Darussalam and through the means of library research on relevant topics. Findings of this research shows that majority of the respondents are well-aware and emphasizes on the importance and utilization of *halal* practice in restaurants within the hotels selected. Apart from that, respondents have shown their willingness in complying the *halal* requirements and regulations which leads to a positive effect that ascertains the trustworthiness of the hotel restaurants towards the consumers' satisfaction. All in all, it is hoped that this research will be of a guidance and reference for various sectors in boosting the future of the tourism sector in Brunei Darussalam and also other Muslim predominant countries.

Keywords : *Halal* food in hotels, *Halal* certification, Awareness, Consumer satisfaction

ABSTRAK

KESEDARAN MENGENAI PENYEDIAAN MAKANAN-MAKANAN *HALAL* DI HOTEL-HOTEL YANG TERPILIH DI BRUNEI DARUSSALAM

Apabila disebut mengenai pengambilan makanan dan minuman, orang-orang Islam sememangnya mengikuti satu diet yang ketat. Ketersediaan dan kemudahan akses makanan *halal* memainkan peranan penting dalam memastikan percutian yang bebas dari sebarang tekanan. Restoran hotel yang telah diperakui *kehalalannya* semestinya menjadi tempat untuk makan tanpa sebarang kebimbangan. Tujuan utama penyelidikan ini adalah untuk mengetahui kesedaran mengenai ketersediaan dan permakanan makanan *halal* di hotel. Kaedah penyelidikan yang digunakan terdiri daripada temubual tidak berstruktur yang dilakukan terutamanya kepada pengurus restoran, chef-chef dan pelanggan serta pengunjung dari tiga buah hotel di Negara Brunei Darussalam dan melalui kaedah penyelidikan perpustakaan mengenai topic-topik yang relevan. Hasil kajian ini menunjukkan bahawa majoriti responden mempunyai kefahaman yang baik dan juga menekankan kepentingan dan penggunaan amalan *halal* di restoran di hotel-hotel yang telah dipilih. Selain itu, responden telah menunjukkan kesediaan mereka untuk mematuhi syarat dan peraturan *halal* yang membawa kepada kesan positif yang dapat memastikan kebolehpercayaan restoran hotel terhadap kepuasan pelanggan. Secara keseluruhan, adalah diharapkan kajian ini akan dapat menjadi panduan dan rujukan bagi pelbagai sektor dalam meningkatkan masa depan sektor pelancongan di Negara Brunei Darussalam dan juga negara-negara dominan Muslim yang lain.

Kata Kunci : Makanan-makanan *halal* di hotel-hotel, Persijilan *halal*, Kesedaran, Kepuasan pengguna

ملخص البحث

التوعية بإعداد الأطعمة الحلال في الفنادق المختار في بروناي دارالسلام

لا شك أن المسلمين يتبعون نظامًا غذائيًا صارمًا عندما يتعلق الأمر باستهلاك الأطعمة والمشروبات على وجه الخصوص. يلعب توافر الأطعمة الحلال وسهولة الوصول إليها دورًا مهمًا في ضمان سفر خالٍ من الإجهاد عند الانخراط في أي سفر إلى أي جزء من أجزاء العالم. ومن المؤكد أن المطعم التي قد حصلت على شهادة الحلال هو المكان لتناول الطعام دون أي قلق. كان الهدف الأول من هذه الورقة هو لتحديد الوعي حول توافر واستهلاك الأطعمة الحلال في الفنادق. تتكون طرق البحث المستخدمة من مقابلات غير منظمة والتي يتم إجراؤها بشكل أساسي مع مدير المطعم والطهاة والمستهلكين من ثلاثة فنادق في بروناي دار السلام ومن خلال وسائل البحث في المكتبة حول الموضوعات ذات الصلة. وقد ظهرت نتائج هذا البحث أن غالبية المستجيبين يدركون جيدًا ويؤكدون على أهمية والاستفادة من ممارسة الحلال في المطاعم داخل الفنادق المختارة. وبالإضافة لذلك ، أظهر المشاركون استعدادهم في الامتثال لمتطلبات وقواعد الحلال مما يؤدي إلى تأثير إيجابي يؤكد مصداقية مطاعم الفندق تجاه رضا المستهلك. بشكل عام ، من المؤمل أن يكون هذا البحث بمثابة إرشاد ومرجعية لمختلف القطاعات في تعزيز مستقبل قطاع السياحة في بروناي دار السلام وغيرها من البلدان ذات الغالبية المسلمة

الكلمات الدالة : الأطعمة الحلال في الفنادق , شهادة الحلال , التوعية , رضا المستهلك .

. LIST OF STATUES

Laws related to the regulations of *halal* affairs

- *Halal* Certificate and *Halal* Label Order 2005.
- *Halal* Meat Act Chapter 183.
- Public Health (Food) Act (Chapter 182)
- Brunei Darussalam *Halal* Food Standard PBD 24:2007

***Halal* standards and regulations in Brunei Darussalam**

- Guideline for *Halal* Certificate and *Halal* Label (BCG *HALAL* 1) First edition 2007
- Guideline for *Halal* Compliance Audit (BCG *HALAL* 2) First edition 2007
- Guideline for Certification *Halal* Compliance Auditor (BCG *HALAL* 3) 1st edition 2007
- Guideline for *Halal* Surveillance Audit (BCG *HALAL* 4) First edition 2007
- Guidelines for Manufacturing and Handling of *Halal* Medicinal Products, Traditional Medicines and Health Supplements (GD24:2010) 1st edition.

Guideline for the Use of the Brunei *Halal* Brand (BCG *HALAL* BRAND)

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TRANSLITERATION

ARABIC / الحروف العربية	ROMAN / الكتابة بالحروف الرومانية	ARABIC / الحروف العربية	ROMAN / الكتابة بالحروف الرومانية
ا	a	ط	th
ب	b	ظ	zh
ت	t	ع	‘
ث	ts	غ	gh
ج	j	ف	f
ح	h	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dz	م	m
ر	r	ن	n

ز	z	و	w/u
س	s	هـ	h
ش	sy	ء	'
ص	sh	ي	y/i
ض	dh		

Vowels (الحركات)

ARABIC / الحروف العربية	ROMAN / الكتابة بالحروف الرومانية	ARABIC / الحروف العربية	ROMAN / الكتابة بالحروف الرومانية
َ	a	ا	ã
ِ	i	ي	i
ُ	u	و	u

ABBREVIATION

BKMH	Bahagian Kawalan Makanan <i>HALAL</i>
Ed.	Editor
ed.	Edition
HDC	<i>Halal</i> Industry Development Center
JAKIM	Jabatan Kemajuan Islam Malaysia
MUIB	Majlis Ugama Islam Brunei
n.d.	no date / no year
n.pl.	no publisher
PBD	Piawaian Brunei Darussalam
p.	page
pp.	pages
UNISSA	Universiti Islam Sultan Sharif Ali

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CHAPTER ONE

INTRODUCTION

1.1 Background of the study

It is said that the *Halal* industry has been increasing tremendously over the past few years across the world making it one of the most fast-developing industry nowadays. According to Statista 2018, the global market value of *Halal* products amounted to approximately 45.3 billion U.S. dollars in 2016 and is expected to increase by roughly 29 percent in 2020¹. It is seen that with the rapid growth on the globalization of *halal* food chain, the demand for *halal* foods and products to be *halal*-certified increases especially among Muslim consumers as this strengthen more on the confidence and eases their worries as cited by Shafie and Othman (2006).

Halal by itself is a unique Islamic concept. Islam, similar to any religion is a religion in which Muslims as its followers² gave their absolute total submission towards their creator³. This clearly shows that the overall practice of *halal* is part of a Muslim life in their daily activities. This coincides to what is cited by Al-Harran and Low (2008) in which that any religion rules and manners such as Islam govern an individual as a whole by which it subsequently reflects their ideas and values. According to Mohd Yusoff (2004), the term *halal* is not only restricted within the religious sphere but also expands outwards in which it adheres to strict quality and hygiene aspects⁴ especially when it is used in relation to food context.

¹ Statista 2018. 2018. Global market value of *Halal* foods 2017-2023. Retrieved from <https://www.statista.com/statistics/562857/market-value-of-Halal-products-worldwide/> [Date of access: 21.10.2019]

² Vinning, G., & Crippen, K. (1999). *Asian festivals and customs: A food exporter's guide*. Rural Industries Research and Development Corporation, RIRDC Publication No 99/60, p. 19, Australia: Rural Industries Research and Development Corporation.

³ Kocturk, T. O. (2002). *Food rules in the Koran*, Scandinavian Journal of Nutrition 2002, Vol. 46(3), p. 137, Sweden: Taylor & Francis.

⁴ Mohd Yusoff, H. (2004). *Halal certification scheme*, Standard & Quality News, Vol.11, pp. 4-5, n.pl, n.pb

Accordingly, another factor which further enhances the widespread on *halal* practice would be awareness. Awareness is essential as the commercialization of food services heavily relies on it in order to fulfill the consumers' confidence and satisfaction⁵ in which is vital for any returning customers as they may have many reasons in wanting to return⁶. All in all, with the presence of awareness among concerning authorities can further boosts their overall operations in every establishments. Muslim consumers in particular are much similar to any consumers in a sense that they too want to be fulfilled in terms of their needs and satisfactions especially regarding to healthy and quality foods and products⁷. In addition to that, adherence towards Islamic requirements is a must for Muslim consumers considering that they have a clear Islamic dietary restrictions which does not only focuses solely on the permissibility and prohibitions of foods and drink but also on the practices that revolves around them⁸. This is because Muslims are taught the virtue in consuming only *halal* food and it is critical to ensure that everything was clean and free from any form of contamination⁹ in which Awang Teh (2004, p. 11) reported (translated): *Halal* food is food that is free from impurities beginning from raw material preparation, production process, storage, preparation, manufacturing, packaging and transportation.

Considering the needs to fulfill the fundamentals of Islamic values, *halal* certification has becoming a new benchmark as it is considered an essential for one

⁵ Edwards, J. S. A., & Meiselman, H. L. (2005), *The influence of positive and negative cues on restaurant food choice and food acceptance*. International Journal of Contemporary Hospitality Management, Vol. 17(4), pp. 332-344, United Kingdom: Emerald Group Publishing Limited

⁶ Dube, L., Renaghan, L. M., & Miller, J. M. (1994), *Measuring customer satisfaction for strategic management*. Cornell Hotel and Restaurant Administration Quarterly, Vol. 35(1), pp. 39-47, New York: SAGE Publications.

⁷ Al-Harran, S & Low, P. (2008). *Marketing of halal products: The way forward*. *The Halal Journal*, Issue 20, January/February, pp. 42-44, Kuala Lumpur, Malaysia: KasehDia Sdn. Bhd.

⁸ Mohamed Nasir, K., & Pereira, A. A. (2008). *Defensive dining: Notes on the public dining experiences in Singapore*. *Contemporary Islam*, Vol. 2, pp. 61-73, Singapore: Springer Journals.

⁹ Mohamed Nasir, K., & Pereira, A. A. (2008). *Defensive dining: Notes on the public dining experiences in Singapore*. *Contemporary Islam*, Vol. 2, pp. 61-73, Singapore: Springer Journals.

to ensure the quality, hygiene and standard as well as keeping things in line with the Islamic law¹⁰. This corresponds to what is asserted by Taylor (1958)¹¹:

“Certification marks and quality labels as marks are used upon or in the products and services of one and more person to certify regional or other origin, material, mode of manufacture, quality, accuracy or other characteristics of such goods or services”.

Regarding *halal* certification for hotels, when a hotel applied for one they may be approved of being *halal*-certified either for its kitchen (better known as *halal* kitchen) or the hotel as a whole in which the latter when certified will be known as a *halal* hotel. A *halal* kitchen in this regard is to be supervised in terms of the operations within the kitchen itself including its materials and overall process of food handling and preparation so that they meet the *halal* regulations whereas, *halal* hotel is more on overseeing the operational aspects and facilities are managed according to the *halal* regulations.

Likewise for restaurants and food outlets within the hotel premises in which they are to be ensured that they are *halal*-certified especially for countries in which majority are Muslim such as Brunei Darussalam. Restaurants in hotel in Brunei Darussalam are considered as *halal* restaurants since they are considered as a separate establishment but the hotels by itself do not have any specific regulation to apply for *halal* certification. Although *halal* certification is not considered as a requirement for a kitchen to be operated, it is an advantage for both consumers and producers. Consumers can be more confident on their choices whereas food producers can benefit more from the increase of revenue and enhances their marketability¹². Furthermore, obtaining a *halal* certification in restaurants is likely to see more business as the stamp would assure customers the

¹⁰ Chang, J. (2006). *Malaysia exporter guide annual 2006*, GAIN Report, p. 5, Kuala Lumpur: USDA Foreign Agricultural Service.

¹¹ Taylor (1958). Certification marks – Success or Failure?, Vol.23(1), Copyright © 1958 American Marketing Association, SAGE Publications.

¹² Mohd Imran Khan, Dr. Abid Haleem (2016), *Understanding “Halal” and “Halal Certification Accreditation System”- A Brief Review*, Saudi Journal of Business and Management Studies: Vol.1, p. 37, Dubai, United Arab Emirates: Scholars Middle East Publishers.

establishments strictly comply with *halal* guideline. Since Brunei Darussalam is an Islamic country which practices stringent Islamic teachings, majority of the eateries are rigorous in obtaining their premises *halal*-certified.

This study will focus on the level of awareness on the consumption of *Halal* food in hotels in Brunei Darussalam. In this regard, the researcher will also find the availability and ease of access to *Halal* foods when consumed in outlets or restaurants within the hotel premises notably hotels in Brunei Darussalam.

1.2 Scope of the study

Considering that Brunei Darussalam is well known for its status as a *Sharia*-compliant country which gazettes the Syafi'e school of thought, it is a no brainer that the practice of *Halal* concept is fully implemented in daily aspect of life as it is in line with the Islamic Law. This inevitably covers all aspect especially when it comes to food consumption regularly or the ones served in outlets, restaurants or hotels.

Through this study, awareness among the hotel authorities on the importance of maintaining the *Halal* integrity of foods that are consumed by guests will be reviewed. Likewise, this study will also review their efforts in maintaining *Halal* food integrity and how far are they willing to partake in the compliance of *Halal* certification of the respective hotels.

1.3 Definition of key terms

Awareness: Awareness is defined as the knowledge or understanding of particular subject or situation¹³.

¹³ Randolph G. (2003). *Surgical anatomy of recurrent laryngeal nerve: surgery of the thyroid and parathyroid glands*,(ed.) G. Randolph (2003), pp. 300-343, Amsterdam: Elsevier/ Saunders.

Halal: It is described as lawful, legal, permissible and allowed¹⁴. It is also be defined as an action or things in which the doer has complete freedom of choice without any reward or punishments are imposed on the doer¹⁵

Halal food: It is described as food fit for human consumption, permitted by the *hukum syara'* and in line with the Islamic dietary law with taking into account the conditions given¹⁶.

Hotels: A place which accommodates visitors and guests with services and facilities ranging which payment for rents are given in return by the guests for taking facilities and services provided. Sleeping accommodations are offered along with other facilities and services to be utilized such as food and beverages in making their stay a pleasant one. The duration of stay varies from only a night to couple of day and not fixed as they are not bonded by any contract for using accommodations given by hotel¹⁷.

Brunei Darussalam: It is a situation on the north-east part of the Borneo Island with a total area of 5,765-sq. km and a coastline of about 161 km along the South China Sea. Brunei is bounded by the South China Sea on the north with Malaysian states of Sabah

¹⁴ Surianom Miskam, Norziah Othman, Dr. Nor'Adha Ab. Hamid, Syaripah Nazirah Syed Ager, Marliana Abdullah, Farah Mohd. Shahwahid, Norazla Abdul Wahab, Wawarah Saidpudin (2015), *An Analysis Of The Definition Of Halal: Shari'ah Vs Statutes*, paper presented at World Academic and Research Congress 2015 (World-AR 2015) Ar-Rahim Hall, YARSI University, Jakarta, Indonesia, 9th – 10th December 2015, p.112.

¹⁵ The Religious Council, Negara Brunei Darussalam. 2007, Brunei Darussalam Standard *Halal Food* (PBD24:2007), First Edition, p.7, Brunei Darussalam: The Religious Council.

¹⁶ The Religious Council, Negara Brunei Darussalam. 2007, Brunei Darussalam Standard *Halal Food* (PBD24:2007), First Edition, p.7, Brunei Darussalam: The Religious Council.

¹⁷ Retrieved from <http://fandbfood.com/what-is-hotel/>. [Date of access: 21.10.2019]

and Sarawak. It is divided into four districts namely: Brunei-Muara district in which the capital of Brunei - Bandar Seri Begawan- is situated, Tutong district, Belait district and Temburong district¹⁸.

1.4 Problem Statement

Currently in Brunei there are no regulations on *halal* kitchen in hotels. Practices that are made in these kitchens are based on knowledge and understanding. Therefore, this study will be covering on their willingness in complying the *Halal* regulations that is laid down by the certifying body in Brunei Darussalam including the consideration in applying *Halal* certification as this can be an issue as some studies have shown that some opt not to apply with the understanding that it is enough by not serving any non-*Halal* foods towards the consumers. This is clearly a violation as Brunei itself is a nation that practices stringent Islamic teaching especially when it comes to the application of the *Halal* concept on daily basis. Second to that would be regarding the practice of *Halal* concept within the hotel restaurants itself and with that being said the utilization of *Halal* kitchen. This study will also highlight the current knowledge and the awareness of hotel authorities towards the real meaning of the *Halal* concept that is to be adept in the food handling industry.

Findings from this study will significantly show a further clear result on the improvement of the *Halal* food sector which subsequently affects the consumer confidence and satisfaction. Furthermore, it will also affect the level of consumers' acceptability along with their loyalty towards the respective hotel itself.

¹⁸ Retrieved from <https://www.un.int/brunei/brunei/country-facts> accessed on 23/10/2019 [Date of access: 21.10.2019]

1.5 Research Questions

Three questions that are to be issued in this study:

1. How the availability of *Halal* food and its ease of access will affects the consumer confidence?
2. What are the efforts spared by the concerning hotel authorities (e.g. hotel managers, restaurant managers, etc) in resolving this particular matter?
3. How well aware are the concerning authorities in terms of knowing the *Halal* concept and all matters on maintaining its integrity?

1.6 Research Objective

1. To identify the importance and utilization of *Halal* kitchen in restaurants within the hotels selected to be surveyed.
2. To identify the willingness of the concerning authorities of the hotel to comply with *Halal* requirements set by MUIB as Brunei's sole certifying body.
3. To determine the level of understanding of the concerning authorities of the hotels on the consumption of *Halal* foods served in the hotel restaurants.

1.7 Significance of the study

The findings that will be obtained from this study Brunei Darussalam will help enhance the improvement of their management and daily operation mainly in the food supply chain aspect. This study will also serve as a future reference for other hotels in Brunei Darussalam and other regions apart from the ones that are selected for this study.

1.8. Structure of Thesis

This research can be summarized and fully understood with the structure of thesis. This is to ensure that everything are to be systematically written and well-informed. This research is organized as follows:

Chapter 1: Introduction

This chapter presents the introduction to the thesis. It includes the background of study, scope of study, the problem statement of this study, research questions as well as the objectives, significance of the study, definitions of key terms, research limitations throughout conducting this study and the conceptual framework of this study.

Chapter 2: Literature Review

This chapter, on the other hand, would focus on the literature reviews of previous studies related to this study, namely on the overview of Brunei Darussalam, awareness of the concerning authorities, the usage of *halal* context when used in relation to food, the need for having *halal* food in hotel restaurants and the practice of maintaining *halal* food integrity.

Chapter 3: Research Methodology

This chapter describes the research methodology of this study. Apart from stating the method that the researcher used ; Qualitative method, it elaborates more on detailing of matters such as the research design (touches more on country and case selection), respondents, instruments (qualitative instruments), data analysis, research procedures,

problems encountered throughout conducting the research and the overall summary of the chapter itself.

Chapter 4: Results and analysis

This chapter describes a more elaborated explanation on the results and data analysis. It elaborates more on findings from interviews conducted the analysis procedures in finding the final result of this study.

Chapter 5: Overview and recommendation of the study

This chapter summarizes this study in which it will observe the overview of the study and impose recommendations for future researchers.

1.9 Conceptual framework

The main focus of this study mainly touches on the understanding of respective authorities regarding the *halal* concept in general and their interpretation of it when used in relation to foods particularly. Apart from that, it also touches on their willingness in complying the overall *halal* requirements and on whether they are putting on the consideration in applying for an authentic *halal* certification or would they just resolve on ensuring consumers that the food served are free from any prohibited ingredients. These factors are related only on the working personnel in kitchens within the hotels in Brunei Darussalam. Based on the factors given, a conceptual framework for this study has been developed. Below is the diagram of the conceptual framework developed by the researcher.

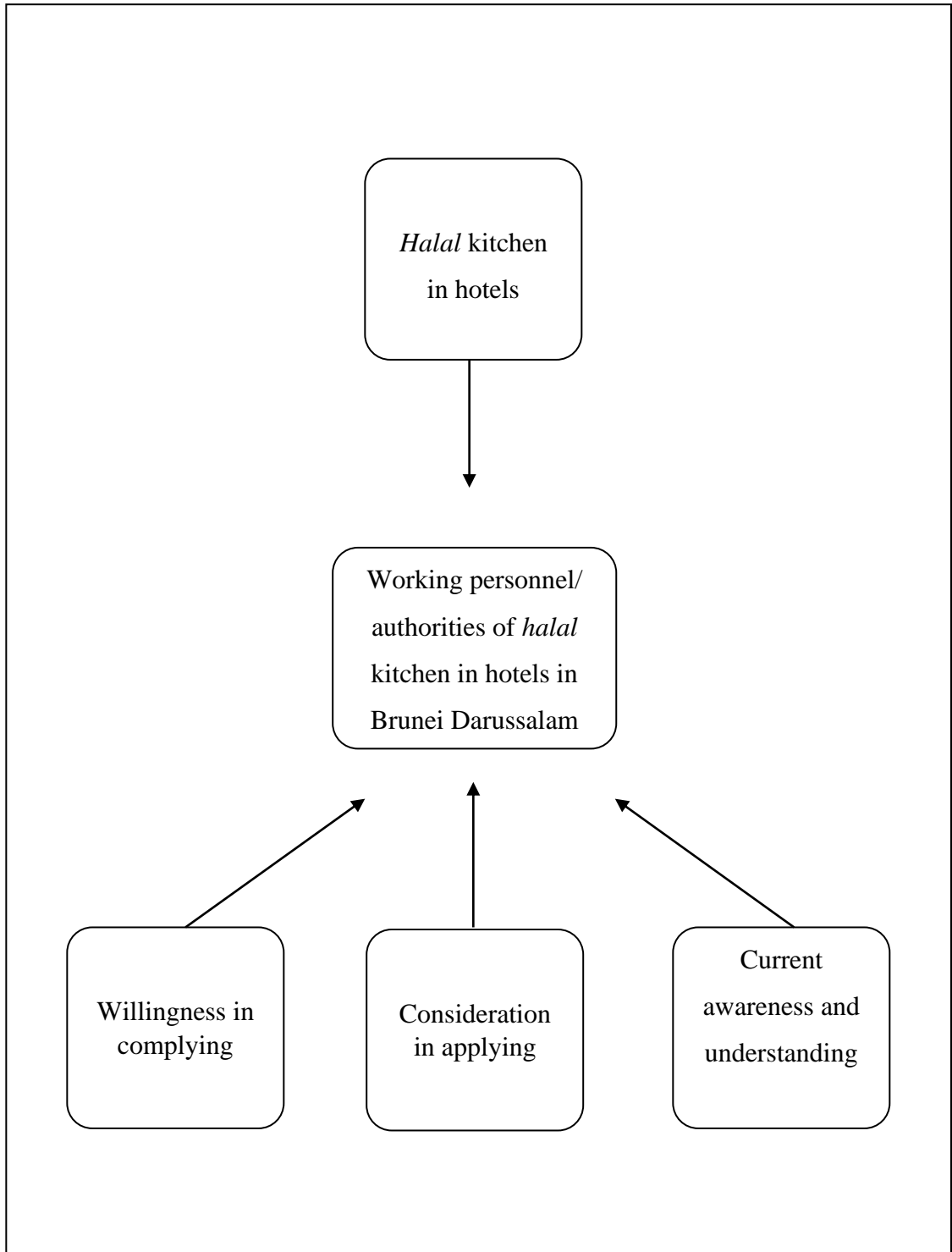


Figure 1 Conceptual framework on the awareness on halal food consumption in hotels in Brunei Darussalam

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

Halal covers all spectrum of life. It is a way of life as it ensures not only in terms of integrity but also a whole lot more such as safety and quality. *Halal* itself can be defined in many ways and one of it is anything that is deemed permissible, non-doubtful and lawful¹⁹.

It is considered as one of the crucial element in determining several aspects especially in regards to consumption behavior and consumer purchase. Moreover, it can clearly be seen that the importance of *halal* is increasing rapidly alongside with the increase of demand and the world's population be it from both the Muslim and non-Muslim. With that being said, there is a rise of demand for *halal* products in many Non-Muslim countries²⁰

There will only be a total of 4 subtopics which are to be discussed in this paper and the reason to that is mainly because of the lack of resources when it comes to finding any articles or all sorts of related documents in regards to the awareness on *halal* food consumptions in hotels within Brunei Darussalam. Correspondingly, such issue hap.ened with the data collection involving non-compliance related to the practice of *halal* certification among the hotel restaurants where it is unlikely for this to be of a regular occurrence.

¹⁹ Zailani, S., Kanapathy, K., Iranmesh, M., & Tieman, M. (2015). *Drivers of halal orientation strategy among halal food firms*. British Food Journal, Vol. 117(8), pp. 148 – 163, United Kingdom, Emerald Group Publishing Limited.

²⁰ Bonne, K., & Verbeke, W. (2008). *Religious values informing Halal meat production and the control and delivery of Halal credence quality*. Agriculture and Human Values, Vol.25(1), p..35, n.pl, Springer Journals.

Therefore, some of the literature reviews below will only be stated as a general context on the literature gap of this study.

2.2 Overview of Brunei Darussalam

Brunei Darussalam is a nation which dotes on strict Islamic values and teachings as part of daily life of every Muslim within the country²¹. Apart from that, it is stated in the Brunei Constitution that Islam is the official religion of Brunei Darussalam with His Majesty the Sultan and Yang Di-Pertuan as the head of the Islamic faith in the country.

Brunei Darussalam has implemented the Brunei *Halal* Standards and that the government have been emphasizing on the importance of *halal* foods. Following the implementation of *Halal* Food Standards in Brunei Darussalam, several initiative have been made by the government in spreading the awareness on *halal* foods in the country and further boosting its importance and demand among Muslim and non-Muslim consumers within the country such as one particular branding known as ‘Brunei *Halal*’ in which this particular is relatively well-known within the country and has started making its benchmark outside of Brunei Darussalam.

2.3 Awareness

Awareness is defined as the knowledge or understanding of particular subject or situation²² Although it is a concept about implying the understanding and perception toward the events or subjects, its implementation in *halal* context however, does not

²¹ Retrieved from <https://www.un.int/brunei/brunei/country-facts> [Date of access: 08.06.2020]

²² Randolph G. (2003). *Surgical anatomy of recurrent laryngeal nerve: surgery of the thyroid and parathyroid glands*, (ed.) G. Randolph (2003), pp. 300-343, Amsterdam: Elsevier/ Saunders.

necessarily restricts it to the sense of one understanding, to be conscious of, feel of perceive²³. Awareness according to Ambar and Bakar (2013) literally distinguished as to having special interest in or experiencing something and/or being well informed with regards to *halal* foods and *halal* products.²⁴

2.3.1 Issues on the awareness of *halal* foods.

In addition to that, it is said that the usage of *halal* logo has helped in instilling awareness as they enables consumers in identifying *halal* foods from the non-*halal* ones. There are, however, apparent ongoing issues on standardization, certification, *halal* logo abuse and disagreement by some authorities on constitutes food regarding their *halal* status.

Wilson & Liu (2010) conducted a study on the usage and consumption of *halal*, within the marketing and branding context. Findings from this study stated that some countries found it useful with having only one certification body in inspecting and regulating the availability and provision of *halal* foods such as JAKIM in Malaysia and MUIB in Brunei Darussalam²⁵. Another issue occurred is regarding the challenges in implementing *halal* certification, one of which is on food adulteration and enforcement by *halal* food authorities²⁶.

²³ Muslichah binti Mohammad Machali Hajah Rose binti Abdullah Ahmad Lutfi bin Abdul Raza., *The Effect Of Halal Foods Awareness On Purchase Decision With Religiosity As A Moderating Variable: A Study At Higher Education Institutions In Brunei Darussalam* , pp..3-4, Brunei Darussalam, n.pb.

²⁴ Ambali, A. R. and Ahmad Naqiyuddin Bakar. (2013). *Halal Food and Products in Malaysia: People's Awareness and Policy Implications, Intellectual Discourse*, Vol. 21(1), pp. 7-32, Malaysia: INHAC 2012 Kuala Lumpur, Elsevier Ltd.

²⁵ Wilson, J. A. J., and Liu, J. (2010). *Shaping the Halal into a Brand? Journal of Islamic Marketing*, Vol.1(2), pp.107-123, United Kingdom: Emerald Group Publishing Limited.

²⁶ Shahidan Shafie and Md Nor Othman. (2006). *Halal Certification: International Marketing Issues and Challenge*, p. 5, paper presented at IFSAM VIII World Congress 2006, September 28–30, Berlin, Germany.

2.3.2 Efforts in instilling awareness of *halal* in Brunei Darussalam.

According Temporal (2011), Brunei is noted as the first country in introducing both *halal* certification and *halal* brand logos. Furthermore, Brunei has launched ‘Brunei *Halal* Brand’ in 2009 in tackling certification issues arise. The objective of introducing this particular brand is none other than for the sake of gaining customer trust towards Brunei *halal* logo and subsequently linked with *halal* complaint standard²⁷. Furthermore, considering the uniqueness along with the stringent and accurate brunei *halal* foods branding will certainly play a huge role in spreading more awareness as well as setting a benchmark within the *halal* industry.

2.4 *Halal* context when used in relation to food

Halal as derived from its Arabic context means something lawful and permissible in all general aspects of life in which it covers all ranges of context from consumables to non- consumables. On the other hand, when *halal* is used in the context in relation to food it is defined as foods that are fit to be consumed by people in general where it covers all in terms of its legality (*Halal*), wholesomeness (*Thoyyiban*) and its permissibility in accordance to the Shari’a Law.

2.4.1 *Halal* food regulations and guidelines in Brunei Darussalam.

Upon the selection of *halal* foods to be consumed, it is important for one to know what are the characteristics of *halal* foods and what are the requirements laid out in order for them to be permissible and safe to be consumed. This brings us to several initiatives that has been made in order to increase the awareness on *halal* itself and especially *halal* food.

²⁷ Temporal, P. (2011). *Islamic Branding and Marketing: Creating a Global Islamic Business*, p. 26, Singapore: John Wiley & Sons (Asia) Pte. Ltd.

The government of Brunei Darussalam through the Religious Council Negara Brunei Darussalam have implemented several laws related to the regulation of *halal* affairs within this particular nation, namely the *Halal* Certificate and *Halal* Label Order 2005, *Halal* Meat Act Chapter 183, Public Health (Food) Act (Chapter 182) and Brunei Darussalam *Halal* Food Standard PBD 24:2007.

The first two, *Halal* Certificate and *Halal* Label Order 2005 as well as *Halal* Meat Act Chapter 183, falls under the same category of both being part of *halal* enforcement.

Following the laws implemented above, below are sets of standards and guidelines in relation to the *halal* affairs in Brunei Darussalam²⁸:

1. Brunei Darussalam Standard *Halal* Food (PBD24:2007)
2. Guideline for *Halal* Certificate and *Halal* Label (BCG *HALAL* 1) First edition 2007
3. Guideline for *Halal* Compliance Audit (BCG *HALAL* 2) First edition 2007
4. Guideline for Certification *Halal* Compliance Auditor (BCG *HALAL* 3) 1st edition 2007
5. Guideline for *Halal* Surveillance Audit (BCG *HALAL* 4) First edition 2007
6. Guidelines for Manufacturing and Handling of *Halal* Medicinal Products, Traditional Medicines and Health Supplements (GD24:2010) 1st edition.
7. Guideline for the Use of the Brunei *Halal* Brand (BCG *HALAL* BRAND)

²⁸ Baharudin Othman, Sharifudin Md. Shaarani and Arsiah Bahron (2016), *The Potential of ASEAN in Halal Certification Implementation: A Review*, Vol.24(1), p. 9, Malaysia: Universiti Putra Malaysia Press.

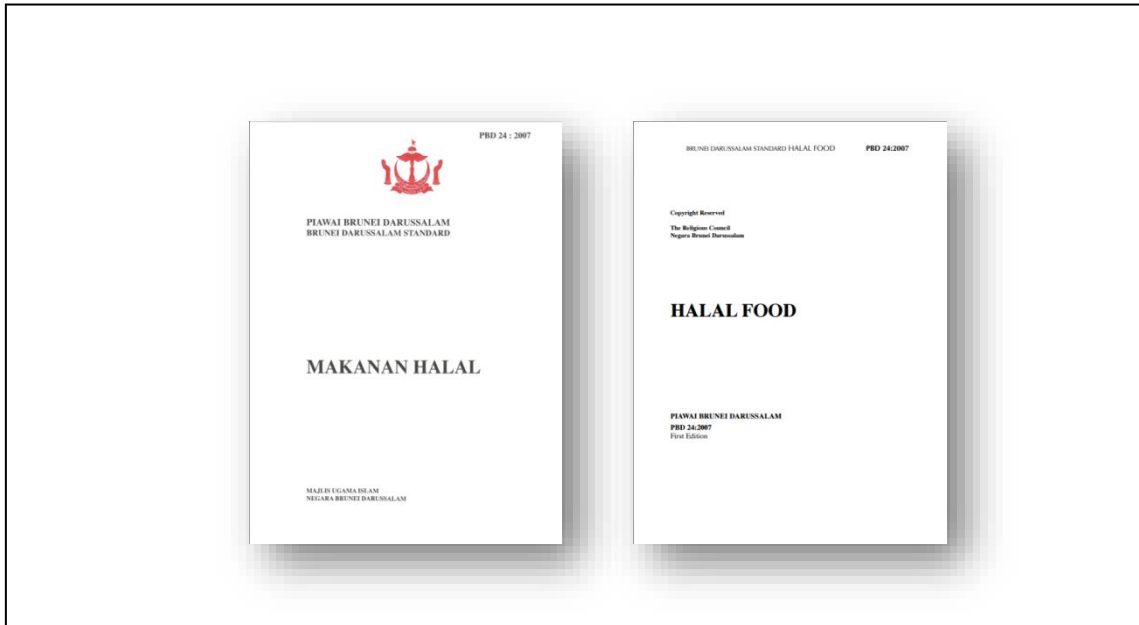


Figure 2. PBD 24:2007



Figure 3. Guidelines related to the PBD 24:2007

Halal standard and Brunei is under the jurisdiction of the Department of Shari'a Affairs (J.H.E.S), Ministry of Religious Affairs (M.O.R.A). The ministry has delegated the *Halal* Food Control Division (BKMH) in supervising the enforcement of *halal* certification for products and consumables produced by local Muslims in Brunei Darussalam. This encourages the government of Brunei Darussalam to implement the PBD24:2007 with four guidelines under it²⁹. As for the guidelines, they are prepared as to serve more clarification on the requirements to be complied in obtaining both the *Halal* Certificate & Permit issued by the Religious Council Negara Brunei Darussalam.

The Brunei Darussalam Standard *Halal* Food or PBD24:2007 is a standard prepared by the Technical Committee on the Development of National *Halal* Standards and Guidelines for *Halal* Food, under the authority of M.U.I.B and entrusted by the Ministry of Industry and Primary Resource³⁰ and it is the basic requirement for food product and food trade and business in Brunei Darussalam to meet the current needs of the local food industry.

2.4.2 *Halal* food requirements.

According to what is stated in the Brunei Darussalam Standard *Halal* Food (PBD 24:2007)³¹, *Halal* food means food fit for human consumption and permitted by Hukum Syara' and fulfill the following conditions. . According to The Religious Council Negara Brunei Darussalam, it is stated in the PBD24:2007, Brunei Darussalam Standard *Halal* Food that there are some requirements to be fulfilled in obtaining the status as *halal* food, namely³². Firstly, the food or its ingredients must not contain any parts or products of animals that non-*halal* to Muslims according to Hukum Syara' or products of animals which are not slaughtered according to proper Islamic law.

²⁹ Malay text from '*Amalan Standard Halal di Negara Asia Tenggara*', Mohd Al'Ikhsan Ghazali and Siti Salwa Md. Sawari / UMRAN–International Journal of Islamic and Civilizational Studies, (2014), Vol. 1(1), pp. 35–44, Malaysia: UTM Press.

³⁰ The Religious Council, Negara Brunei Darussalam. 2007, Brunei Darussalam Standard *Halal* Food (PBD24:2007), First Edition, The Religious Council: Brunei Darussalam

³¹ The Religious Council, Negara Brunei Darussalam. 2007, Brunei Darussalam Standard *Halal* Food (PBD24:2007), First Edition, The Religious Council: Brunei Darussalam

³² The Religious Council, Negara Brunei Darussalam. 2007, Brunei Darussalam Standard *Halal* Food (PBD24:2007), First Edition, The Religious Council: Brunei Darussalam

Second, the food does not contain any ingredients that are *najs* according to Hukum Syara’.

Third, the food must be safe and non hazardous. Fourth, the food is not prepared, processed, manufactured with equipments that is contaminated with things that are *najs* according to Hukum Syara’

Fifth, the food or its ingredients do not contain any human parts or its derivatives that are not permitted by Hukum Syara’.

Lastly, the food is to be separated from other foods that do not meet the requirements stated above or other things that are decreed as *najs* by Shari’a throughout its whole preparation, processing, storage or transportation.

This goes in parallel to what has been stated according to what is meant by ensuring food safety as society nowadays opt for better and safer option when it comes to food source consumed. This is because *Halal* food itself follows the regulations when it comes to source and its process of preparation which no doubt makes it far from any filth and impurities, hence contributes to its profound cleanliness. According to Flanders (2014), it is said that the consumption of *Halal* food has extended to the non-Muslim consumers as due to the safety and hygienic form as opposed to its normality among the muslim consumers³³.

2.4.3 Halal context in relation to food.

According to the Toronto Public Health (2014), both religion and culture plays a role in affecting food tradition and habit of consumers within a certain region. Prior to that, *Halal* Food has a profound concept in which it is essential for human being by which it gives off tons of nutrient supplies for humans to live for generations.

³³ Mohamad Parhan Bin Mat Isa, Risyawati Mohamed Ismail (2015), *Understanding the level of halal awareness among muslim and non-muslim young consumers in malaysia*, Proceedings of Symposium on Technology Management and Logistics (STMLGoGreen), 8-9 December 2015, p. 44, Malaysia: Universiti Utara Malaysia.

Nutrients provided are needed by humans in order to survive their daily lives and that with the growing of human needs and demands, so does the development of food, likewise *Halal* Foods.

It is widely known nowadays that foods consumed are highly influenced by two factors; religion and culture in which restrictions are made on certain type of foods. This applies to difference based on each culture as well. Muslim society for instance, restrictions applies to foods are deemed *Haram* or those that contains impurities such as pigs and alcohol. Adding to that, food that produced and manufactured need to be ensured in a way that everything are *Halal* from its sources all the way to the consumers. This is because the concept of *Halal* refers to laws that are set by the Islamic law as stated by the divine orders and is practiced by Muslims as part of Islamic teachings.

Halal concept in relation to food solely relates to food consumed by Muslims in which it is categorized into two, namely *Halal* and *Haram*. According to Jabar (2011), *halal* is defined as something that is permissible or lawful whereas *haram* carries the opposite meaning which is prohibited and in between is where *syubhah* resides and opt to be avoided as its status is questionable.

Ahmad (2004) has opined that *halal* (permissible) basically means that the food is free from any sort of impurities that are declared as filthy according to the Islamic law in terms of its sources, processing, preparation and storage. This is to ensure the *halal* integrity throughout the whole process as it is well known that the concept of *halal* in this matter does not only apply to food in particular. However, food handling in any sort of process or preparation should follow proper rules and regulations and are best kept away from being contaminated with any impurities as this not only involves religious aspect but also in terms of quality and hygiene.³⁴

³⁴ Mohamad Parhan Bin Mat Isa, Risyawati Mohamed Ismail (2015), *Understanding the level of halal awareness among muslim and non-muslim young consumers in malaysia*, Proceedings of Symposium on Technology Management and Logistics (STMLGoGreen), 8-9 December 2015, p. 43, Malaysia: Universiti Utara Malaysia.

2.5 The need for *halal* food in hotel restaurants.

2.5.1 Availability of *halal* food.

According to the MasterCard-Crescent Rating Global Muslim Travel Index (GMTI)³⁵, the availability of *halal* food plays an important role in deciding on the holiday destination, especially for Muslim travelers. These travelers mostly choose destinations that have a good selection of *halal* restaurants as opposed to those with no *halal* food, especially when they are traveling for leisure.

Furthermore, studies have shown that *halal* food plays as a pull factor in which behavior changes are highly affected with its availability as cited by Mohsin and Mohammed (2011). Their studies have shown that with the availability of *Halal* or Arabic foods, the temptation are far more greater for the Omani students³⁶.

According to Hashim et al. (2007) in order to pick the interest of Muslim tourists, it is recommended that a listing of nearby *Halal* restaurants or outlets is to be accessible³⁷. Battour et al. (2012), on the other hand, reckoned the availability and accessibility of *halal* food are a plus as it eases Muslim tourists in practicing their beliefs with ease³⁸.

Most restaurant owners in general, however, questions on the reason for them needing to have *halal* food in their restaurant. This includes restaurants and food outlets within hotel premises. In order to answer that question, it is simply to help them optimize the number of customers they serve and therefore it results in increased revenue.

This is possible due to the growth of the Muslim population which later increases significantly higher demands when it comes to *halal* consumables in particular.

³⁵ MasterCard-Crescent Rating Global Muslim Travel Index (GMTI). (2014, August). *Why do you need halal food in your restaurant?*. Retrieved from <https://www.crescentrating.com/magazine/opinion/3655/why-do-you-need-halal-food-in-your-restaurant.html> [Date of access: 21.10.2019]

³⁶ Mohsin, A., & Mohammed, A. (2011). *Holidaying overseas: attitudes and travel motivations of degree students in Oman*, Vol. 22(1), pp.35-46, Anatolia, n.pb.

³⁷ Hashim N. H., Murphy J., & Muhamad Hashim, N. (2007). *Islam and online imagery on Malaysian tourist destination websites*. Journal of Computer-Mediated Communication, Vol. 12(3), pp.1082–1102, International Communication Association.

³⁸ Battour, M., Battor, M., & Mohd Nazari (2012). The mediating role of tourist satisfaction: a study of Muslim tourists in Malaysia. Journal of Travel & Tourism Marketing, Vol.29, pp.279-297, United Kingdom: Routledge Informa Ltd.

2.5.2 *Halal* foods among Muslim and Non-Muslim consumers.

According to Muhammad (2007), not only *Halal* has been making significant growth among Muslim consumers but it has gathered interests of non-Muslim consumers as well. His studies further mentioned that consumers confidence will surely be enhanced with the availability of *Halal* certification which indicates benefits gained in operating a *Halal*-certified restaurant as opposed to those without any.³⁹ Furthermore, *Halal* certified means it is wholesome, healthy and safe to consume and give confidence to consumers.

2.5.3 The need for consuming *halal* food.

Adding to that, studies from Ghazali and Md. Sawari (2014) stated that *Halal* food consumption is an essential key in determining level of faith and also an act of worshipping Allah with the sense of doing the obligation and avoiding what is prohibited⁴⁰.

Evidences on *halal* food consumption and nutrients food are stated in the Quran as stated in several verses:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

“Ye people! Eat of what is on earth lawful and good”⁴¹

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمْنَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

“Eat of the good things with which We have provided you...”⁴² in which this verse urges people to eat the best type of food out of all there is.

³⁹ Muhammad, R. (2007), *Re-branding halal*. *The Halal Journal*, May/June, pp. 32 & 34, Kuala Lumpur, Malaysia: KasehDia Sdn. Bhd

⁴⁰ Ghazali, M. A. & Md. Sawari, S. S. (2014), *Amalan Standard Halal Di Negara-Negara Asia Tenggara*, UMRAN International Journal of Islamic and Civilizational Studies 11/2014, Vol.1(1), pp..33-45, Malaysia: UTM Press.

⁴¹ Al-Baqarah, 2:168

⁴² Al-A'raaf, 7:160

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ
وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾

“They ask you what is lawful to them (as food). Say: Lawful unto you are (all) things good and pure: and what you have taught your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account”⁴³.

Studies have shown that even though it is often related that the consumption of *halal* food with religiosity aspect but in another way it gives a definite effect towards one’s ability to perform *ibadah*, ethics and morality (*akhlak*), human intellect, health and psychology⁴⁴.

Apart from that, when it comes to religiosity aspect, Muslim consumers believe that it is their duty and obligation to consume what is good. They need to adhere to the Islamic teaching and be concern more on every nutrition they have eaten. It is believed that for some, religion presumably plays a big part in determining on what is permissible in their daily live activities. Religion is defined as a strong belief in a supernormal power that controls human destiny or an institution to express belief in a divine power⁴⁵. Thus, it is important to ensure the *halal* status of the origin of every food and drink consumed and that the preparation process adhere the Islamic regulation and guidelines. This is mainly because every intake of food that we have may affect the physical and spiritual condition. Concurrent to this blessing from Allah S.W.T, Muslim should feel gratitude as they are chosen over others with given such blessing⁴⁶.

⁴³ Al-Maaidah, 5:4

⁴⁴ Translation from Ghazali, M. A. & Md. Sawari, S. S. (2014). *Kajian Perbandingan Piawaian Halal antara Malaysia dan Negara Brunei*, Social Sciences Postgraduate International Seminar, pp.305-311, University Science Malaysia.

⁴⁵ Nur Aniza Quantaniah, Noreina, Nurul Syakinah, (2013), *Selecting Halal Food : A Comparative Study Of The Muslim And Non Muslim Malaysian Student Consumer*, Universiti Tun Hussein Onn Malaysia, Malaysia, 2nd International Conference on Technology Management, Business and Entrepreneurship, Mahkota Hotel, Melaka, pp. 442-443, Malaysia: n.pb.

⁴⁶ Khatijah Othmana, Suhailiza Md hamdania, Mashitah Sulaimanb, Marina Munira Mutaliba & Roslizawati Ramlya, (2018), *A Philosophy Of Maqasid Shariah Underpinned Muslim Food Consumption And The Halalan Toyyiban Concept*, Vol.13, p. 81, Malaysia: Universiti Sains Islam Malaysia, Journal al-‘Abqari.

This has been in the Quran in Surah An-Nahl;

﴿۱۱۴﴾ فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنتُمْ لِيَٰهٖ تَعْبُدُونَ ﴿۱۱۴﴾

“So eat of the good and lawful things which Allah has provided for you, and be grateful to Allah for His favours, if you are sincere in His worship⁴⁷”.

2.6 Maintenance of *halal* food integrity.

Islam teaches its followers to consume only the permitted products (*Halal* and wholesome products). According to the Islamic dietary laws, there are three main categories of food for Muslims: *Halal*, *Haram* and *Mushbooh* (*Syubha*). The word of *Halal* originated from the Arabian words of *Halla*, *Yahillu*, and *Hillan*. *Halal* is an Arabic term meaning permissible, allowed or lawful⁴⁸.

The opposite of *Halal* is *Haram* which means prohibited, forbidden or unlawful, while *Mushbooh* (also referred to as *Syubha*, *Shubhah*, and *Mashbuh*) means questionable, doubtful and therefore should be avoided. According to Zaki Halim (2012), *Haram* food interferes with spiritual health if consumed. In addition to that, Allah S.W.T has ordered humankind to avoid *syubhah* as it leads to *Haram* as stated by Firmansyah (2013).

Another matter to be taken into account would be the state of *syubhah*. According to Rizqy (2016), *syubhah* are defined as ambiguous of its status, uncertain to many people of it *Halal* or *Haram*. According to Ayudin and Hamid (1994), although *syubhah* is presumably in the grey area it is not meant to be taken lightly and with that, if a Muslim is considered to be of a true believer he or she will certainly leave the consumption of

⁴⁷ An-Nahl, 16:114

⁴⁸ Mohd Rizal Razalli, Rushami Zein Yusoff and Maizatul Wahidar Mohd Roslan, (2013), *A Framework of Halal Certification Practices for Hotel Industry*, Vol. 9(11), p.317, n.pl, Canadian Center of Science and Education.

syubhah as to protect his faith⁴⁹ . Mashbooh foods can be produced from *Halal* or *Haram* sources. When the specific source is not known, the foods are suspect or questionable.

Lawful and unlawful in Islam has been understood by the Muslim community with the clear and distinct because both have been mentioned in the Quran and Hadith. Allah S.W.T has stated in a verse in Surah Al-Baqarah,

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

“Oh Mankind! Eat from the earth which is *Halal* and *Tayyib* and follow not the footsteps of the devil. He is an open enemy for you”⁵⁰ .

One prominent hadith that mentions all the things that are *halal* and *Haram* with an area or known as the grey area in between the two.

On the authority of Abu 'Abdullah, Al-Nu'man Ibn Bashir may Allah be pleased with them both, who said : 'I heard Allah's Messenger sallallaahu `alayhi wa sallam (may Allah exalt his mention) say: "*The Halal (lawful) is clear and the Haram (prohibited) is clear, and in between them there are some things that are doubtful ,which most people do not know - if they are Halal or Haram - Thus ,whoever avoids the doubtful, safeguards his religion and honor, but one who engages in the doubtful, falls in the Haram.*"⁵¹

Studies from Shafie and Othman (2006), have shown the importance of gasping *halal* concept when it comes to consumption⁵². On the other hand, marketers are making full

⁴⁹ Ayudin, A. R. & Hamid, A. L. (1994), *Amar ma'aruf nahi munkar*. Ibnu Taimiyah. Kuala Lumpur: Al-Ramadhan

⁵⁰ Al-Baqarah, 2:168

⁵¹ Imam At-Tirmidzi, Jami` at-Tirmidhi, *Chapter: What Has Been Related About Matters That Are Not Clear*, Vol. 3, Book 12, Hadith 1205, Riyadh: Darussalam Publishers.

⁵² Shahidan Shafie and Md Nor Othman. (2006). *Halal Certification: International Marketing Issues and Challenges*, pp 2-7, paper presented at IFSAM VIII World Congress 2006, September 28–30, Berlin, Germany.

use of *Halal* certification as a new marketing paradigm as to differentiate their products and services in the current competitive environment⁵³.

Consequently, it is likely that due to target market change throughout the years, an increase can be seen in competition to receive *halal* certificate in which it indicates that *halal* certification in tourism sector ensures that foods are served according to Islamic dietary laws. However, issues of non-compliance among some hotel authorities can be a challenge as it will certainly make an adverse effect on consumer confidence and affect their satisfaction one way or another.

2.6.1 Maintaining *halal* integrity.

Halal Integrity means that the product is still *halal* along the supply chain, free from any activity that may violate the *Halal* status. Food are essential in terms of nourishment and sustenance in order for people to further develop their quality of life (Zailani et al., 2010) and due to this Muslim are required to ensure their food intake meets with the requirement in line with the Islamic law for it to be considered as *Halal*. *Halal*, however according does not only cover the lawful aspect of food consumption from the source of origin and process of handling. It also covers whole lot more in terms of safety, hygiene and quality assurance (Teng et.al, 2013)⁵⁴.

2.6.2 Safety assurance and issues surrounding it.

One essential factor to be considered when mentioning *halal* food would be cleanliness as it plays an important role in ensuring food safety. This requires specific steps of requirements and procedures especially in order to produce foods that meet the requirements for it to be safe and hygienic to be consumed by humans in general (Hashim, 2004).

⁵³ . Doç. Dr. Mahmut DEMİR , Doç. Dr. Şirvan Şen DEMİR (2017), *Halal* Certification Practices In Tourism Businesses, ICTTR - 3rd International Conference on Tourism: Theory, Current Issues and Research in Rome, Italy between 27-29 April 2017, p 61, n.pl, n.pb.

⁵⁴ Teng, P. K., Siong, H. K., and Mesbahi, M. M., (2013), *Awareness, Recognition and Intention: Insights From A Non-Muslim Consumer Survey Regarding Halal Labeled Food Products In Malaysia*. 3rd International conference on management proceeding, pp10-11

The advancement of food development has deemed to grow more complex which in return has affected consumers' confidence and thus several issues on food safety such as false documentation and no proper certification have emerged. Accordingly, implementation of *halal* certification need to be heavily emphasized by concerning authorities in which it relates to the Islamic law ⁵⁵ (Bonne and Verbeke, 2008; Mohamed Nasir and Pereira, 2008).

2.6.3 Quality assurance.

One major factor to be highly considered in order for the food to be deemed as fit for Muslim consumers would be the Quality assurance as cited by Mohani et al, (2009)⁵⁶. Quality is defined in many ways, some of which:

Zeithaml (1990)	Product or service in which its quality is recognized as a whole ⁵⁷ .
Canavari, Castellini, & Spadoni (2010)	Pleasing attributes of a product or service that meets the customers' requirement.
Experts in ISO standards	'Fit for consumption or use" which are used for foods in general.

Table 1 . Definitions of Quality

⁵⁵ Bonne,K. and Verbeke ,W. (2007), *Religious values informing halal meat production and the control and delivery of halal credence quality*, Agriculture and Human Values (2008), Vol. 25(1), pp 35–47, n.pl, Springer Journals.

Mohamed Nasir, K. and Pereira, A.A. (2008), "*Defensive dining: notes on the public dining experiences in Singapore*", Contemporary Islam, Vol. 2, pp 61-73, Singapore, Springer Journals.

⁵⁶ Mohani ,A. , Hashanah, I. , Haslina, H. ,Juliana, J.,(2009), "*SMEs and halal certification*", Vol.8(4), Malaysia: UiTM Kelantan.

⁵⁷ Zeithaml, V.A., Parasuraman, A. and Berry, L.L. (1990), *Delivering Quality Service; Balancing Customer Perception and Expectations*, New York: London: The Free Press.

In conclusion, quality is best known as requirements that are meant to be complied in ensuring that they are able to satisfy customers' needs for the long run.

2.6.3.1 Quality Management Practices

Another matter to be included in consideration would be regarding quality management. Mohani et al. (2008) opined that with quality management practices, it can further enhance and improve customers' confidence and satisfaction⁵⁸. One way of practicing quality management would be through *halal* certification. It is acknowledged that through the adaptation of *halal* certification, it is certain that both Muslims and Non-Muslims would benefit more as opposed to the conventional standards as stated by Talib and Ali (2009)⁵⁹.

2.6.3.2 Halal Certification

According to JAKIM (2012), *Halal* certification is defined as a process to obtain *Halal* certification through several steps to prove materials and production process are complied with the standard of Islamic principles⁶⁰. Second to that, Mohd Yussof (2004) opined that *halal* certification oversees the whole aspect of food handling in terms of obtaining its source, preparation, storage and everything which involves with its management as well⁶¹. This corresponds with the principle of Islamic law in which stringent rules and purity aspects are emphasized.

⁵⁸ Mohani Abdul, Hashanah Ismail, Haslina Hashim, Juliana Johari (2009), *Consumer decision making process in shopping for halal food in Malaysia*, Vol. 8(9), p 40, China-USA Business Review, USA, David Publishing.

⁵⁹ Talib, H.A. and Ali, K.A. (2009), "An overview of Malaysian food industry: the opportunity and quality aspects", *Pakistan Journal of Nutrition*, Vol. 8 No. 5, pp.507-17, n.pl, n.pb.

⁶⁰ JAKIM (2012). *Halal* Malaysia. Retrieved from <http://www.halal.gov.my/v3> [Date of access: 12.08.2020]

⁶¹ Mohd Yusoff, H. (2004). *Halal certification scheme*. Standard & Quality News, Vol.11, pp. 4-5, n.pl, n.pb.

He further stated that the adaptation of *halal* certification applies to all from ingredients and materials used up to matters within the food supply chain in terms of personal hygiene, utensils used and working space. Moreover, apart from complying to requirements outlined by the Islamic Law, *halal* certification are required to comply the conventional quality standards that exists. On the whole, this shows the importance on the implementation of *halal* certification as it plays an important role in ensuring that every product meets the requirements in terms of compliance factor⁶² which covers broad ranges of aspects⁶³. All in all, the objective of the *Halal* certification is to verify and guarantee the component factors utilized in the food and non-food industry are all *Halal* compliant.

The government of Brunei Darussalam itself has made it clear that it is a necessary for each and every one those handles with food or anything related to food production need to apply for *Halal* Certification through Brunei's sole certification body which is MUIB.

2.6.4 *Halal* requirements for hotel kitchens

Maintaining *halal* integrity does not only mean to oversee the legality aspect of the foods served, but it is also to oversee other whole lots of aspect beyond that. One thing to be seriously taken into account would be compliance in meeting the *halal* requirements that are set by concerning authorities within the country.

In addition to that, considering Brunei Darussalam is a nation that practices stringent rules of Islamic Law in daily life so this includes the need to comply to *halal* requirements within the outlets or restaurants within the hotel premises; specifically hotel kitchens. Although *halal* standards or requirements in Brunei does not specifically states the requirements to be adhered by hotels regarding matters pertaining hotel kitchens, the Jabatan Kemajuan Islam Malaysia (Jakim) have clearly stated inside the Manual Procedure For Malaysia *Halal* Certification (Third Revision) 2014. These are presumably

⁶² Mohani ,A. , Hashanah, I. , Haslina, H. ,Juliana, J.,(2009), “*SMEs and halal certification*”, Vol.8(4), Malaysia: UiTM Kelantan

⁶³ Sharifah Zannierah, S. M., Hall, C.M, Ballantine, P.W.,(2012), “*Restaurant managers' perspectives on halal certification*”, Journal of Islamic Marketing, Vol. 3 No. 1, pp. 47-58, n.pl, n.pb.

similar to what is required in order to ensure that these hotel kitchens meet the *halal* compliance since the Brunei Darussalam Standard *Halal* Food (PBD24:2007) are based on the Malaysian *Halal* standard.

According to JAKIM (2014)⁶⁴, there are several requirements to be adhered in order for a hotel kitchen to be fully operational with an authentic *halal* certification. First would be on the compliance of requirements itself in which it is a must to comply requirements underlined for food premises. Inspections and certifications applied would be only used for the hotel kitchen. In terms of maintainance of *halal* practices, it is important to ensure that the kitchen is used for *halal* cooking only by which all crockery must be specifically used for *halal* dining only and ingredients used are free from any prohibited and doubtful sources. For cases such as hotels that serves both *halal* and non-*halal* cuisines, it is important that there are two separate kitchens for preparing the foods and the materials or food used in which they are not allowed to be moved in and out of both kitchen. This goes the same to staffs from both kitchen in which they are not allowed.

2.6.5 Scope of inspection.

Upon applying for *halal* certification, inspections are inevitable in ensuring that they follow the requirements in order to maintain *halal* integrity. The inspection process covers various aspects which are considered as essential to be thoroughly inspected in order to maintain the *halal* integrity of an establishment.

Documentations related to the establishment would be needed as they contain the overall operational information apart from information on the manufacturing processes and procedures such as HACCP and GMP, name/s and address of manufacturer/s or supplier/s of ingredients, the products to be certified as cited Noordin et.al (2009) regarding *halal* documentation in which it is defined as documents needed by any company or establishments that wishes to obtain *Halal* certifications⁶⁵.

⁶⁴ Jabatan Kemajuan Islam Malaysia (Jakim), *Manual Procedure for Malaysia Halal Certification (Third Revision) 2014*, p. 27, Malaysia: Jabatan Kemajuan Islam Malaysia (Jakim).

⁶⁵ Noordin, N., Noor, N. L. M., Hashim, M., & Samicho, Z. (2009). *Value chain of Halal certification system: A case of the Malaysia Halal industry*. *European and Mediterranean Conference on Information*

Another aspect would be on the tools and apparatus used within the hotel kitchen. Tools used for processing *halal* food should be clean and free from *najs* or hazardous to health and are strictly used only for *Halal* food. Regarding storage and display of food ingredients and materials, however, it is important to ensure that they are properly stored in an appropriate manner and place. Apart from that, all the ingredients and materials, dry and wet, shall be clarified on their *halal* status and are to be separated in order to avoid any cross-contamination to occur. Packaging and labeling of ingredients should also be carefully inspected as to avoid any products that are past their expiry date from being used. Furthermore, it is also important to ensure *halal* logo displayed on the ingredients are recognized and approved by MUIB.

Lastly would be on the overall cleanliness and hygiene aspect practiced by the employees and how they maintain it. According to HDC (2008)⁶⁶, layout of premises shall permit proper process flow, proper employee flow good hygiene and safety practices, including protection against pest infestation and cross-contamination between and during operations. All of these are put into consideration in ensuring that *halal* integrity is well-maintained within the hotel kitchen.

2.6.6 Practices pertaining the maintenance of *halal* integrity.

2.6.6.1 *Halal* Certification Practices

Halal certification practices refer to the hotel inventiveness and manners towards running the *Halal* certification and applying these practices in obtaining the *Halal* certification for the hotel⁶⁷. Through the application of this practice, it is possible to ensure the maintenance of *halal* integrity.

Systems, pg. 3, paper presented at European and Mediterranean Conference on Information Systems 2009 (EMCIS2009). July 13-14 2009, Crowne Plaza Hotel, Izmir.

⁶⁶ *Halal* Industry Development Corporation (2008). *Halal* industry programme: *Halal* internal auditing workshop. Kuala Lumpur

⁶⁷ Mohd Rizal Razalli, Rushami Zein Yusoff and Maizatul Wahidar Mohd Roslan, 2013, *A Framework of Halal Certification Practices for Hotel Industry*, School of Technology Management and Logistics, Universiti Utara Malaysia, Kedah, Malaysia, pp. 318-320. Retrieved from <http://dx.doi.org/10.5539/ass.v9n11p316> [Date of access: 22.07.2020]

These practices would include several matters upon applying *halal* certification some of which covers matters such as management responsibility, raw material, location, facilities, tool and equipment.

2.6.6.2 Management Responsibility Practices

According to *Halal* Industry Development Corporation (2008)⁶⁸, management responsibility is defined as manners of the hotel management while establishing related committee in which they are Muslims personnel responsible in ensuring the effectiveness in implementation of internal *Halal* control system.

Muslim *Halal* executive officer shall be appointed in order to handle and ensure the compliance of *Halal* procedures. Apart from that, management are to ensure that they are properly trained on the *Halal* principles and its application by attending training on *Halal* certification. Finally, the management are to ensure that sufficient resources (i.e. manpower, facility, financial and infrastructure) are provided in order to implement the *Halal* control system.

2.6.6.3 Raw Material Practices

According to Kolovoes (2006), raw material is defined as a basic component in any state or form of its existence in which that it is used as an input for modification and alteration purposes into end products. Meanwhile. The processing of *Halal* food is referred to the source of origin of *Halal* food and drink⁶⁹.

⁶⁸ *Halal* Industry Development Corporation (2008). *Halal* industry programme: *Halal* internal auditing workshop. Kuala Lumpur

⁶⁹ Kolovoes, K. G. (2006). Waste ammunition as secondary mineralizing raw material in Portland cement production. *Cement Concrete and Residential*, Vol.28, pp 133-143. Retrieved from <http://dx.doi.org/10.1016/j.cemconcomp.2005.10.001> [Date of access: 22.07.2020]

All matters regarding *Halal* food and drink in terms of its raw materials, process and additives are to be *Halal* and with this it is the responsibility of the concerning authorities within the hotel in ensuring that all the ingredients are *halal* and likewise goes to the suppliers in which they are to be. Following to that, list of ingredients used are to be declared beforehand and meats are to be obtained from suppliers that are *Halal*-certified (HDC, 2008)⁷⁰.

This goes hand in hand with the requirements for *Halal* food in which we can ensure its *halal* status and subsequently. Similar application is applied in Brunei Darussalam in which all aspects of maintaining *halal* integrity are to be emphasized be it in terms of obtaining the raw materials from the right sources or declaration of raw materials from the concerning authorities.

2.6.6.4 Facilities Practices

Facilities in this matter cover a wide spectrum in which they are meant to be ensured of their hygiene or cleanliness and *halal* status. Cleanliness-wise, they are suppose to be cleaned and sanitized from any impurities or anything that are deemed as *najs* in which it is not encouraged for any cross-contamination between *Halal* and non-*Halal* materials (HDC, 2008)⁷¹.

One major example would be on transportation. There are several factors to be taken into consideration. One of which is to ensure that a vehicle should be solely allocated for *Halal* materials only and if they were to be a situation in which both *Halal* and non-*Halal* materials are to be put in the same vehicle then they are to be stored separately. This is to ensure that there are no cross-contamination occurs and that cleanliness and hygiene are well kept throughout it is being transported. Apart from that, vehicles are to be sanitized and kept clean regularly as to avoid them from being exposed to contamination.

⁷⁰ *Halal* Industry Development Corporation (2008). *Halal* industry programme: *Halal* internal auditing workshop. Kuala Lumpur.

⁷¹ *Halal* Industry Development Corporation (2008). *Halal* industry programme: *Halal* internal auditing workshop. Kuala Lumpur.

Second would be regarding storage. One basic knowledge for all food handlers to know would be to keep all ingredients well kept, separated and systematically arranged. This is also to ensure that there are no cross-contamination occurs throughout their storage lifespan.

2.6.6.5 Tool and Equipment Practices

Tools and equipment in this research refers to the items in terms of devices and utensils that are used in food preparation specifically in the kitchen and those that are used for serving foods to customers.

The hotel must ensure that all of the tools and equipment are to be clean and free from anything that is deemed as *najs* or impure as it would contribute towards the existence of cross-contamination and anything that are hazardous to health. All devices, tools and equipments used for *Halal* ingredients are to be separated and not be used for non-*Halal* ingredients. Furthermore, tools used in *Halal* kitchen are not to be used in a non-*Halal* kitchen. If there were to occur any situation in which they are used for the preparation of non-*Halal* ingredients, then they are to be cleaned and sanitized according to what is fit by the Islamic law.

Such matter applies to staffs within the kitchen and those who handles food directly and indirectly. Staffs from two different kitchens; *Halal* and non-*Halal* must not roam or wander freely in between these two kitchens. As a matter of fact, separate staffs are to be assigned for two separate kitchens.

2.7 Chapter summary

There are several conclusions that can be found in this chapter. First would be regarding matters that are to be considered in the utilization of *halal* kitchen. This is because there are factors that need special attention if one were to be considered as *Halal*-Certified.

In addition to that, maintenance of *halal* integrity is a must throughout the food supply chain.

Apart from that, the understanding and awareness of hotel authorities regarding the consumption of *halal* foods served in terms of matters such as proper food handling and certification plays an important role in ensuring the improvement of the hotel operation-wise. Moreover, it would be beneficial to others as they could have proper guidance and reference in the future.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methodology employed in the study. A methodology is a set of systematic technique used in research in which it is a guide to how a research is conducted⁷² especially in studying topics related within the scope of research and apart from that it being fundamental in conducting a study. According to Gray et al. (2007), methodology is defined as the manner of studying the research process itself. This includes everything in terms of the principles, procedures, collection of data, analyzing and the interpretation of data. Researcher can come up with best outcome with the use of proper methodology and that he or she will be able to further develop the research and come up with the finest final outcome.

In this chapter, the researcher will further elaborate on matters regarding the research design, data collection, sampling technique, the measuring instruments, data analysis and problems encountered throughout the journey in writing this particular research. In order to execute the research, the researcher have conducted interview sessions and compiled related data from previous studies as a measure in collecting the desired data in which the data obtained are later on being analyzed and interpreted.

3.2 Research design

According to Malhotra (2008), a research design is a framework or outline for conducting⁷³. This research is prescriptive in nature, attempting to examine the level of *halal* awareness among Muslim customers mainly in the district of Brunei-Muara. This particular district is selected due to it being heavily populated and here lies the capital of

⁷² Chinelo Igwanagu, (2016), *Fundamentals of research methodology and data collection*, University of Nigeria, Nsukka., p. 5. n.pl, LAP Lambert Academic Publishing.

⁷³ Malhotra, N. K. (2008). *Essentials of marketing research: An applied orientation* (2nd ed.). Australia: Pearson Prentice Hall.

Brunei Darussalam. Apart from that, tourists tend to flock more in this district as it is where most accommodations such as hotels and home stay can be easily found. This enables them to freely roam and have a stress-free vacation without much to think. Brunei-Muara district is considered a modern area relatively free lifestyle. Assuming Brunei-Muara district comprises of commercial zones, it is thought that people living in this particular district are educated and have high level of awareness on the practice of *halal* concept.

The researcher will first draw an outline or the research design on how the research will be conducted. An outline will be developed in which there two main components to be developed first, namely: the research approach and research question. Once the researcher has come up with the desired research question and objectives, she will then proceed on developing the questions that will be asked upon conducting interview sessions later on during the collection of data. Regarding the collection of data,, the researcher has employed a qualitative approach in which the primary data will be collected through the means of conducting interview sessions based on the three objectives of the research while the secondary data would be collected through the means of library research. Once data are collected, the researcher would then proceed with the data analysis in which through the analysis from the findings would later come out with the final outcome.

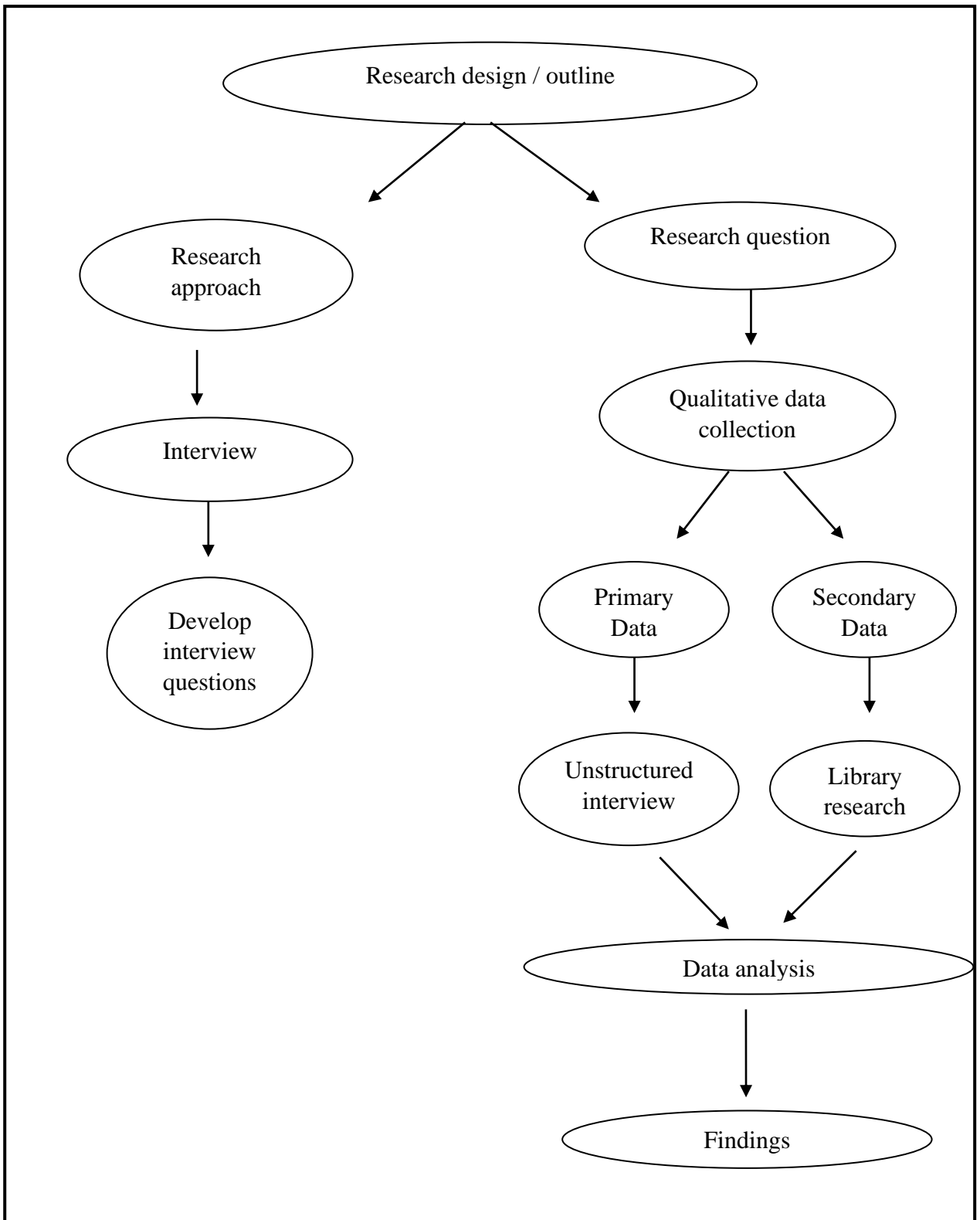


Figure 4 Research design / outline

3.2.1 Qualitative method

The researcher will employ a qualitative approach with utilizing two methods of data collection that are deemed suited which are mainly library research and interviews. According to Labuschagne (2003), qualitative data are observed for in-depth meaning and processes as opposed to quantitative data in which the data are measured in terms of quantities and frequencies⁷⁴. Qualitative are regularly used for capturing and discovering the meaning once the researcher become immersed in the data obtained in which its concept are in the form of themes, motifs and generalization. Apart from that, qualitative procedures are often particular and rarely replication as the data are analyzed through words and did not need to be tested.

Qualitative data collection methods play an important role in impact evaluation by providing information useful to understand the processes behind observed results and assess changes in people's perceptions of their well-being. According to Patton (2002) with the utilization of qualitative research, the researcher tends to make choices with underlying principle that are crucial in the clarification of assumptions and theoretical dimensions of the methodology⁷⁵. The qualitative data collection methods commonly used is classified in four categories that is observation, interview, document analysis as well as audio and visual materials.

By employing a qualitative research, all discussions are recorded for safekeeping of the data and later transcribed in which it will be extracted in a much more systematic way by the researcher⁷⁶. Qualitative analysis then proceeds by extracting themes or generalizations from evidence and organizing data to present a coherent, consistent picture.

⁷⁴ Labuschagne A (2003), *Qualitative Research: Airy Fairy or Fundamental? The Qualitative Report 2003*, Vol.8(1), pp. 100-101, Retrieved from <https://nsuworks.nova.edu/tqr/vol8/iss1/7> [Date of access: 28.07.2020]

⁷⁵ Patton, M.Q. (2002). *Qualitative research & evaluation methods*, 3rd ed, Thousand Oaks, CA: Sage Publications. Inc

⁷⁶ Mohamad Parhan Bin Mat Isa, Risyawati Mohamed Ismail (2015), *Understanding The Level Of Halal Awareness Among Muslim And Non-Muslim Young Consumers In Malaysia*, Proceedings of Symposium on Technology Management and Logistics (STMLGoGreen), 8-9 December 2015, p. 44-45, Universiti Utara Malaysia,

The qualitative data analysis is describes as the range of processes and procedures whereby the researcher move from the qualitative data that have been collected into some form of explanation, understanding or interpretation of the people and situations the researcher is investigating. Furthermore, the basic idea is to examine the meaningful and symbolic content of qualitative data. There are two approaches used in the analysis of qualitative data namely analytical induction and deduction. Deductive is used mainly when the researcher is looking for similarities and differences, there are limitation of time and resources and when the qualitative research is the smaller component of a large quantitative study

On the other hand, inductive analysis is used when qualitative research is the major component enquired in the research or when the researcher is using emergent framework to group the data and then further looks for the relationships. Meanwhile, there are principles and features inflicted in qualitative data analysis:

Principles	Features
<ol style="list-style-type: none"> 1. Constructivist as people differ in their experience and understanding of reality 2. A social phenomenon cannot be understood outside its own context. 3. Qualitative research can be used to describe phenomenon or generate theory grounded on data. 4. Understanding human behavior emerges slowly and non-linearly 5. Exceptional cases may yield insight into a problem or new idea for further inquiry. 	<ol style="list-style-type: none"> 1. Repetitive analysis and non-linear 2. Interactive and progressive 3. Close interaction with the data 4. Simultaneous data collection and analysis. 5. The level of analysis varies 6. Uses of inflection 7. Sorted in many ways 8. The data by itself has its meaning

Figure 5 Process of qualitative dat

3.3 Respondents

The researcher has chosen a list of potential respondents. A total of three hotels will be selected namely: The Empire Hotel and Country Club, The Rizqun International Hotel and Mulia Hotel.

Prior upon selection, several selection criteria will be considered as they will be seen seemingly fit by the researcher which consist of the locations of where these hotels are situated and upon whom will the interviews be conducted on. Location-wise, chosen hotels are mostly situated in the Brunei-Muara district in which it is densely populated among the other three districts and major hotels in this particular district will be heavily booked as Brunei will be flooded by tourists during peak season. Another factor to be taken into account is the focus on the restaurant or food outlets in these selected hotels. Interviews will be conducted mainly on certain personnel from each hotel in which are closely related to the F&B and culinary industry, namely: the hotels' food and beverages manager or chefs. This is as to obtain more precise information required for the research within an ample amount of time.

The researcher then further selected respondents based on their area of expertise that are deemed as related with the research itself. Respondents were also selected based on positions held in their respective establishments as well as years of experience within their areas of expertise. Characteristics like this can make a huge difference in knowing the level of their understandings on related area and thus, provide different variation of answers for the researcher.

The researcher first approached to each consecutive hotel by sending consent letter in person to representatives of each hotel both front desks and the Human Resources Department. Apart from that, contacting respondents are further done through phone calls and via e-mails.

There are reasons for choosing the respondents with employing qualitative method. Considering the researcher will be utilizing qualitative method, it is only fitting that analysis using qualitative measurement instruments are used and in this case are conducting interview sessions with the selected respondents. The researcher had informed respondents prior before conducting interview sessions regarding the objectives of the research and that the whole conversations are to be recorded. The data obtained from means via jotting down of data and voice recordings are then transcribed. The respondents are further assured of their anonymity and sheets of consents letter along with list of questions for interviews were given to them. Only after the respondents have given their respective consent that the researcher starts to conduct interview session. Participants were given the opportunity to discontinue their participation at any point of time.

3.4 Instruments

The researcher has developed list of questions to be asked during conducting interview sessions with selected respondents. Questions are developed mainly based on the research objective of this study, namely:

Objective 1: To identify the importance and utilization of *halal* kitchen in restaurants within the hotels selected to be surveyed.

1. *Halal* in all sorts of the way is a popular option to tourists of both muslim and non-muslim?
2. Do you think that it this important for tourists to ensure the *Halalness* of the food served including the place where the food was prepared?
3. In your opinion, in what sense does it take for a kitchen to become ‘ *Halal* kitchen’? Is it only in terms the operations or in any other way?.
4. Considering that we are living in Brunei in which everything is presumed as *Halal*, do you think that it is necessary to ensure to the public is a ‘ *Halal* kitchen’?
5. How would you ensure that the kitchen in this hotel is ‘*Halal*’?

6. In your opinion, what is the importance of *Halal* kitchen in restaurants?
7. Do you find it difficult to practice ‘*Halal*’ within the kitchen premises?
8. How does the utilization of *Halal* practices been done in restaurants within the hotel?

Objective 2: To identify the willingness of the concerning authorities of the hotel to comply with *halal* requirements set by MUIB as Brunei’s sole certifying body.

1. Why do you think it is necessary for the kitchen/ restaurant to be *Halal* certified?
2. In your opinion, is it a must to apply for *Halal* certification or is it just enough by ensuring the customers that the foods served are *Halal*?
3. How does the concerning authorities of the hotel comply with the *Halal* requirements?
4. Is there a difference between a regular kitchen and a *Halal* kitchen? If there is, what are they?
5. How would you ensure the *Halal* integrity of the foods served in the hotel/hotel’s restaurant?

Objective 3: To determine the level of understanding of the concerning authorities of the hotels on the consumption of *halal* foods served in the hotel restaurants.

1. Do you fully understand what is meant by ‘*Halal* kitchen’? Have you heard of this term?
2. What are your understanding regarding the consumption of *Halal* foods eg. in terms of the *Halal* food origin, storage and food preparation?
3. Does all of the ingredients used to prepare the foods are obtained from permitted source or *Halal*-certified?
4. Do all the process of food handling and food preparation meet the *Halal* requirements?

Interviews have been conducted with three main respondent selected by the researcher, namely : The Empire Hotel and Country Club, The Rizqun International Hotel, Badiyah Hotel and Mulia Hotel in which the interview mainly focuses on determining the understanding and compliance of the respondents upon asked matters pertaining *halal* itself.

In this study, the researcher has give some flexibility in conducting interviews for data collection in which some interviews were conducted partly in Bahasa Melayu, upon request by the respondent as he felt more comfortable communicating using the said language with reason as to be able to provide a much more detailed and honest answers who felt comfortable communicating in the daily language.

In addition to that, the researcher has conducted several interview sessions with consumers from these three hotels to further determine the level of awareness on halal concept utilization in the preparation and consumption of halal food. A total of fifteen respondents are selected and they are grouped into three groups according to the hotels selected. A set of seven questions were developed in which the researcher then asked in interviews with the use of e-mail and ‘whatsapp’ application, namely:

1. Where do you get to know about this hotel?
2. How frequent do you visit this hotel?
3. How frequent do you dine in this hotel?
4. What influences you to consume the foods offered/served in this hotel?
5. Despite of everything presumed as *Halal*, do you think it is necessary to ensure the halal status of foods served at hotels before consuming them?
6. How would you ensure the foods are *halal*-certified?
7. Do you trust the *halal* status of foods offered/served by the hotel?

3.5 Data collection method

Data collection method can be described as ways in which the researcher gathers the data required. There are several methods in collecting data⁷⁷ (Collin Robson, 2007) ranging from qualitative and quantitative approaches and in which source of data are collected using two possible way namely primary and secondary data. Primary data are obtained as the primary mean solely for the research. This can be done using either qualitative approach or quantitative approach and even in some cases the researcher may use a mix of both approaches. The secondary data, on the other hand, are mainly from those data that already exist from past researches. They usually content information on certain organizations, related past studies or journals of other studies or sources from the internet.

In this research, there will two methods of data collection to be employed in this research, both for primary and secondary data respectively in which the primary data will employ the qualitative approach.

⁷⁷ Colin Robson (2007), *How to Do a Research Project: A Guide for Undergraduate Students*, Oxford, UK: Blackwell Publishing

3.5.1 Primary Data

Data from primary sources will be obtained from a qualitative method through conducting interview and they are gathered by the researcher solely for the research. The researcher has deliberately chosen the primary data using findings from interviews conducted because it is the most suitable method in understanding the field in which the data was not available from any previous researches. Interviews are commonly used as a data collection tool when a researcher decides to employ qualitative approach in their studies. They are most appropriate in situations where the researcher wishes to handle with little interactions by conducting face-to-face interview as opposed to surveys in which the researcher would have to conduct the researcher in a much larger scale. There are several options as to how the researcher wishes to conduct the interview like conducting face-to-face interviews or focus group and even conducting the interview via phone calls or e-mails. There are advantages and limitations that accompany when one is employing qualitative approach by conducting interviews in collecting data, namely:

Advantages	Limitations
<ol style="list-style-type: none">1. Highest response rate2. Permits longest questionnaires3. Useful for when participants cannot be directly observed4. Participants can provide historical information5. The researcher has control over the line of questioning	<ol style="list-style-type: none">1. High-cost2. Provides indirect info filtered through the views of respondents and can lead to misinterpretation of data3. Provides information into a designated places, rather than the natural field setting4. Researcher's presence may bias responses5. Not all people are articulate and perceptive.

Table 2 Advantages and limitations of conducting interviews

Interview sessions are conducted with either employing lists of structured (close-ended question) interview or unstructured (open-ended questions) interview. An unstructured interview is a type of survey research question in which respondents are free to offer any answer to the question.. There are both advantages and limitation when one is employing a structured interview.

Advantages	Limitations
<ol style="list-style-type: none"> 1. Unlimited number of possible answer 2. Respondent’s answer can be in detail 3. Unanticipated findings can be discovered 4. Permits adequate answers to complex issues. 	<ol style="list-style-type: none"> 1. Different answers lead to different degrees of details in answer 2. Answers may be irrelevant 3. Comparisons and statics analysis can become very difficult 4. Coding responses are difficult 5. Questions may be too general for respondents who loses direction

Table 3 Advantages and limitations of structured interviews

An unstructured interview, on the other hand, is the type of research question in which respondents must choose from a fixed set of answers. This form of interview is based on the basis that answers to questions asked are comparable as cited by Berg (2009) and that it is formally structured which makes its similar in its nature to a questionnaire survey. Like structured interview, there are advantages and limitations for conducting an unstructured interview.

Advantages	Limitations
<ol style="list-style-type: none"> 1. It is much easier and quicker to answer 2. It is easier to compare the answers 3. It is easier to code and analyze 4. Respondents are more likely to answer about sensitive topics 5. Response choices can clarify questions meaning 	<ol style="list-style-type: none"> 1. Can suggest ideas for respondents 2. Respondents with or without opinions and knowledge can answer with ease 3. May cause confusion 4. Can lead to misinterpretation 5. Distinctions between answers may be blurred

Table 4 Advantages and limitations of unstructured interview

A structured or close-ended interview will be conducted on the selected respondents in which they will answer only to a certain fixed set of questions given by the researcher. The researcher finds it easier and much quicker for the respondents to answer a question given in a structured interview rather than in an unstructured or an open-ended interview. This is mainly because only a specific set of questions will be asked and only relevant answers will be given by the respondents themselves by which will subsequently save a huge amount of time and only a less amount of effort will be spared from both the interviewer and interviewee.

3.5.2 Secondary Data

Throughout the process of research, the researcher may collect qualitative documents. In this study, the researcher will obtain secondary data through the means of library research. The researcher obtains the required information from public sources like as newspapers, journals, articles, websites as means of reference and will further analyze the contents by which the researcher considers it to be of benefit for this study.

Data are already available and are ready to be collected and compiled and ready to be used⁷⁸. There are advantages of employing a library research as a secondary data such as obtaining the knowledge and words of others, no limitations in terms of time and sources and the researcher has full control of the research.

Like any data collection tools, this particular tool also has its limitations. For instance, it can be seen that not all people are fully articulate and perceptive. Apart from that, data required may be protected information or the materials may or may not be complete. Lastly, documents obtained may be authentic while some may not be authentic.

Likewise, apart from obtaining and complying data from articles and previous studies, the researcher will also try to obtain private documents from the respective hotels if possible. This is as to obtain more information personally and it might have some possible downsides as collecting data can be a bit lengthier and cannot be changed as it is the content that other researchers have gathered for their research⁷⁹. Apart from that, data obtained may or may not be relevant to the research conducted.

3.6 Data analysis

Data analysis in qualitative research is the overall process of systematically searching and arranging data that the researcher collected and obtained in order to further understand the overall flow and process of the study⁸⁰ in which it involves processes such as coding and categorization of data throughout analyzing data obtained.

⁷⁸ Mohamad Parhan Bin Mat Isa, Risyawati Mohamed Ismail (2015), *Understanding The Level Of Halal Awareness Among Muslim And Non-Muslim Young Consumers In Malaysia*, Proceedings of Symposium on Technology Management and Logistics (STMLGoGreen), 8-9 December 2015, p. 44-45, Malaysia: Universiti Utara Malaysia,.

⁷⁹ Mohamad Parhan Bin Mat Isa, Risyawati Mohamed Ismail (2015), *Understanding The Level Of Halal Awareness Among Muslim And Non-Muslim Young Consumers In Malaysia*, Proceedings of Symposium on Technology Management and Logistics (STMLGoGreen), 8-9 December 2015, p. 44-45, Malaysia: Universiti Utara Malaysia,.

⁸⁰ Bogdan RC, Biklen SK. (1982), *Qualitative Research for Education: An Introduction to Theory and Methods*. Boston: Allyn and Bacon

All in all, it is when the researcher summarizes and downsizes the heap amount of data compiled in an effort of rationalizing it which is then followed by the identification of considerable patterns before coming into a conclusion⁸¹.

This section elaborates more on the data analysis methodology employed in this research in which it explains more on the data gathered and gives more justification and verification for the research findings. The researcher will first organize data obtained and identify the framework before sorting out the data. No complicated analysis has been used. The researcher will use a thematic analysis in analyzing and finding the end result of this research.

⁸¹ Patton, M.Q. (2002). *Qualitative research & evaluation methods*, 3rd ed, Thousand Oaks, CA: Sage Publications. Inc

3.7 Data Collection and Data analysis breakdown processes

Method	Instruments	Data Collection	Respondents	Data Analysis	Purpose
Qualitative Data	Unstructured Interview	Face to Face interactions E-mails and 'whatsapp' application as a medium	Authorities and consumers from selected hotels	Recorded via voice recorder and would be transcribe according to Thematic analysis.	To identify the importance and utilization of <i>halal</i> kitchen in restaurants within the hotels To identify the willingness of the concerning authorities of the hotel to comply with <i>halal</i> requirements set by MUIB. To determine the level of understanding of the concerning authorities of the hotels on the consumption of <i>halal</i> foods served in the hotel restaurants.

Figure 6: Data analysis and Data collection breakdown process.

3.8 Problems encountered

There are several problems and limitation that the researcher has encountered throughout conducting the research. First, it is the case of bad timing for the researcher to collect the desired data. Prior to initiating the collection of data, Brunei Darussalam has received its first case of the new Corona virus (COVID-19). For that reason, the country has imposed rules and regulations in which people are to be quarantined in accommodations provided by the government upon their arrival to the country and due to this, all staffs are much occupied and thus they are unable to respond and no interviews are conducted for quite some time. This concerns the places or hotels in which the researcher has selected.

Second would be on the respondent to be interviewed which closely relates to the transparency of obtaining reliable data. Some respondent expressed a degree of suspicion and are heavy-hearted into agreeing to participate as they are skeptical concerning the objectives of this research being conducted. The reasoning was mostly concerning on the confidentiality on the data and that they are afraid the researcher would use the data obtained for other purposes which results in their reluctance. Another matter would be on the unavailability of some interviewee and that it took such a long time for the respondent to give corporations needed.

All in all, despite the problems and limitations encountered which has left a significant effect throughout conducting this research, the researcher has managed to overcome by constant follow up with the respondents upon collecting the required data.

3.9 Chapter summary

Through conducting interview with interviewees, the researcher managed to find out more about their level of understanding related to what is needed to be interpreted in this research. Apart from that, some interviewee have given some suggestions to be incorporated by researchers and certifying bodies in the future. Furthermore, issues on some matters related to *halal* are mainly highlighted and raised by interviewees throughout conducting the interviews.

CHAPTER FOUR

RESULTS AND ANALYSIS

4.1 Introduction

In this chapter, results from the qualitative data will be presented. For this study, qualitative interviews were the primary method of data collection whereas the secondary data are obtained from library research. Interviews were conducted in order to answer the research question for this study in which the researcher has developed interview questions based on the research objective of this study. Respondents involved in this study have all agreed and understood the objective of this study. In addition to that, respondents were given the approval letter and interview questions beforehand so that they would have time to think about and prepare their responses to the initial questions.

For this study, all but one of the interviews was conducted face-to-face; the remaining interview was conducted via e-mail and with participant approval, the interviews were audio-recorded to ensure a complete transcript. All interviews were transcribed and recorded using a voice recorder and further strengthened with typed notes taken during all interviews sessions, enabling the researcher to track key points to be used during data analysis in which the researcher employed thematic analysis in analyzing the data.

4.2 Profile of respondents

The researcher has employed an in-depth interviewing approach to get more reliable information needed from the respondents in which the researcher has successfully conducted interview sessions on respondents selected for this study. Table 6 below shows the summary on information of the respondents.

No	Respondent	Name	Years of experience	Role within organization
1	The Empire Hotel and Country club	Yusoff	35	Chef De Cuisine
2	The Rizqun International Hotel	Rezal	29	Executive Chef
3	Mulia Hotel	Rohani	17	Restaurant manager

Table 5. Respondents' profile

Table 5 presents respondent's background information. It shows the following background: (1) Respondents, (2) Years of experience and (3) Role within organization

Regarding the selection of respondents and their placements, the researches has selected a total of four respondents, all of which are situated in Brunei-Muara district. Selections of each hotel are based solely on the recommendations with regards to tourists' preference while staying for vacation in Brunei Darussalam. All three (3) respondents have given their utmost cooperation. Apart from that, it was found that all three respondents held significant positions within the F&B or culinary industry with vast years of experience working in the industry.

4.3 Results

This research attempts to oversee on the understanding of respondents solely based on their interpretation on the profound idea regarding the *Halal* concept and its utilization in *Halal* kitchens within restaurants and food outlets in hotels in Brunei Darussalam. This section presents and interprets the analysis of the in-depth interviews that have been successfully conducted with several respondents selected from Sultan Sharif Ali Islamic University (UNISSA). The researcher believes that the responds from these respondents are satisfactory and noteworthy.

As mentioned in the previous chapter on the methodology chapter, responses from interviewees were first individually recorded and later grouped into particular themes that they represent in order to simplify the analysis. Findings presented in this chapter are classified into three objectives, namely: importance and utilization of *Halal* kitchen in restaurants within the hotels, willingness of the concerning authorities of the hotel to comply with *Halal* requirements set by MUIB, the level of understanding of the concerning authorities of the hotels on the consumption of *Halal* foods served in the hotel restaurants. The researcher has presented the findings in narrative style in order for it to be more understandable.

The researcher will also present the summaries of the interviewees before further proceeding to the analysis.

4.3.1 Importance and utilization of *Halal* kitchen in restaurants within the hotels.

This section attempts to identify the importance and utilization of *Halal* kitchen in restaurants within the hotels selected. Table 7 illustrates the findings of the importance and utilization of *Halal* kitchen in restaurants within the hotels.

Focused Coding:

Coding 1: *Halal* as a popular option for both Muslim and non-Muslim

Coding 2: Importance in ensuring the *Halalness* of foods served

Coding 3: Characteristics of *Halal* kitchen

Coding 4: Necessity in ensuring the kitchen is a *Halal* kitchen

Coding 5: Ways on ensuring a *Halal* kitchen

Coding 6: Importance of *Halal* kitchen

Coding 7: Ease of practicing *Halal* within the kitchen premises

Coding 8: Utilization of *Halal* practices in the hotel kitchen.

Table 6:

Interviewees' answers regarding the importance and utilization of Halal kitchen in restaurants within the hotels.

<p>Questions (There are 8 questions in this category)</p>	<ul style="list-style-type: none">• <i>Halal</i> in all sorts of the way is a popular option to tourists of both muslim and non-muslim?• Do you think that it this important for tourists to ensure the <i>Halalness</i> of the food served including the place where the food was prepared?• In your opinion, in what sense does it take for a kitchen to become ‘<i>Halal</i> kitchen’? Is it only in terms the operations or in any other way?.• Considering that we are living in Brunei in which everything is presumed as <i>Halal</i>, do you think that it is necessary to ensure to the public is a ‘<i>Halal</i> kitchen’?• How would you ensure that the kitchen in this hotel
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	<p>is ‘<i>Halal</i>’?</p> <ul style="list-style-type: none"> • In your opinion, what is the importance of <i>Halal</i> kitchen in restaurants? • Do you find it difficult to practice ‘<i>Halal</i>’ within the kitchen premises? • How does the utilization of <i>Halal</i> practices been done in restaurants within the hotel? 	
Focused Coding	Interviewee	Response
1) <i>Halal</i> as a popular option for both Muslim and non-Muslim.	Interviewee 1	Agree
	Interviewee 2	Agree
	Interviewee 3	Agree
2) Importance in ensuring the <i>Halalness</i> of foods served.	Interviewee 1	Very important
	Interviewee 2	Very important
	Interviewee 3	Very important
3) Characteristics of <i>Halal</i> kitchen	Interviewee 1	Foods are all <i>halal</i> -certified and verified by MUIB Food handlers must be Muslim
	Interviewee 2	<i>Halal</i> is practiced on foods and work ethics
	Interviewee 3	The <i>halal</i> integrity are ensured in every aspect
4) Necessity in ensuring the kitchen is a <i>Halal</i> kitchen	Interviewee 1	Necessary
	Interviewee 2	Necessary
	Interviewee 3	Necessary
5) Ways on ensuring a <i>Halal</i> kitchen	Interviewee 1	Ensured through the ingredients chosen
	Interviewee 2	Thorough inspection and constant practice on <i>halal</i>

	Interviewee 3	Presenting the <i>Halal</i> logo and certificate recognized by MUIB
1) Importance of <i>Halal</i> kitchen	Interviewee 1	Further boots consumers' confidence
	Interviewee 2	As an assurance and gives better clarification
	Interviewee 3	Ensures all foods are <i>halal</i> -certified
2) Ease of practicing <i>Halal</i> within the kitchen premises	Interviewee 1	Not difficult
	Interviewee 2	Not difficult
	Interviewee 3	Not difficult
3) Utilization of <i>Halal</i> practices in the hotel kitchen	Interviewee 1	Practicing <i>halal</i> 24/7
	Interviewee 2	Appoints 2 <i>halal</i> supervisor to oversee all matters on <i>halal</i> .
	Interviewee 3	Follows guidelines given by MUIB

Based on the interviewees' answers regarding the importance and utilization of *Halal* kitchen in restaurants within the hotels as shown in table 6 above, the researcher would like to further discuss on the results as follow:

4.3.1.1 *Halal* as a popular option for both Muslim and non-Muslim.

According to Canadian Agri-Food Trade Service Report (2008)⁸², it is shown that there is a strong demand for Halal products from both Muslim and non-Muslim consumers in some non-Muslim countries. In addition to that, *Halal* itself have grown significantly in terms of preference especially among non-Muslim consumers by which halal products are

⁸² Canadian Agri-Food Trade Service, Global Halal Food Market Brief. June 2008. Retrieved on 08/09/2020 from http://www.ats-sea.agr.gc.ca/africa/4491_e.htm

growing in popularity due to humane animal treatment concerns along with the perception of *Halal* products being healthier and safer. Below shows responses of interviewees upon asked on *halal* from the perspectives of both Muslim and non-Muslim:

Interviewee 1 “yes, it is. Majority of the people that come to Rizqun are Muslim... I can say majority of them.. even non-Muslims as well, they are aware that.. i would say.. it is all about halal”

Interviewee 2 “Um yes”

Interviewee 3 “Yes”

Upon asked by the researcher regarding their opinion on this matter, it can be seen that all three respondents have all agreed on *Halal* being a popular option to both Muslim and non-Muslim tourists. Among notable reasoning were that most guests stayed in the hotel are Muslims, both locals and tourists from abroad. However, it is also noted that non-Muslims guests in their hotels are somehow attracted to *Halal*, in general.

On the other note, the researcher have concluded that the understanding on *Halal* here are more associated with food consumption in which the interviewees have understood that the public are more attracted to consuming *Halal foods* as the quality and safety of these foods are more secure. Apart from *Halal* being noticeable for the religious aspect in which Pettinger et al., (2004) stated that consumers are more prone to follow the guidelines outlined by their religion⁸³, it is safe to say that people are attracted to the fact that the hygiene and cleanliness are well-kept. In addition to that, Burgmann (2007) has stated that the reason why *Halal* is more attractable to non-Muslim consumers is because they perceive that all *halal* products or foods are healthier, safer, cleaner and tastier⁸⁴.

⁸³ Pettinger, C., Holdsworth, M. and Gerber, M. (2004), “*Psycho-social influences on food choice in Southern France and central England*”, *Appetite*, Vol. 42, No. 3, pp. 307, Copyright © 2004 Elsevier Ltd.

⁸⁴ Burgmann, T (2007), *Growing Muslim population pushing companies to produce products they can eat*. The Star, article etrieved on 30/8/2020 from https://www.thestar.com/business/2007/07/22/halal_flexes_its_marketing_muscle.html

4.3.1.2 Importance in ensuring the *Halalness* of foods served.

One main factor that can be highlighted when it comes to *halal* are *halal* foods. *Halal* products in particular refer to food and drink and/or their ingredients permitted under the Shariah law and fulfill the related requirements. Therefore, foods served to consumers are needed to be ensured of their *halal* status. It is also stated in the Quran on the importance of consuming *Halal* food:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِءِ مُؤْمِنُونَ

*“Eat the lawful and good things Allah has provided you, and be wary of Allah in whom you have faith”*⁸⁵

Below shows responses of interviewees upon asked on the importance in ensuring the *Halalness* of foods served:

Interviewee 1 *“yes..... because talking about Brunei, I think especially for those people from outside... for them they already know that Brunei is a Muslim country, so... for Halal they are not worried.. and of course for our local people.. uh... previously.. uh... they did ask ... especially the Chinese food and all that... but we explained them where the cooking took place and the kitchen, so yeah... they do understand”*

Interviewee 2 *“Yes very important...”*

Interviewee 3 *“Of course it’s very important”*

It can be seen that all three respondents have similar views in the importance of ensuring the *halalness* of foods served in which all have said that it is very important in doing so. This is important as tourists from abroad are seemingly to be well-aware of Brunei Darussalam’s status as Muslim country. For this reason alone, it is important to ensure that the ingredients used are from trusted source and the utensils used are thoroughly cleaned and sanitized and free from any impurities.

⁸⁵ Al-Maidah 5:88

This goes accordingly to what is stated in HDC (2008) regarding the raw materials in which the list of ingredients used are to be declared beforehand and meats are to be obtained from suppliers that are *Halal*-certified⁸⁶ similar to what is required in the Brunei *Halal* Food Standard (PBD24:2007) in which the raw materials must be in line to what is required by MUIB. Apart from that it is believed that the assurance of the *halalness* of foods served provides a huge contribution towards human's health benefits in terms of both physical and mental health. This is because by eating *halal* food, it can subsequently lead to the consumption of a healthy and clean dietary in which Muslims are taught since the early ages to which can fulfill Allah's commandment as mentioned by Al-Harran and Low (2008)⁸⁷.

4.3.1.3 Characteristics of *Halal* kitchen

Halal covers a wide spectrum in particular. It does not only relate to the consumption of *Halal* foods but also covers the whole process of its preparation. Apart from that, it is also important to ensure the place where the foods prepared are in line with the Islamic law guidelines. In other words, *Halal* kitchen. There are a lot of aspects to be taken into account in order for a kitchen to be acknowledged as one apart from abstaining from the use of prohibited and doubtful ingredients. Below shows responses of interviewees upon asked on the characteristics of *Halal* kitchen:

Interviewee 1 *“Actually in terms of halal kitchen, it is from the ingredients and then from the cleanliness... and then also for the person who handles the place who is a Muslim... because all these things are related...”*

Interviewee 2 *“Ah yes, in the kitchen not only the sense of applying it on the food but also our work ethics.. how we handle the food, how we keep the food, how we store the food... our work ethics..”*

⁸⁶ *Halal* Industry Development Corporation (2008). *Halal* industry programme: *Halal* internal auditing workshop. Kuala Lumpur

⁸⁷ Al-Harran, S & Low, P. (2008). *Marketing of halal products: The way forward. The Halal Journal*, Issue 20, January/February, pp. 42-44, Kuala Lumpur, Malaysia: KasehDia Sdn. Bhd

Interviewee 3 “*In all way, from the food preparation to operation meaning from ingredients to a perfect dishes*”

Upon asked regarding on what does it take for a kitchen to be considered as ‘*Halal* kitchen’, all three (3) interviewees have stated similar responses on the particular matter. One factor that all three interviewees seemingly to be in agreement would be on the importance of ensuring the *halal* integrity in all aspect including foods and work ethics.

Regarding food, it is a must to ensure that all ingredients are *halal*-certified. In Brunei Darussalam especially, it is required to ensure that all ingredients meet the requirement as stated in the Brunei *Halal* Food Standard (PBD24:2007) in which all related to foods must be clean, free from any contaminants and verified by the certifying body and obtained in a proper manner. Apart from that, a *halal* kitchen is also seen in the practice of *halal* on work ethics in terms of food preparation, proper storage of ingredients and the food handlers. Another factor would be on the person who handles and oversee the whole operation inside the kitchen. It is a must to ensure that particular person is a Muslim since it is a *Halal* kitchen. This is because Muslims tend to have a better understanding and pure basic knowledge regarding to aspects pertaining the *Halal* concept, especially when related to cleanliness and choosing the proper items and materials. It coincides with the nature of a Muslim in which they are taught the most fundamental knowledge on *Halal* and what is permitted and prohibited in Islam.

4.3.1.4 Necessity in ensuring the kitchen is a *Halal* kitchen.

Apart from ensuring ingredients used meets the *Halal* requirements, there are other aspects that are needed to be ensured of their *Halal* integrity and one of which would be the place where the foods are prepared. It may cover the hygiene and cleanliness of the place or other aspects. Below shows responses of interviewees upon asked on the necessity of ensuring the *halal* aspect of kitchen used in the hotels:

Interviewee 1 *“yea... and for rizqun here we display the halal logo because we let the people see and to let them feel confident in what they eat and not to feel doubtful”*

Interviewee 2 *“yes”*

Interviewee 3 *“Of course yes”*

Results have shown that all three (3) interviewees agreed that it is necessary to ensure to the public that the kitchen is *Halal* kitchen even though everything in Brunei Darussalam is presumed as *Halal*. This is because by ensuring the public that their food is cooked in a kitchen that practices *halal*, it can further ensure the consumers' confidence apart from ensuring their consumers on their operations and matters pertaining their overall *Halal* integrity.

Apart from that, by the means of applying for *Halal*-certification and *halal* logo along with constant inspection by the BKMH on the ingredients and items, it is beneficial to Muslims, especially in the case of hidden ingredients that are deemed as doubtful in terms of its status. Furthermore, it is ensured that *Halal* is practiced on daily basis in terms of the foods, tools and utensils and the overall condition of the kitchen. The government of Brunei Darussalam have been highlighting the issues regarding *Halal* food since way before and coincidentally has then established the Halal Food Control Division (B.K.M.H) in response to the command of His Majesty Paduka Seri Baginda Sultan Haji Hassanah Bolkiah Mu'izzaddin Waddaulah, Sultan and Yang Di-Pertuan of Brunei Darussalam in conjunction with His Majesty's 51st Birthday Anniversary on 15th July 1997 which reads:

“Maka di akhir-akhir ini, timbul pula kekhawatiran terhadap makanan dan minuman serta barang-barang gunaan yang dikhuatiri bercampur dengan bahan-bahan yang haram, termasuklah kekhawatiran khusus mengenai dengan daging-daging import

yang sedang beredar di pasaran pada masa ini. Dalam konteks ini, sudah tiba masanya bagi pihak-pihak berkenaan dalam kerajaan untuk mengkaji kemungkinan bagi mengadakan satu badan atau seumpamanya selaku pihak yang mengawal halal haram bahan-bahan makanan dan, termasuk segala jenis daging serta lain-lain

bahan gunaan di negara ini. Kewajipan ini menjadi prioriti, kerana kedudukan kita selaku sebuah negara Islam adalah wajib memelihara agama dan ibadat rakyat serta⁸⁸

4.3.1.5 Ways on ensuring a *Halal* kitchen.

Ensuring *Halal* is not only restricted towards the ingredients or materials used in any food preparations as what most would assume. It actually stretches more beyond that because within the food supply chain, it is necessary to ensure that everything is free from any doubtful matter. This is considered as a necessity for restaurants in hotels especially as tons of guests will come and consume heaps of foods served throughout their stay. For this reason alone, the assurance of *Halal* integrity within the kitchen premises is a must. Below shows responses of interviewees upon asked on their ways of ensuring a *Halal* kitchen:

Interviewee 1 *“of course in the choosing of the ingredients that we update.. and then what are the ingredients which are already being verified by MUIB... so we choose them...”*

Interviewee 2 *“One thing is we have to call the BKMH in Brunei.. They have to inspect. We also appoint halal officers and then we have to practice them and to be sincere.. and not only in the kitchen but even in the purchasing department they have to make sure the ingredients are halal”*

Interviewee 3 *‘By presenting the halal logo & Halal certificate which is recognized by MUIB”*

Based on findings obtained, it is shown that all three (3) interviewees have difference in what they understood by ways of ensuring a *halal* kitchen. Interviewee 1 explained that a *Halal* kitchen status is ensured through the ingredients chosen. Prior to choosing ingredients needed, they must be verified by MUIB beforehand before being used. In addition to that, any items that are sold according to the lists must be referred to

⁸⁸ Excerpt from titah view in conjunction with His Majesty Paduka Seri Baginda Sultan Haji Hassanah Bolkiah Mu'izzaddin Waddaulah, Sultan and Yang Di-Pertuan of Brunei Darussalam 51st Birthday Anniversary on 15th July 1997.

MUIB in any situation there were any changes. If MUIB approves of them, it can be used. However, in any case that it was not approved, and then MUIB will provide alternatives for the ingredients to be used.

Meanwhile interviewee 2 stated that a *Halal* kitchen is ensured through many ways. First would be through inspection from the *Halal* officers of MUIB. Second is by appointing two supervisors to oversee matters related to *Halal*. Thirdly, constant practice of *Halal* and the sincerity in every action. Lastly, the purchasing departments share the responsibility in ensuring that everything is *Halal*.

Interviewee 3, on the other hand, stated that by presenting the *Halal* logo and *Halal* certification that is recognized by MUIB, the hotel can ensure that the kitchen is *Halal*.

4.3.1.6 Importance of *Halal* kitchen.

Consuming *Halal* food is essential in a Muslim consumers daily life⁸⁹ and consuming *Halal* foods brings more benefits as oppose from its disadvantages. This is supported by a hadith narrated by Abu Ayyub on the rewards bestowed upon those who consume *Halal* foods:

من أكل الحلال أربعين يوماً نور الله قلبه واجرى ينابيع الحكمة من قلبه على لسانه

The Prophet Muhammad *Salallahu 'Alaihi Wasallam*: “ *Whoever eats from the lawful for forty days Allah will lighten his hearts and make the source of wisdom in his heart*”

Seeing the importance of consuming *Halal* food, the existence of a ‘*Halal*’ kitchen is a no doubt as this can further strengthen the *Halal* integrity of foods consumed. Below shows responses of interviewees upon asked on the importance of *Halal* kitchen:

⁸⁹ Syed Fazal Ur Raheem, Marin Neio Demirci, (2018) *Assuring Tayyib from a food safety perspective in Halal food sector: a conceptual framework*, Vol.6, Issue 2, Copyright © 2018 Raheem et al.

من أكل الحلال اربعين يوما نور الله قلبه واجرى ينابيع الحكمة من قلبه على لسانه

The Prophet Muhammad *Salallahu 'Alaihi Wasallam*: “ *Whoever eats from the lawful for forty days Allah will lighten his hearts and make the source of wisdom in his heart*”

Seeing the importance of consuming *Halal* food, the existence of a ‘*Halal*’ kitchen is a no doubt as this can further strengthen the *Halal* integrity of foods consumed. Below shows responses of interviewees upon asked on the importance of *Halal* kitchen:

Interviewee 1 “*okay.. halal kitchen in restaurants.. talking about in Brunei.. it is very important because majority are Muslims and the confidence level is there... as I said halal is about cleanliness also..*”

Interviewee 2 “*For us as practicing Muslim especially during Ramadhan, so we are not worried everything that we eat and drink because it is safe*”

Interviewee 3 “*Ensure that every product used is halal and has valid halal logo and certificate and recognized by MUIB*”

Regarding the matter stated above, it is found that all interviewees have agreed on the importance of having *halal* kitchen. Moreover, Muslims take majority of the population in Brunei Darussalam and since everything is assumed as *Halal* in Brunei Darussalam, the consumers’ confidences are very high and they are of top priority. The thought of having foods that are *Halal*-certified can build up the confidence of the consumer⁹⁰. Studies have shown that confidence plays an important part in boosting the purchasing power within the *Halal* market and any other market⁹¹. This coincides with the practice of hygiene and cleanliness within the *Halal* kitchen area as part of ensuring consumers’ confidence.

⁹⁰ Rahimah Mohamed Yunos, Che Faridah Che Mahmood and Nor Hafizah Abdul Mansor, (2014), *Compliance to Halal certification- Its impact on business financial performance*, p 2, Universiti Teknologi Mara, Johor Campus, Malaysia

⁹¹ Rahimah Mohamed Yunos, Che Faridah Che Mahmood and Nor Hafizah Abdul Mansor, (2014), *Compliance to Halal certification- Its impact on business financial performance*, p 2, Universiti Teknologi Mara, Johor Campus, Malaysia

Apart from that, *Halal* can be found in our daily life and activities especially foods that we consume as we are told to ensure of its status for better clarification and by having a *Halal* kitchen, the hotel can ensure that every product used is *Halal* and has valid both *Halal* logo and *Halal* certification as verified by MUIB. The main reason is because with the presence of halal certification and halal logo, it can further convince the customers with the *halal* status of the foods that they consume⁹².

4.3.1.7 Ease of practicing *Halal* within the kitchen premises.

Practicing *halal* in everyday life is considerably significant for every practicing Muslims as it is an obligatory for them in obeying everything that is in line with the Islamic law. Apart from that, consuming *halal* foods is portrayed as an act of worship to Allah the Almighty as well as an act to safeguard their faith (Regenstein et al., 2003).⁹³ On the side note, the practice of *halal* in Brunei Darussalam is supposedly trouble-free and easy considering that *halal* in Brunei Darussalam concerns of not only the *halal* aspect but also the wholesomeness of a particular product or services⁹⁴. Below shows responses of interviewees upon asked on the ease of practicing *Halal* within the kitchen premises:

Interviewee 1 “No.. as long as we follow the guidelines given and then on the items that are selected... it should not be a problem.. and of course, nonetheless, to maintain the hygiene and cleanliness”

Interviewee 2 “No, easy...”

Interviewee 3 “No, if follow the procedure and advised from MUIB”

⁹² Abdul, M. et al., (2009), *Consumer decision making process in shopping for halal food in Malaysia*. *China-USA Business Review*, Vol.8, Issue 9, pp.40–47

⁹³ Regenstein, J.M., Chaudry, M.M. and Regenstein, C.E. (2003), “*The Kosher and Halal Food Laws*”, *Comprehensive Reviews in Food Science and Food Safety*, Vol. 2 No. 3, pp. 111–127

⁹⁴ Hajah Siti Norfadzilah Binti. Haji Kifli, (2019), *Halal Certification in Brunei*. Working Paper No. 50, p. 20, Gadong: Institute of Asian Studies, Universiti Brunei Darussalam 2019,

It is seen here that all interviewees agreed that it is easy to practice *halal* within the kitchen premises given that they follow the requirements and guidelines along with advices given by MUIB.

Apart from that, *Halal* is further practiced by ensuring that materials and ingredients selected are *Halal*-certified and verified by MUIB and maintaining safety, hygiene and cleanliness. This is a must as this is considered as a basic thing for every restaurants and hotels to practice.

4.3.1.8 Utilization of *Halal* practices in the hotel kitchen

Following the obligations in practicing *halal* as an ideal way of life for every practicing Muslim especially in Brunei Darussalam, it is also considered a must for every establishment to exert the same practice as a way to further enhance their business into getting a more ‘blessed’ revenue. In addition to that, the application of ‘*halalan thoyyiban*’ should be a priority for kitchens within hotels and restaurants within the premises considering they do direct dealings with guests in which majority are Muslims especially in a Muslim dominant country like Brunei Darussalam. Below shows responses of interviewees upon asked on the utilization of *Halal* practices in the hotel kitchen:

Interviewee 1 *“For us it is 24/7.. as i said we have been certified as halal by MUIB... so it is our responsibility to maintain and to keep this things as it is.. since the trust is there...and the responsibility especially me as the person who lead the team....”*

Interviewee 2 *“Like i said before, we appoint halal officer.....they need to give reminder, the awareness..... the purchasing area they need to check also before they order.. If the receiving area they also have to check items supplied by the supplier “*

Interviewee 3 *“We follow what MUIB have given the guideline to us within follow the steps & procedure”*

Upon asked on the utilization of *Halal* practices within the hotel kitchen, the interviewees have given similar response on *Halal* practices that are employed in respective hotels.

One interviewee has stated that *Halal* is practiced at all time (24/7) which is important as it relates closely with the integrity of foods served. By practicing *halal*, it can be ensured that that the quality and safety aspect does not fall short with the consumers' expectation. In accordance to that, the impact of food safety issue to the consumers is that they will lose their trust when the food they eat is not up to their expectation. Furthermore, according to Mohani, et.al (2009), Muslims need food quality assurance in that only food deemed as *halal* is fit to be consumed⁹⁵. Concurrent to what is decreed by Allah in the divine Quran:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

“And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.”⁹⁶

4.3.2 Willingness of the concerning authorities of the hotel to comply with *Halal* requirements set by MUIB.

This section attempts to identify the willingness of the concerning authorities of the hotel to comply with *Halal* requirements set by MUIB as Brunei's sole certifying body. Table 8 illustrates the findings of Willingness of the concerning authorities of the hotel to comply with *Halal* requirements set by MUIB.

⁹⁵ Mohani ,A. , Hashanah, I. , Haslina, H. ,Juliana, J.,(2009), “*SMEs and halal certification*”, Vol.8, No 4, Malaysia: UiTM Kelantan.

⁹⁶ Al-Maidah (5:88)

Focused coding:

Coding 1: Necessity for kitchens to be *Halal*-certified

Coding 2: *Halal*-certification over the assurance of foods served is *Halal*

Coding 3: Hotel authorities on the compliance with the *Halal* requirements

Coding 4: Difference between *Halal* kitchen and Regular/ Conventional kitchen

Coding 5: Ensuring *Halal* integrity of foods served.

Table 7:

Interviewees' answers regarding the willingness of the concerning authorities of the hotel to comply with halal requirements set by MUIB.

<p>Questions (There are 5 questions in this category)</p>	<ul style="list-style-type: none"> • Why do you think it is necessary for the kitchen/ restaurant to be <i>Halal</i> certified? • In your opinion, is it a must to apply for <i>Halal</i> certification or is it just enough by ensuring the customers that the foods served are <i>Halal</i>? • How does the concerning authorities of the hotel comply with the <i>Halal</i> requirements? • Is there a difference between a regular kitchen and a <i>Halal</i> kitchen? If there is, what are they? • How would you ensure the <i>Halal</i> integrity of the foods served in the hotel/hotel's restaurant? 	
<p>Focused Coding</p>	<p>Interviewee</p>	<p>Response</p>
<p>1) Necessity for kitchens to be <i>Halal</i>-certified</p>	<p>Interviewee 1</p>	<p>Avoids any confusions and frauds on <i>halal</i> certification</p>
	<p>Interviewee 2</p>	<p>Relates <i>halal</i> with human's health benefits</p>
	<p>Interviewee 3</p>	<p>Majority in Brunei are</p>

		Muslims (religion factor)
2) Halal-certification over the assurance of foods served is Halal.	Interviewee 1	A must for applying <i>halal</i> certification
	Interviewee 2	A must for applying <i>halal</i> certification
	Interviewee 3	A must for applying <i>halal</i> certification
3) Hotel authorities on the compliance with the Halal requirements	Interviewee 1	Regular follow up with MUIB
	Interviewee 2	Regular inspection and follow up with MUIB
	Interviewee 3	Complying with requirements verified by MUIB
4) Difference between Halal kitchen and Regular/Concentration kitchen.	Interviewee 1	<i>Halal</i> kitchen are more applicable for huge establishments whereas regular kitchens are more applicable for homes.
	Interviewee 2	The staffs in a <i>halal</i> kitchen are more aware on <i>halal</i> concept and practices <i>Halal</i> more compared to the ones in a regular kitchen
	Interviewee 3	In terms of the ingredients in every state (raw, cooked, dry materials)
5) Ensuring Halal integrity of foods served	Interviewee 1	<i>Halal</i> -certified Regular maintenance Thorough inspection
	Interviewee 2	<i>Halal</i> -certified

		Regular maintenance
	Interviewee 3	Halal-certified Display <i>halal</i> logo

Based on the interviewees' answers regarding the the willingness of the concerning authorities of the hotel to comply with *halal* requirements set by MUIB as shown in the table 7 above, the researcher would like to further discuss on the results as follow:

4.3.2.1 Necessity for kitchens to be *Halal*-certified.

The question of kitchens being *Halal*-certified is considered to be a never-ending issue. This is mainly because not all understands the true meaning of the application of *halal* concept as a whole, especially when it is to be applied in the kitchen in which majority of the food preparation took place. It can be seen that most of their understanding only revolves on having the need to ensure the ingredients and materials *Halal*-certified and not more than that. Below shows responses of interviewees upon asked on the necessity for kitchens to be *Halal*-certified:

Interviewee 1 *“Yea..if without this, as I said..uh... any item or product they can just put halal but actually it has not been certified, verified... have not went through the proper authority”*

Interviewee 2 *“ It is good for our health and then our way of life as Muslims... and we have to adapt to the Muslim way.. then one good thing is our sense of revenue especially for us Muslims, they feel it is safe to consume foods from our kitchen”.*

Interviewee 3 *“It has become a must for any Muslims. And in Brunei also majority of the population are Muslim”*

Results have shown similar response from all three interviewees regarding the matter on the necessity for kitchens to be Halal-certified. They have strongly agreed that it is necessary for all kitchens to have legit and authentic *Halal* certification due to some reasons.

Firstly, without the existence of any authentic certification, any items can be declared as *Halal* easily without having to go through any proper procedures by concerning authorities in which in reality its status is doubtful as it does not have any authentic *Halal*-certification. This does not only messes with people perception on the awareness of *Halal* itself but can also creates confusions due to the certification not being authentic and fake. For that reason, they will just simply believe if the item have any indication saying that it is *Halal* .For instance, they will just state ‘*Halal*’ or ‘Dijamin *Halal*’ and this is a clear violation since the indication used is not in the form of the authentic logo verified by the certifying body.

Secondly, it involves greatly with human’s health benefits. This means that it greatly revolves the matter of maintaining personal hygiene in which by maintaining it prevents illness and maintain proper health and well-being⁹⁷ which coincide with the purpose of preserving the *maqasid syariah* on the “protection of life”.

Apart from that, the concept of *Halal* is said to be the Muslim way of life as it is their duty and responsibility in practicing what is required by the Islamic Law. Another matter is regarding revenue and profits obtained from selling that is *Halal*, which from Muslim perspective it is considered as a blessing due to the fact that every sense of it are in line with the Islamic teachings.

⁹⁷ Yogesh Singh, (2017), *Principles of Food Production Operations*, p. 28, I K International Publishing House

4.3.2.2 *Halal*-certification over the assurance of foods served is *Halal*.

Halal certification is well known as an indication in which all verified products acknowledged by any certifying body meets the Islamic dietary guidelines⁹⁸. According to Phelps (1949): “Certification marks and quality labels as marks are used upon or in the products and services of one and more person to certify regional or other origin, material, mode of manufacture, quality, accuracy or other characteristics of such goods or services...”⁹⁹. Muslims rely heavily on *halal* certification as to ensure that the products that they consume adheres the specified regulations and that they undergo rigorous inspections to further strengthen their *halal* status¹⁰⁰. Below shows responses of interviewees upon asked on the need for having *Halal*-certification over the assurance of foods served being *halal*:

Interviewee 1 “*uhh.. For establishments ... i think it is a must.. and also for those restaurants is a must.. as i said.. i mean we are also consumers.. on normal days during our free time, we also go to small restaurants.. and then we also expect halal food..*”

Interviewee 2 “*It is a must because we have to show our dedication... and it is just to show that we are concerned about this*”

Interviewee 3 “*It’s a must*”

All three (3) interviewees stated that it is a must to apply for *Halal*-certification due to some factors:

⁹⁸ Riaz, M.N and M.M. Chaudry, (2004). *Halal Food Production*. 1st ed., p.170, U.S.A: CRC Press LLC.

⁹⁹ Phelps, D. M., ‘*Certification Marks Under the Lanham Act*,’ *The Journal of Marketing* (1949), Vol.13, Issue 4, pp 498-505, Copyright © 1949 American Marketing Association

¹⁰⁰ Nawi, N.M. and Nasir, N.I.M. (2014), “*Consumers’ attitude toward the food safety certificate (FSC) in Malaysia*”, *Journal of Food Products Marketing*, Vol. 20 No. sup1, pp. 140–150, Routledge Informa Ltd, UK.

It is a must for establishment purposes especially hotels and restaurants because it is closely related to consumers' confidence and also in order to ensure the *Halal* integrity. If seen from a consumer's perspective, it is normally seen for a daily visit to any restaurants or any food outlets from time to time. This means that as consumers, they naturally expects for every foods that they consume to be *Halal*-certified especially here in Brunei Darussalam.

In addition to that, that it is a must to apply for *Halal*-certification because by obtaining *Halal*-certification it shows just how much dedication is shown as much as it shows the concern in ensuring that *Halal* is being practiced accordingly. He further stated that without proper certification, frauds are bound to happen and this correspondently goes together with the first respondent's answer.

4.3.2.3 Hotel authorities on the compliance with the *Halal* requirements.

Halal compliance is particularly necessary when it comes to maintaining the *halal* integrity of foods to be consumed. This is exceptionally important considering that *halal* nowadays is not only associated with Muslim as a form of obligations¹⁰¹ but also for non-Muslim in a way that they prefer *halal* for safety and hygiene purposes. For that reason alone, hotel authorities are expected to have the understanding and knowledge in practicing *halal* as well as to comply with *halal* requirements to ensure a smoother operation within the hotel management. Below shows responses of interviewees upon asked on their compliance with the *Halal* requirements:

Interviewee 1 “*Yes.. i mean we always follow up.. asking and we always updating all the data.... when there are changes been done, we have to refer to MUIB as to make sure these things are certified by them..*”

¹⁰¹ Mohamed Syazwan Ab Talib, Abu Bakar Abdul Hamid, Thoo Ai Chin, (2015), *Motivations and Limitations in Implementing Halal Food Certification: A Pareto Analysis*, British Food Journal, Vol. 117 No. 11, pp. 2664-2705, Emerald Group Publishing Limited

Interviewee 3 *“We all follow what is told and required by MUIB to complete the requirements to obtain a halal certificate. From ingredients (raw, cooked, dry, import & local material) to be have their own halal certificate.”*

It is shown that all three (3) interviewees have similar opinion on this matter. They stated that it is necessary to do frequent follow ups and regular inspections in order to maintain *Halal*. For that reason alone, they will refer back to MUIB regarding the status of the items that they wish to use and whether the ingredients are verified by MUIB. This is as to ensure In addition to that, they stated that they follow everything that is told and required by MUIB to meet the requirements to obtain a *Halal* certificate in terms of ingredients (raw, cooked, dry, import and local material). All in all, it is necessary for hotel authorities to comply with all requirements and regulations because

4.3.2.4 Difference between *Halal* kitchen and Regular/ Conventional kitchen.

The question “is there a difference between a regular kitchen and a *Halal* kitchen?’ have emerged upon the researcher’s curiosity in knowing the interviewees’ understanding on the difference between the two said kitchen with the consideration on everything are presumably *Halal* in Brunei Darussalam.. Below shows responses of interviewees upon asked on the difference between *Halal* kitchen and Regular / Conventional kitchen:

Interviewee 1 *“Talking about kitchen, halal kitchen is more to establishments like restaurants, but regular kitchen is ... uh more to homes...”*

Interviewee 2 *“The awareness and the practice in a halal kitchen is more..”*

Interviewee 3 *“Yes from ingredients...raw, cooked & dry material especially beef or chicken (must be slaughter)”*

Results have shown different responses from all interviewees. Interviewee 1 has stated a profound difference between the two, for a *halal* kitchen most of its importance are for establishments like hotels and restaurants whereas for a regular kitchen it is more applicable for homes.

There are, however, several matters that can be considered as benefits gained when one is mentioning the word '*Halal*' and in this case would be *Halal* that is applied to '*Halal* kitchen'. First, the huge opportunity of holding the responsibility in raising and spreading awareness on the *Halal* concept itself. Secondly, still with the same concept of spreading o *Halal* but with a different approach that is through thorough education. All in all, things like these are essential and seemingly effective in contributing for increasing the level of awareness among people especially for those within the *Halal* food industry. The respondent further gave an example in which people in general tend to claim that they do is *Halal* but in reality they overlooked the detail and manners. This is a clear violation in ensuring that everything ranges from the source of origin which includes the overall process until the point of consumption from being overlooked in regards to their *Halal* status. Apart from that, he once again emphasized the lack of awareness and understanding on the real meaning of the *Halal* concept. All in all, this can be of a great concern and that the generation nowadays is in dire need of the instillation of *Halal* awareness. However, the effort in instilling awareness can be time consuming but still doable with the use of proper methods such as multimedia and social media as stated by the respondent. The spreading of *Halal* awareness to the public is possible by advertising the importance of knowing what is considered as *Halal* and the opposite, thus strengthen the idea of using multimedia and social media as an intermediate.

Interviewee 2 clarified on the difference between a *Halal* kitchen and Regular kitchen. He stated that the staffs in a *Halal* kitchen are bound to be more aware and practices *Halal* more and that they are more aware and educated on *Halal* concept. Meanwhile the staffs in a regular kitchen do not really practice *Halal* in its overall operations.

Unlike the two interviewees before, interviewee 3 stated that there is a prominent difference between the two kitchen in terms of ingredients in every state (raw, cooked and dry material especially meat products).

4.3.2.5 Ensuring *Halal* integrity of foods served.

Halal integrity is deemed as an important aspect within the food supply chain especially those dealing with *Halal* foods as it clearly presents details of the *Halal* status of foods and products as well as assuring that all the requirements stated are met¹⁰². It can be defined as the assurance of safety, quality and legality of food from the early stage of food supply chain up to the point of consumption. Below shows responses of interviewees upon asked on their ways of ensuring the *Halal* integrity of foods served:

Interviewee 1 *“Umm.. Our guest know that we have been certified and have a halal kitchen so they are happy with that... so we have to maintain and updating.. follow ups and everything”*

Interviewee 3 *“From the halal logo & certificate, If Halal restaurant they must present & show the Halal logo & halal certificate that given by MUIB in their restaurant.”*

Based on the responds from all three (3) interviewees, it is found that all three of them have similar notion regarding the matter of the assurance of *Halal* integrity. They have stated the importance of ensuring all products to be *Halal*-certified as well as the presence of *Halal* logo as to avoid any doubt and confusion. This is so that they can serve to their guests with confidence and can further satisfy them. Moreover, guests can be rest assured as their foods are prepared in a clean and hygienic environment in which everything are thoroughly inspected and well-maintained as per requirements and guidelines laid out by MUIB. Cleanliness is considered to be an essential factor to be when mentioning *halal* food as it plays an important role in ensuring food safety. This requires specific steps of requirements and procedures especially in order to produce foods that meet the requirements for it to be safe and hygienic to be consumed by humans in general as cited

¹⁰² J.Soon, M.Chandia, J.Regenstein, (2017), *Halal integrity in the food supply chain*, British Food Journal, Vol.119, Issue 1, pp. 9-10

by Hashim, (2004). Apart from that, it is stated that regular maintenance and follow ups are also done as to be certain.

Halal Integrity means that the product is still *halal* along the supply chain, free from any activity that may violate the *Halal* status. It also covers a whole lot more in terms of safety, hygiene and quality assurance (Teng et.al, 2013)¹⁰³.

Whereas for restaurants and food outlets in hotels in Brunei Darussalam, it is a must for them to present both *Halal* logo and *Halal* certificate verified by MUIB. Riaz and Chaudray (2004) mentioned that *Halal* logo was found to be important as a symbol of quality and safety¹⁰⁴ *Halal* Integrity means that the product is still *halal* along the supply chain, free from any activity that may violate the *Halal* status.

4.3.3 The level of understanding of the concerning authorities of the hotels on the consumption of *Halal* foods served in the hotel restaurants.

This section attempts to determine the level of understanding of the concerning authorities of the hotels on the consumption of *Halal* foods served in the hotel restaurants. Table 9 illustrates the findings of the level of understanding of the concerning authorities of the hotels on the consumption of *halal* foods served in the hotel restaurants.

Focused coding:

Coding 1: Understanding on the term of *Halal* kitchen

Coding 2: Understanding on the consumption of *Halal* foods

Coding 3: *Halal* status of ingredients obtained

Coding 4: Compliance of food handling process with the *Halal* requirements.

¹⁰³ Teng, P. K., Siong, H. K., and Mesbahi, M. M., (2013), Awareness, *Recognition and Intention: Insights From A Non-Muslim Consumer Survey Regarding Halal Labeled Food Products In Malaysia*. 3rd International conference on management proceeding, pp10-11

¹⁰⁴ Riaz, M.N and M.M. Chaudry, (2004). *Halal Food Production*. 1st ed., U.S.A: CRC Press LLC.

Table 8:

Interviewees' answers regarding the level of understanding of the concerning authorities of the hotels on the consumption of halal foods served in the hotel restaurants.

<p>Questions (There are 4 questions in this category)</p>	<ul style="list-style-type: none"> • Do you fully understand what is meant by ‘ <i>Halal</i> kitchen’? Have you heard of this term? • What are your understanding regarding the consumption of <i>Halal</i> foods eg. in terms of the <i>Halal</i> food origin, storage and food preparation? • Does all of the ingredients used to prepare the foods are obtained from permitted source or <i>Halal</i>-certified? • Do all the process of food handling and food preparation meet the <i>Halal</i> requirements? 	
<p>Focused Coding</p>	<p>Interviewee</p>	<p>Response</p>
<p>1. Understanding on the term of <i>Halal</i> kitchen</p>	<p>Interviewee 1</p>	<p>Fully understands</p>
	<p>Interviewee 2</p>	<p>Fully understands</p>
	<p>Interviewee 3</p>	<p>Fully understands</p>
<p>2. Understanding on the consumption of <i>Halal</i> foods.</p>	<p>Interviewee 1</p>	<p><u>Food origin</u> : <i>halal</i>-certified and meets the requirement</p> <p><u>Storage, utensils and staffs</u>: Separate <i>Halal</i> from non-<i>Halal</i></p>
	<p>Interviewee 2</p>	<p><u>Food origin</u> : <i>halal</i>-certified</p> <p><u>Storage and utensils</u>: Separate <i>Halal</i> from non-<i>Halal</i></p>

	Interviewee 3	<u>Food origin</u> : <i>halal</i> -certified <u>Storage</u> : Separate <i>Halal</i> from non- <i>Halal</i>
3. <i>Halal</i> status of ingredients obtained.	Interviewee 1	<i>Halal</i> -certified and obtained from permitted sources
	Interviewee 2	<i>Halal</i> -certified and obtained from permitted sources
	Interviewee 3	<i>Halal</i> -certified and obtained from permitted sources
4. Compliance of food handling process with the <i>Halal</i> requirements.	Interviewee 1	Meets the <i>halal</i> requirements
	Interviewee 2	Meets the <i>halal</i> requirements
	Interviewee 3	Meets the <i>halal</i> requirements

Based on the interviewees' answers regarding the level of understanding of the concerning authorities of the hotels on the consumption of *Halal* foods served in the hotel restaurants as shown in the table 8 above, the researcher would like to further discuss on the results as follow:

4.3.3.1 Understanding on the term of *Halal* kitchen.

A kitchen is best described as an area for preparation of meals. On the other hand, there has been a speculation on the term *Halal* kitchen in which not many are aware of what the term really means specifically. The researcher has approached the interviewees and questioned upon their understanding of *Halal* kitchen through the interview sessions conducted. Below shows responses of interviewees upon asked on their understanding on the term of *Halal* kitchen:

Interviewee 1 “Yes, I fully understand...”

Interviewee 2 “Yes.”

Interviewee 3 “Yes, meaning all the food have to get the source or ingredients that have halal certificate that recognized by MUIB (if Brunei), not using of "haram" source like pork or alcohol, meat to be slaughter. Means all food/dishes, mostly the ingredients according to Islamic dietary guidelines”

It is shown here that all three (3) interviewees have the same understanding on the term ‘Halal kitchen’ and are aware on what it means. It is further clarified that the term *halal* kitchen is when all food sources and ingredients used in the kitchen are *Halal*-certified and recognized by MUIB and follow the Islamic Dietary guidelines.

One of the interviewee has given an example in which the occurrence of finding a chicken that is not properly slaughtered by which they undergo thoracic sticking. This clearly violates the Islamic requirements for any ingredients like *halal* meats. According to what is stated in the PBD 24:2007¹⁰⁵, the right procedures for slaughtering any poultries or ruminants consists of the following matters:

- 1 Proper slaughtering procedures are to be performed as per requirement according to the Islamic Law.
- 2 Proper tools are to be used while performing the slaughtering procedure and with that being said the slaughtering knife used should be sharp and used for *Halal* slaughter only. One prominent hadith has stated the importance on the importance of practicing *Ihsan* (Perfection) upon slaughtering:

عَنْ أَبِي يَعْلى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ كَتَبَ

الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُحَدِّدْ أَحَدُكُمْ

شَفْرَتَهُ، وَلْيُرِخْ ذَبِيحَتَهُ"

¹⁰⁵ The Religious Council, Negara Brunei Darussalam. 2007, Brunei Darussalam Standard *Halal* Food (PBD24:2007), First Edition, p.11, Brunei Darussalam: The Religious Council.

On the authority of Abu Ya'la Shaded bin Aws *Radiallahu 'anhu*, that the Messenger of Allah said: “Verily Allah has prescribed *ihsan* (proficiency, perfection) in all things. So if you kill, then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering from the animal he slaughters.¹⁰⁶”

- 3 Methods such as stunning, scalding and thoracic sticking methods are prohibited as it contradicts with the proper procedure acknowledged by the concerning authorities. Regarding matter on stunning, however, the government of Brunei Darussalam prohibits the use of stunning for the purpose of weakening and making the animals unconscious prior to slaughtering with some exceptions. On the other hand, the use of stunning for poultry is strictly prohibited by M.U.I.B.
- 4 Prohibition on mechanical slaughtering.

On the other hand, it is stated in the Fatwa Mufti Kerajaan Brunei Darussalam on the matter of *thoracic sticking* after slaughtering. The procedure should only be done after slaughtering as an additional procedure on condition that it shall not be done before the incision on the trachea(*halqum*), oesophagus (*mari'*) and jugular veins are fully done in order for the meat to be considered as *halal*¹⁰⁷.

4.3.3.2 Understanding on the consumption of *Halal* foods

Consumption of *Halal* foods are heavily related to two aspects, religion and scientific.

"يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا....."

“O, mankind! Eat of that which is lawful and wholesome in the earth...”¹⁰⁸

¹⁰⁶ Retrieved from <https://40hadithnawawi.com/hadith/17-prescription-of-ihsan-perfection/> [Date of access: 20.10.2020]

¹⁰⁷ PDSMDPSS Ustaz Haji Awang Abdul Aziz bin Juned, (08/2006), *Fatwa Mufti Kerajaan Negara Brunei Darussalam*, ed.1, Negara Brunei Darussalam: Jabatan Mufi Kerajaan.

¹⁰⁸ Al-Baqarah 2:168

Below shows responses of interviewees upon asked on their understanding on the consumption of *Halal* foods:

Interviewee 1 *“As i said you must have knowledge.. without this... you have been given let’s say learn everything from the beginning.. it is all about the basic.”*

Interviewee 2 *“First the markets or the stores.. whatever comes from there we must make sure that it is halal and when they come here upon receiving that goes the purchasing department.. back in the kitchen we have to practice 100% halal for example our equipments, our pots, our pans, utensils.”*

Interviewee 3 *“Halal food origin - eg animals - it should be slaughter first, storage - make sure the food storage have put halal logo and separate from non halal food and preparation - make sure not using haram source like pork or alcohol. and be in separate area/room from non halal food”*

Regarding the understanding on matters pertaining the consumption of *Halal* food, the interviewees have shown different statements and understandings. Interviewee 1 stated that basic knowledge is essential. Every establishment must be ensured as *Halal*-certified. This goes the same with the ingredients used in which he clarified that all the ingredients used in the hotel are *halal*-certified. Apart from that, the person who is in charge of the food handling must be a Muslim as it would be of an assurance in a sense that they have profound knowledge on the *Halal* concept as opposed to those that are non-Muslim. For instance, regarding the matter on ingredients. Meat used must be ensured of its *Halal* status. It must be slaughtered appropriately according to what is required and that they fit the characteristics upon being slaughtered. Allah has stated in the Quran that it is forbidden for Muslims to eat animals that did not die as a result of man, contain blood, are pigs, or have been sacrificed to another god:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلِيَ بِهِ ۖ لَعَنَ اللَّهُ ۖ فَمَنْ أَضْطُرَّ غَيْرَ بَاغٍ وَلَا

عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“Forbidden to you are carrion and blood, and the flesh of the swine, and that which has been consecrated (or killed) in the name of any other than God. If one is obliged by necessity to eat it without intending to transgress, or reverting to it, he is not guilty of sin; for God is forgiving and kind ¹⁰⁹”.

Requirements on the slaughterer, slaughtering procedures and well-being of the animal to be slaughtered are all stated in the PBD 24:20017 and *Halal* Meat Act 183, under the *Halal* Meat Rules S 20/1999.

Meanwhile, interviewee 2 opined that there are several factors to be taken into consideration, namely: Assuring that the place where the ingredients obtained are *Halal* and *Halal*-certified especially for *halal* meats. Similar law imposed has been stated in the Laws Of Brunei *Halal* Meat related to the inspection on places where meat products are obtained, locally or imported. Second is regarding ingredients being delivered, the purchasing department need to be thoroughly inspected and assured of its *Halal* status Third is on the practice of *Halal* on ingredients and utensils used in which they are to be separated from any non-*Halal* ingredients in fear of cross-contamination. Lastly, food preparations are to meet the requirements and cleanliness is prioritized.

Interviewee 3, on the other hand, clarified on several factors. First, the food ingredients must originate from *Halal* sources. Whereas regarding the storage of ingredients, it is important that *halal* ingredients are to be separated from the non-*Halal* ones as to avoid for any possible cross-contamination.

4.3.3.3 *Halal* status of ingredients obtained.

According to Kamali (2003), *Halal* products of foods and non-food are defined as anything permissible according to Islamic laws¹¹⁰. In addition to that, they convey all aspect of safety in its consumption. In order for these ingredients or products to obtain *halal* status, they need to be recognized and certified by the respective certification body

¹⁰⁹ Al-Baqarah 2:173

¹¹⁰ Kamali, M. H. (2003). *Principles of Islamic Jurisprudence*. Retrieved from Bring back Islam: <http://www.faithinallah.org> [Date of access: 20.10.2020]

and by doing this, it can further ensure that everything are in line with the Islamic law and free from any contaminants or doubtful sources (Golnaz Rezai et al., 2012)¹¹¹. Below shows responses of interviewees upon asked on *halal* status of the ingredients obtained:

Interviewee 1 “Yes...”

Interviewee 2 “Yes... we get info from MUIB”

Interviewee 3 “Yes”

Upon asked on the issue of whether the ingredients used in their kitchens are obtained from permitted sources and the *halal* status of the ingredients, all three (3) interviewees clarified that all ingredients used in the preparation of food are obtained from permitted sources and *Halal*-certified in which they are verified by MUIB. The issue of ingredients obtained from non-*Halal* or doubtful sources coincides with what has been stated inside the Fatwa Mufti Kerajaan Brunei Darussalam 2009 regarding poultry farm owned by non-Muslims in which it concludes that they are considered as doubtful sources or ‘*syubhah*’ in a sense that the *Halal* status of animals slaughtered there are unclear and there are probabilities of cross-contamination between *halal* and non-*halal*¹¹² which contradicts with what Allah has decreed regarding the need to obtain and consume *Halal* meat:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

“Eat from the good things We have provided for you.”¹¹³

4.3.3.4 Compliance of food handling process with the *Halal* requirements.

¹¹¹ Golnaz Rezai, Z. M. a. M. N. S., (2012). *Non-Muslim Consumer's Understanding of Halal Principles in Malaysia*. Journal of Islamic marketing, Vol. 3, No.1, pp 35-46, Copyright © 2012 Emerald Group Publishing Limited

¹¹² PDSMDPSS Ustaz Haji Awang Abdul Aziz bin Juned (2009) *Fatwa Kerajaan Negara Brunei Darussalam*, ed.1, Negara Brunei Darussalam: Jabatan Mufti Kerajaan.

¹¹³ Al-A'raaf 7:160

Apart from ensuring the well-being and legality of materials and ingredients used, the whole processes of food preparation are equally as important. Nonetheless, it is necessary that all food handling process to be in line with the *Halal* requirements in order to meet the consumers' satisfaction. Therefore, the matter of compliance with the *Halal* requirements should not be taken lightly as it affects the *Halal* integrity of foods served. Below shows responses of interviewees upon asked on the compliance of food handling process with the *Halal* requirements:

Interviewee 1 “*Yes....that is why we are being halal-certified...*”

Interviewee 2 “*Yes....*”

Interviewee 3 “*Yes*”

Upon asked on the clarification whether the process of food handling and preparation meets the *halal* requirements, all three (3) interviewees have answered in similar notion in which all of the said above does meet the requirements and is in line with the *halal* practice according to the Islamic teachings.

4.4 Profile of respondents (Consumers)

The researcher has employed a focus group interview by conducting interviews in groups of three consisting of consumers from three hotels, namely; Empire Hotel, Rizqun Hotel and Mulia Hotel. Table 10 below shows the summary on information of the respondents from each hotel.

No	Age	Gender	Occupation	Where do they gain knowledge about halal
1	20	Male	Student	Religious school
2	20	Male	Student	Teachers, family, friends and articles
3	20	Male	Student	Halal is found everywhere
4	26	Female	Government servant	School, home
5	18	Male	Student	Family

Table 9 Respondents from Empire Hotel's profiles

No	Age	Gender	Occupation	Where do they gain knowledge about halal
1	27	Female	Teacher	School
2	26	Female	Occupation Analyst	School, Advertisements
3	26	Female	Auditor	School
4	32	Female	Teacher	School
5	27	Female	Teacher	Al-Quran and Sunnah, BKMH, family and friends

Table 10 Respondents from Rizqun Hotel's profiles

No	Age	Gender	Occupation	Where do they gain knowledge about halal
1	20	Male	Student	Religious school
2	20	Female	Student	School
3	20	Female	Student	School
4	20	Female	Student	School
5	20	Male	Student	School

Table 11 Respondents from Mulia Hotel's profiles

Table 9, 10 and 11 presents respondent's background information. It shows the following background: (1) Age of respondents, (2) Gender of respondents, (3) Nature of occupation and, (4) Where do they gain knowledge about *halal* itself.

The researcher has focused mainly the consumers from three hotels selected for this study and they are later asked questions that mainly focus on their knowledge and understanding on *halal* concept itself particularly in *halal* food consumption particularly.

4.5 Results

This section presents the interpretation and analysis of the respondents understanding and factors that influences their choice in visiting and consuming *halal* foods in respective hotels in Brunei Darussalam.

As mentioned in the previous chapter, it is stated that all data are collected through the means of focus group interview and they are categorized into three groups based on which hotels the respondents went to. The researcher has presented the summaries of each finding before further elaborating the findings into discussion to further analyze respondents' understanding.

Table 12, 13 and 14 illustrates the findings obtained from selected respondents from three different hotels in which all respondents were asked the same set of questions.

Focused coding:

Coding 1: Where do you get to know about this hotel?

Coding 2: How frequent do you visit this hotel?

Coding 3: How frequent do you dine in this hotel?

Coding 4: What influences you to consume the foods offered/served in this hotel?

Coding 5: Despite of everything presumed as *Halal*, do you think it is necessary to ensure the *halal* status of foods served at hotels before consuming them?

Coding 6: How would you ensure the foods are *halal*-certified?

Coding 7: Do you trust the *halal* status of foods offered/served by the hotel?

Table 12:

Interviewees from Empire Hotel's answers.

<p>Questions (There are 7 questions in this category)</p>	<ul style="list-style-type: none"> • Where do you get to know about this hotel? • How frequent do you visit this hotel? • How frequent do you dine in this hotel? • What influences you to consume the foods offered/served in this hotel? • Despite of everything presumed as <i>Halal</i>, do you think it is necessary to ensure the <i>halal</i> status of foods served at hotels before consuming them? • How would you ensure the foods are <i>halal</i>-certified? • Do you trust the <i>halal</i> status of foods offered/served by the hotel?
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Focused Coding	Interviewee	Response
1. Hotel status	Interviewee 1	Well-known hotel
	Interviewee 2	Family
	Interviewee 3	Social media (instagram)
	Interviewee 4	Word of mouth
	Interviewee 5	Relative
2. Visit to hotel	Interviewee 1	Rarely (once a year)
	Interviewee 2	Often (10 times per year)
	Interviewee 3	Rarely (twice a year)
	Interviewee 4	Rarely
	Interviewee 5	Rarely (twice a year)
3. Dine –in at hotel	Interviewee 1	Never
	Interviewee 2	Rarely
	Interviewee 3	Never
	Interviewee 4	Rarely
	Interviewee 5	Twice
4. Influences to consume foods served by the hotel	Interviewee 1	None
	Interviewee 2	None
	Interviewee 3	None
	Interviewee 4	Family
	Interviewee 5	Location-wise
5. Necessity in ensuring the availability of halal certification	Interviewee 1	No (considering that everything is Halal in Brunei)
	Interviewee 2	Yes
	Interviewee 3	Yes
	Interviewee 4	No (considering that everything is Halal in Brunei)
	Interviewee 5	Yes
6. Ways in ensuring the halal status of foods served	Interviewee 1	Ask the waiter/waitress or the person in-charge
	Interviewee 2	<i>Halal</i> logo
	Interviewee 3	Look/ ask for <i>halal</i> certification
	Interviewee 4	Look/ ask for <i>halal</i> certification
	Interviewee 5	Checks the <i>halal</i> certificate/ <i>halal</i> logo
7. Trustworthiness of the halal status of foods served	Interviewee 1	Yes, in Brunei
	Interviewee 2	Sometimes
	Interviewee 3	Yes
	Interviewee 4	Yes

	Interviewee 5	Yes
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Table 13:

Interviewees from Rizqun International Hotel's answers.

<p>Questions (There are 7 questions in this category)</p>	<ul style="list-style-type: none"> • Where do you get to know about this hotel? • How frequent do you visit this hotel? • How frequent do you dine in this hotel? • What influences you to consume the foods offered/served in this hotel? • Despite of everything presumed as <i>Halal</i>, do you think it is necessary to ensure the halal status of foods served at hotels before consuming them? • How would you ensure the foods are <i>halal</i>-certified? • Do you trust the <i>halal</i> status of foods offered/served by the hotel? 	
<p>Focused Coding</p>	<p>Interviewee</p>	<p>Response</p>
<p>1. Hotel status</p>	<p>Interviewee 1 Interviewee 2 Interviewee 3 Interviewee 4 Interviewee 5</p>	<p>Family & friends Social media Social media Since childhood Family & friends</p>
<p>2. Visit to hotel</p>	<p>Interviewee 1 Interviewee 2 Interviewee 3 Interviewee 4 Interviewee 5</p>	<p>3 times a year Rarely Occasionally Only on occasions Very rare</p>
<p>3. Dine –in at hotel</p>	<p>Interviewee 1 Interviewee 2 Interviewee 3 Interviewee 4 Interviewee 5</p>	<p>Sometimes Rarely Occasionally Rarely Seldom</p>
<p>4. Influences to consume foods served by the hotel</p>	<p>Interviewee 1 Interviewee 2 Interviewee 3 Interviewee 4</p>	<p>It's accessibility Packages (Inclusive of food reservation) Promotion Complimentary meals upon</p>

		checking-in
	Interviewee 5	Hotel's reputation
5. Necessity in ensuring the availability of halal certification	Interviewee 1	Yes
	Interviewee 2	Yes
	Interviewee 3	Yes
	Interviewee 4	Yes
	Interviewee 5	Not necessary
6. Ways in ensuring the halal status of foods served	Interviewee 1	Halal-certified
	Interviewee 2	<i>Halal</i> logo displayed
	Interviewee 3	Halal logo
	Interviewee 4	Everything are ensured Halal
	Interviewee 5	By asking the hotel staff and authorities
7. Trustworthiness of the halal status of foods served	Interviewee 1	Yes
	Interviewee 2	Yes
	Interviewee 3	Yes
	Interviewee 4	Yes
	Interviewee 5	Yes

Table 14:

Interviewees from Mulia Hotel's answers.

<p>Questions (There are 7 questions in this category)</p>	<ul style="list-style-type: none"> • Where do you get to know about this hotel? • How frequent do you visit this hotel? • How frequent do you dine in this hotel? • What influences you to consume the foods offered/served in this hotel? • Despite of everything presumed as <i>Halal</i>, do you think it is necessary to ensure the halal status of foods served at hotels before consuming them? • How would you ensure the foods are <i>halal</i>-certified? • Do you trust the <i>halal</i> status of foods offered/served by the hotel? 	
<p>Focused Coding</p>	<p>Interviewee</p>	<p>Response</p>
<p>1. Hotel status</p>	<p>Interviewee 1 Interviewee 2 Interviewee 3 Interviewee 4 Interviewee 5</p>	<p>Well-known hotel Quarantined for covid-19 Quarantined for covid-19 Quarantined for covid-19 From the internet</p>
<p>2. Visit to hotel</p>	<p>Interviewee 1 Interviewee 2 Interviewee 3 Interviewee 4 Interviewee 5</p>	<p>Once Once Once Once Seldom</p>
<p>3. Dine –in at hotel</p>	<p>Interviewee 1 Interviewee 2 Interviewee 3 Interviewee 4 Interviewee 5</p>	<p>Never Once Once Once Not frequent</p>
<p>4. Influences to consume foods served by the hotel</p>	<p>Interviewee 1 Interviewee 2 Interviewee 3 Interviewee 4 Interviewee 5</p>	<p>Hotel's rating None None None Trust that everything is</p>

		Halal in Brunei
5. Necessity in ensuring the availability of halal certification	Interviewee 1	Yes
	Interviewee 2	Yes
	Interviewee 3	Yes
	Interviewee 4	Yes
	Interviewee 5	Not necessary
6. Ways in ensuring the <i>halal</i> status of foods served	Interviewee 1	Halal logo
	Interviewee 2	Look up information on the hotel and ask around
	Interviewee 3	Ask the information desk
	Interviewee 4	Search up in google
	Interviewee 5	Frequent check
7. Trustworthiness of the <i>halal</i> status of foods served	Interviewee 1	Yes
	Interviewee 2	Yes
	Interviewee 3	Yes
	Interviewee 4	Yes
	Interviewee 5	Yes

Based on the interviewees' answers as shown in table 12, 13 and 14 above, the researcher would like to further discuss on the results as follow:

4.5.1 Hotel status

It is agreed that reasons for staying or visiting at any hotel for any occasion can vary depending on many factors. One of these factors are mostly determined by the status of the hotel and on how an individual gets to know of their existence.

Upon asked on how they get to know about the hotels that they visited, there are some notable answers that the interviewees have given. The most common answer given were the interviewees knew of the existence of the hotels through their relatives, families and friends. Apart from that, social media plays a big role in further spreading the existence of these hotels. Furthermore, it is shown that most of the interviewees have also stated that it is inevitable to know these hotels as they are well-known among Bruneians.

Another factor that can be seen is that some of the interviewees knew one of these hotels and visited the hotel due to being quarantined as per required in order to comply the Covid-19 safety regulations.

4.5.2 Visit to hotel

Every now and then people tend to visit hotels in order to stay for vacations or just staying for the sake of relaxation. Considering the world nowadays have been affected by the pandemic Covid-19, most hotels are filled to the brim with guests who came for *stay-cation* purposes.

The researcher has asked the interviewees on how frequent they came to visit these hotels regardless of what their intention was. It is shown that the number of visits made by these interviewees ranges from often as much as 10 times per year to rare in which they only went to these hotels once or occasionally. In addition to that, it is found that some of the interviewees have stated that not only they visited these hotels as part of their plan in staying there for the holiday but there are occasions that they went there to attend wedding receptions or mass gatherings.

4.5.3 Dine-in at hotel

Part of the activities to be done when visiting or staying at any hotel would be experiencing the dining of foods served in their restaurants or outlets. This can be either having meals inclusive of staying in the hotel or just simply walk-in and dine-in at the restaurants or outlets within the hotel.

Upon asked on how frequent do the interviewees dine-in at these hotels, it is found that most of the interviewees rarely got the opportunity to go these hotels just for an impromptu dine-in. However, it can be seen that most of them went occasionally as in having a proper dining experience during wedding receptions or events and sometimes because special occasions such as promotions during Ramadhan in which the hotel offers '*Sungkai*' and '*Suhoor*' packages.

4.5.4 Influences to consume foods served by the hotel

People are often influenced by many factors when it comes to do any activities and this includes when choosing a place to dine-in especially in restaurants or food outlets. In addition to that, factors affect one's decision can vary moreover when it is regarding the

consumption of foods. Muslims in particular stresses heavily on the *halal* integrity and status of foods to be consumed as well as its preparation.

In this matter, the researcher has asked the interviewees in which they have come up with several answers. One notable answer would be regarding the location of the hotel and its accessibility to the consumers. Meaning that location-wise, the hotel has easy access and that it is convenient for them to go there.

Another aspect mentioned is because the hotels has included meal packages in terms of breakfast, lunch or dinner as a complimentary for staying at the hotel. Finally, it is said that the hotel's rating has greatly influenced the interviewees into dining at the hotel's restaurant or food outlets.

4.5.5 Necessity in ensuring the availability of *halal* certification

The necessity to ensure the *halal* status of foods to be consumed as well as the processes in preparing the food is inevitably important. Most of the time, people will only ensure the availability of an authentic *halal* certification in which it is partly true as anything that is *halal* certified will surely be lawful and permissible to be eaten.

Upon asked on the necessity in ensuring the availability of *halal* certification, majority of the interviewees opined that it is necessary as it is crucial in ensuring that everything is safe *halal* to be eaten. However, it is found that some has stated that it is not necessary to ensure considering that everything in Brunei is *halal* and that the government of Brunei Darussalam has imposed strict regulations in ensuring that no non-*halal* ingredients and materials can enter freely into Brunei.

4.5.6 Ways in ensuring the *halal* status of foods served

Doubts can occur especially when it comes to food. Not only that the ingredients can be deemed as doubtful, but all aspects in the preparation can also be dubious when one does not comply the standards and regulations that are set by the certifying bodies.

The researcher has asked interviewees on their opinion in ensuring the *halal* status of foods served in hotels and ways of ensuring it. The interviewees opined that it is important to ensure the place is *halal*-certified with the availability of an authentic *halal* certification as well as *halal* logo in which the authorities need to make sure that these two are properly displayed for the customers to see.

Apart from that, the interviewees mentioned that apart from the existence of *halal* certification and *halal*-logo, it is also advisable to ask the staffs and the hotel authorities in order to clarify the *halal* status of foods served. Moreover, it is best to come with confidence on the clarity of the *halal* status rather than coming with doubts. In addition to that, with the help of today's technology, it is much easier for guests and consumer to search beforehand on the status and details regarding the hotels they wish to visit.

4.5.7 Trustworthiness of the *halal* status of foods served

Customer's trust and confidence plays a big role in ensuring the continuity and stability of any establishments to operate smoothly. This is crucial to any market including the *halal* market itself. As mentioned before, confidence on the clarity of *halal* status can further enhance and boosts the customer's confidence into coming regularly and thus greatly benefit any establishment such as restaurants and hotels.

Upon asked on the trustworthiness of the *halal* status of foods served, the interviewees have opined that foods served within the hotels in Brunei Darussalam are non-dubious and can be trusted of its legality and permissibility. However, some of them has stated that this only applies in Brunei Darussalam in which they put a 100% trust and this does not apply to hotels outside of Brunei Darussalam as there are some doubts because of its vague status in terms of its legality and permissibility.

4.6 Analysis

This section represents one of the most important parts of this study. Based on data obtained from interviews conducted, the researcher has simplified the findings and proceeded to employ thematic analysis and was able to extract three dominant themes from the interviews. Apart from that, the researcher later attempts to analyze by relating each finding with the literature reviews of this research and thus after validating the interviews, researcher has come up with three themes. The themes were 1) Willingness in complying, 2) Consideration in applying for *Halal* Certification and 3) Current understanding and awareness of respondents

4.6.1 Willingness in complying

The researcher tried to measure the willingness of the respondents in complying the *halal* requirements and regulations by imposing questions in the interview sessions. It was later found out that most of them agreed on same methods in ensuring *halal* integrity which is through thorough inspections conducted by *halal* officers from MUIB, regular maintenance in terms of materials used and daily records of essential data and most importantly on the availability of authentic *halal* certificate and *halal* logo recognized by MUIB.

This is beneficial to them as consumers will be certain of the *halal* status and the integrity of the foods served as well as the services that are provided. In addition to that, with the availability of an authentic *halal* certification and *halal* logo can guarantee a solid customer's satisfaction inevitably.

The interviewees further clarifies that they have certainly ensures to follow the guidelines given to them by MUIB in which they utilizes all the *halal* practices appropriately within the kitchen all the time. Furthermore, follow-up on the requirements and what is verified and approved by MUIB are regularly done as to avoid confusions and complications in the future. On a final note, all respondents find it easy in fully cooperating and are willing to comply with everything that is required by the authorities.

4.6.2 Consideration in applying for Halal Certification

Another matter that all respondents have brought up was the issue on *Halal* Certification. They have stated the importance of applying and obtaining *halal* certificate. They opined that it is necessary for them to have proper *halal* certificate rather than just plainly ensuring consumers that their foods are free from prohibited ingredients. In addition to that, result shows that that majority of the respondents have stated on the importance of having the authentic *halal* certification recognized by MUIB in Brunei Darussalam as well as the *halal* certification that is verified by the government in Brunei Darussalam regarding ingredients that are imported into this country. The reason for ensuring the authenticity and verification of *halal* certification is mainly because it closely relates to

the satisfaction and confidence of consumers in consuming foods served with ease as this is an essential feature considered by consumers¹¹⁴ This can be seen from the findings stated above as most of the interviewees are more ascertain with the availability of an authentic *halal* certification and felt the necessity for every establishments to obtain one.

This coincides with the role of *halal* certification itself in which it is considered as a reliable measurement for businesses within the food industry in particular in achieving the utmost desired food quality with the assurance of ingredients and food preparation process so that they are in line with the Islamic law¹¹⁵

4.6.3 Current understanding and awareness of respondents

Awareness is one of the important elements in regulating a *halal* kitchen apart from its role in further enhancement and further strengthening consumers' confidence in which determines the purchasing intentions as cited by Abdul Aziz and Chok (2012)¹¹⁶. From the data collected, it is understood that the respondents approved of this and they are fully aware of the *halal* regulation in maintaining *halal* integrity while working in industries related to the F&B industry even though one does not have any *halal* certification. This is because as Muslims, basic knowledge or in other words 'awareness' on *halal* itself is applied to them since young of age. Apart from that, the researcher has found that the respondents seemed to have a similarity in the understanding of the exact meaning of the term of *halal* kitchen and matters that are included within that scope. All

¹¹⁴ Andaleeb, S. S., Black, S., Irene, C., & Conway, C. (2006). *Customer satisfaction in the restaurant industry : An examination of the transaction - specific model*. Journal of Services Marketing, Vol.20(1), pp. 3-11, Emerald Group Publishing Limited

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¹¹⁵ Chang, J. (2006). *Malaysia exporter guide annual 2006*, GAIN Report, p. 5, Kuala Lumpur: USDA Foreign Agricultural Service.

Mohamed Nasir, K., & Pereira, A. A. (2008). *Defensive dining: Notes on the public dining experiences in Singapore*. *Contemporary Islam*, Vol.2, pp.61-73, Singapore: Springer Journals

¹¹⁶ Abdul Aziz, Y., & Chok, N. V. (2012). The Role of *Halal* Awareness, *Halal* Certification, and Marketing Components in Determining *Halal* Purchase Intention among Non-Muslims in Malaysia: A Structural Equation Modeling Approach. *Journal of International Food & Agribusiness Marketing*, Vol.25(1), pp.1-23, Copyright © Taylor & Francis Group, LLC

respondents have all come to an agreement in which that matters regarding the key factors in determining the *halal* status of each restaurants within every hotels like the ingredients, utensils and such must be *halal*-certified and meet the requirements verified by MUIB.

All in all, it was agreed by all that with the proper practice of *halal* concept through every action along with following the guidelines and requirements verified by MUIB and by being properly *Halal*-certified, they find it easy to practice in Brunei Darussalam where *halal* is greatly prioritized.

Apart from that, it is noted that from the consumers point of view, the knowledge and understanding on *halal* concept is well-grasped among Muslim consumers in Brunei Darussalam respectively. They have opined on the importance and necessity of *halal* certification and that its availability plays a big role in maintaining the *halal* integrity of any foods served and subsequently affecting the trustworthiness of the consumers towards the foods and services offered.

4.7 Chapter summary

Based on findings obtained, it is safe to say that majority of the hotels in Brunei Darussalam agrees on the importance of having *Halal*-certification and that the concept of *Halal* is well received in the society nowadays especially within the F&B and culinary industry. Apart from that, respondents are well aware on the importance and practice of *Halal* in which they seemingly have similar idea and understanding on matters regarding *Halal* itself. In addition to that, *halal* food consumers in Brunei Darussalam have shown that they have a high level of awareness when it comes to understanding the importance and necessity in the utilization of *halal* concept not only in foods that they consumed but also other factors that revolves around the preparation of *halal* foods. This in general can be seen as a positive feature of the *halal* industry especially within Brunei Darussalam and can further ease the future generations in the practice of *halal* itself.

CHAPTER FIVE

OVERVIEW AND RECOMMENDATIONS OF THE STUDY

5.1 Overview

Studies on the consumption of *halal* foods in Brunei Darussalam are considered inadequate in a way that most of the studies that have been conducted only revolves around *halal* foods, products and services. Another factor would be due to the presumption of majority of restaurants and food outlets are *halal*-certified considering the status of Brunei Darussalam as a Muslim dominant country. In addition to that,

In summary, there are several conclusions that the researcher have identified throughout the research and writing of this study. One major satisfactory finding would be regarding knowledge and understanding of the interviewees on the overall concept of *halal* itself. It is eminent that having related knowledge on *halal* is essential as it is something that they would practice in their daily activity. This can clearly be seen in the results as the interviewees have no problem in understanding what is exactly being required in order to meet the *halal* requirements set by the certifying body in Brunei Darussalam.

Apart from that, it is found that the practice of *halal* is highly prioritized in the kitchen as acclaimed by the interviewees and they are well-aware on the importance and on the practice of *halal* specifically in the kitchen. It is assure that all interviewees are very confident on applying and practicing *halal* concept within the hotels' kitchens and restaurants. All in all, based on the findings from the research, it is shown that the utilization of *halal* kitchen can be clearly seen in which the maintenance of *halal* integrity of the ingredients, processes of food preparation and everything within the kitchen are being entirely taken care of without doubt. All of which can contribute to the immense affect on the consumption of *halal* food among consumers of both Muslim and non-Muslim consumers.

Another aspect that can be seen from the results is regarding the willingness of authorities in complying everything stated in the *halal* requirements and regulations. One major factor that have been highlighted was on the issue of *Halal* certification and its authenticity in ensuring the consumers' confidence on the foods served. *Halal* certification, that is used as a form of an authentic indication in verifying any products or services in complying the Islamic law. It is necessary in ensuring the availability and authenticity of *Halal* certification considering that majority of the population in Brunei Darussalam are Muslims. Apart from that, it is also necessary because non-Muslim consumers nowadays are more inclined in consuming *halal* foods mainly for their hygiene, quality and safety aspects in general. All in all, it is only through *halal* assurance that only *haram* entities can be identified.

As a conclusion, it is hoped that through this research that it can be more of a proper guidance and reference for the future generations to use and significantly can leave a positive effect on the halal industry in Brunei Darussalam where the concept of halalan thoyyiban is highly prioritized as well as globally.

5.2 Recommendations

This section will suggest some potential area of study and improvements to be done in the near future. Throughout conducting several interview sessions with the selected interviewees, the researcher have found out that there are some improvements that can be done in order to further enhance the efficiency of *halal* industry in Brunei Darusslam. Below are some of suggestions to be taken into consideration:

5.2.1 Traceability software / application

Another suggestion was brought up by the respondent. It was suggested so that an application to be developed as an initiative by MUIB which acts as a traceability software. Traceability software can be extremely useful in streamlining the certification process and managing food safety regulations.

This application can provide answers for the enquiries from the public. It can operate by reading the product's barcode and would later state the origin and certifying body as well as detail on whether the product and the certifying body are verified by MUIB. When scanned, the app will state several information related to the clarification of the products' halal status. Information such as the origin of the production and manufacturing of the product, verification and the products' halal certification and lastly whether the products' halal certification is acknowledged by MUIB or vice versa. This suggestion was made based on the cases of products being recalled and issues on products that are non *Halal*-certified being freely displayed and sold.

5.2.2 Requirements, regulations and guidelines regarding *halal* kitchen.

There is no set regulation and guidelines on halal kitchen that can be found in any of the *halal* requirements and regulations of Brunei Darussalam. For that reason alone, it is suggested to impose Brunei Darussalam's own regulations and guidelines regarding hotel operations which subsequently covers the specific halal standard and regulation on hotels, restaurants and kitchens within hotel premises.

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APPENDIX A



جامعة السلطان الشريف علي الإسلامية
UNIVERSITI ISLAM SULTAN SHARIF ALI
SULTAN SHAHRIF ALI ISLAMIC UNIVERSITY

CONSENT LETTERS FOR RESPONDENTS FROM UNISSA (PPS)

Tel: 2462000
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UNIVERSITI ISLAM SULTAN SHARIF ALI
SULTAN SHARIF ALI ISLAMIC UNIVERSITY

Simpang 347, Jalan Pasar Baharu
Gadong BE 1310
Negara Brunei Darussalam

UNISSA/PPS/MK-19

11 Jamadilakhir 1441H
5 Februari 2020M

Kepada Yang Berkenaan

السلام عليكم ورحمة الله وبركاته

Tuan/Puan,

PERMOHONAN MEMBUAT KAJIAN

Dengan hormatnya perkara di atas adalah dirujuk.

Sehubungan itu, sukacita dimaklumkan bahawa penama sepertimana yang tersebut di bawah merupakan pelajar Pascasiswazah di Universiti Islam Sultan Sharif Ali:

Nama	:	DK NURDIYANAH BTE PG HJ NORDIN
No. Kad Pengenalan / No. Pasport	:	01-069768
No. ID Pelajar	:	18MC802
Program	:	SARJANA SAINS HALAL (PENGURUSAN HALAL)
Mod Pendaftaran	:	SECARA KERJA KURSUS & DISERTASI
Mod Pengajian	:	SEPENUH MASA
Fakulti/Pusat	:	PUSAT PENYELIDIKAN HALALAN THAYYIBAN
Tajuk Disertasi/Penyelidikan	:	AWARENESS OF THE CONSUMPTION OF HALAL FOODS IN HOTELS IN BRUNEI DARUSSALAM

Oleh yang demikian, dipohonkan kerjasama daripada pihak Tuan/Puan untuk memberi kebenaran kepada pelajar berkenaan membuat kajian/temubual/pengumpulan data berkaitan dengan Disertasi/Penyelidikan beliau.

Sekian disampaikan untuk makluman dan pertimbangan pihak Tuan/Puan. Terima kasih.

والسلام

[SUHARDI BIN HAJI MAHADI]

Penolong Pendaftar

b.p Pendaftar

Universiti Islam Sultan Sharif Ali
Negara Brunei Darussalam

s.k
YM Pengarah PPS, UNISSA
YM Pengarah PPHT, UNISSA
YM Ketua Program Pengajian Siswazah FPPI, UNISSA
YM Penolong Pendaftar (PPHT/PPS), UNISSA

File Student

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APPENDIX B



جامعة السلطان الشريف علي الإسكندرية
UNIVERSITI ISLAM SULTAN SHARIF ALI
SULTAN SHARIF ALI ISLAMIC UNIVERSITY

THESIS INTERVIEW QUESTIONS (HOTEL AUTHORITIES)

RESEARCH TOPIC: “AWARENESS ON THE PREPARATION OF *HALAL* FOODS IN HOTELS IN BRUNEI DARUSSALAM”

Objective 1: To identify the importance and utilization of *HALAL* kitchen in restaurants within the hotels selected to be surveyed.

1. *HALAL* in all sorts of the way is a popular option to tourists of both muslim and non-muslim?
2. Do you think that it this important for tourists to ensure the *HALAL*ness of the food served including the place where the food was prepared?
3. In your opinion, in what sense does it take for a kitchen to become ‘*HALAL* kitchen’? Is it only in terms the operations or in any other way?.
4. Considering that we are living in Brunei in which everything is presumed as *HALAL*, do you think that it is necessary to ensure to the public is a ‘*HALAL* kitchen’?
5. How would you ensure that the kitchen in this hotel is ‘*HALAL*’?
6. In your opinion, what is the importance of *HALAL* kitchen in restaurants?
7. Do you find it difficult to practice ‘*HALAL*’ within the kitchen premises?

8. How does the utilization of *HALAL* practices been done in restaurants within the hotel?

Objective 2: To identify the willingness of the concerning authorities of the hotel to comply with *HALAL* requirements set by MUIB as Brunei's sole certifying body.

9. Why do you think it is necessary for the kitchen/ restaurant to be *HALAL* certified?
10. In your opinion, is it a must to apply for *HALAL* certification or is it just enough by ensuring the customers that the foods served are *HALAL*?
11. How does the concerning authorities of the hotel comply with the *HALAL* requirements?
12. Is there a difference between a regular kitchen and a *HALAL* kitchen? If there is, what are they?
13. How would you ensure the *HALAL* integrity of the foods served in the hotel/hotel's restaurant?

Objective 3: To determine the level of understanding of the concerning authorities of the hotels on the consumption of *HALAL* foods served in the hotel restaurants.

14. Do you fully understand what is meant by '*HALAL* kitchen'? Have you heard of this term?
15. What is your understanding regarding the consumption of *HALAL* foods eg. in terms of the *HALAL* food origin, storage and food preparation?
16. Does all of the ingredients used to prepare the foods are obtained from permitted source or *HALAL*-certified?
17. Do all the process of food handling and food preparation meet the *HALAL* requirements?

APPENDIX C



جامعة السلطان الشريف علي الإسكندرية
UNIVERSITI ISLAM SULTAN SHARIF ALI
SULTAN SHARIF ALI ISLAMIC UNIVERSITY

THESIS INTERVIEW QUESTIONS (CONSUMERS)

RESEARCH TOPIC: “AWARENESS ON THE PREPARATION OF *HALAL* FOODS IN HOTELS IN BRUNEI DARUSSALAM”

1. Where do you get to know about this hotel?
2. How frequent do you visit this hotel?
3. How frequent do you dine in this hotel?
4. What influences you to consume the foods offered/served in this hotel?
5. Despite of everything presumed as *Halal*, do you think it is necessary to ensure the *halal* status of foods served at hotels before consuming them?
6. How would you ensure the foods are *halal*-certified?
7. Do you trust the *halal* status of foods offered/served by the hotel?

