

Promotion Of Halal Tourism In The Philippines Towards Strategic Direction

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Abstract:

The perspectives and analyzation of strategic techniques underlying Halal tourism promotion, large percentage of global Muslim tourists, and Southeast Asian countries attempts to strategize their country's potential as preferred halal hub through promoting Halal services for tourist's interests. Still present, limited study on Philippine Halal tourism relative to the knowledge of Islamic perspectives on tourism defines the features of Muslim tourist behavior complying Halal tourism. Organized by the review of related literature this study defines the relevant study on Halal tourism and culinary marketing strategies. Quantitative approach consisting Muslim and non-Muslim participants with recent halal domestic and international experience were used. Convenience sampling for data collection to 2 groups provided to 200 travelers segmented to 15 halal tourism professionals on the second group. Instrument used, an adopted survey questionnaire from global halal standards crossing reference with local accreditation bodies. Promotional technique quality through indicators, reflects the adoptive of halal methodology to accommodate travel needs. The 5-point Likert scales ranging from 1 less to 5 highly halal attractive measured datum. Preceding to data collection, questionnaire was validated by three academic experts in Halal Standards. An academicians and expert in Shari'ah Law; A psychometrician; A tourism consultant and a halal chef. Consequently, through ANOVA by factors and paired T-test analysis, data kurtosis and skewness were utilized. Techniques of analysis are Frequencies, Mean, S. Deviation, Mean Difference to test significance and cross tab relations. Overall, high extent of expected compliance to global halal requirements by Philippines tourism in terms of services and products were present. Yet, heterogeneity of the assessment was shown indicating results of cost is higher than the revenues of establishments. Thus, major challenge in Philippine context with implications for destination marketers, policymakers, and experts. Finally, significant perception that the country has no prescribed and unique standards for the tourism sector yet and diverse interpretations of the Philippines Halal standardization from Global Halal led to various levels of demand where most were claimants of halal services only, resulted to the existence of several halal certification bodies. Nonetheless, use of term "Muslim-friendly" as a pledge that services respect the basic requirements of the Sharia law, aside from being completely halal, is gradually widespread among service suppliers. Conversely, in defiance of inclination to practice halal certification, Muslim countries reflect all tourism products and services must be halal, unless otherwise designated. It is presently recognized that widespread ignorance about this market, turned as a stern inadequacy and barrier to entry.

Keywords: Muslim tourists, promoting halal tourism, halal culinary, halal services, Muslim-friendly destination tourism.

1. INTRODUCTION

The tourism Industry is a notable contributor of one's nation's economy. Its international segment has seen increase of Muslim tourists, thus taking Interest and is now becoming popular in halal tourism also known as Muslim friendly tourism. Moreover, expecting market growth expansion with 230 million projections of Muslim arrivals and USD 225billion expenditures by 2028 where Asia leads in Muslim tourist arrivals, next is Europe, Africa, Americas and Oceania, this significantly indicates the potential growth and accommodation of Muslim tourists in said regions. This figure is estimated to hit 2.8 billion in 2050, which is approximately 30% of the world 's total population (Economist, 2011). Thus, growing number of Muslim clients has raised the interest of the global market turning their commercial interest to Halal industry to cater the demand of the size and growing population of Muslim globally. In 2023,

foreign visitor arrivals from Islamic or Muslim-populated countries had reached almost half a million, which is 9% of the total 5.4M arrivals (DTI, 2023-2028) this seems to coincide with the World Travel & Tourism Council calculates that Muslim travelers generated a total of US\$140 billion for the global tourism and hospitality industry in 2013 and it is forecasted that the market will worth US\$238 billion by 2019 (WTTC, 2015). Philippine Tourism industry has recognized the expanding interest in Halal tourism from both the viewpoint of practitioners and researchers. Those taking part in, stress out the certitude that any strategy for development or marketing Halal tourism products services must be in accordance with Islamic law (shariah). The rapid growth of interest in Halal tourism could be due to a certain extent of the growth of Muslim population globally. The 644,736 foreign visitor arrivals in 2019 in addition to the 10M plus Muslim Filipinos estimated by NCMF has formed the Philippine Base Market for Halal Services, this has initiated the Philippine Department of Tourism of Muslim friendly tourism program (UPCIDS, 2021), the Philippines is growing rapidly on becoming a famous destination for travelers from Islamic countries. As of January 2023, there are 291 halal-friendly restaurants and accommodations in the country (Some of the large Five star commercial hotel chain like Makati Shangri-la, Manila; Dusit Thani, Manila; Marriott Hotel, Manila; Shangri-la Boracay Resort and Spa; Crimson Resort and Spa Mactan; Marco Polo Ortigas, Manila; Crimson Resort and Spa Boracay and Tinhut Boutique Hotel and Restaurant which is 3 star;), more than half of which are in Mindanao, according to DOT's database of Muslim-friendly establishments (Yaqub, 2024). Also recently, the Department of Trade and Industry (DTI) turn up the Department's commitment to position the Philippines as the rapid increasing Halal hub in the Asia Pacific region during the launch of the four-year Philippine Halal Industry Development Strategic Plan, eying to boost employment and investment attractions (DTI, 2024). The increasingly transforming as popular destination for tourists from Islamic Countries, according to the DTI during the launch of the Philippine Industry Development Strategic Plan 2023-2028 that in 2023, foreign halal visitor arrivals from Islamic or Muslim-populated countries reached at almost half a million comprising 9% of the total 5.4M arrivals.

Huge anxieties for Muslim regarding whether the tourist destination, food and beverage, accommodation, prayer facilities and services are lawful in Islamic conceptualization. At present there is limited research on Halal tourism (Kim, Im & King, 2015) especially in non-Muslim countries. The prevailing study on Muslim tourists is preponderantly theoretical and descriptive in kind (Oktadiana, Pierce & Chon, 2016), effectively communicating the knowledge relative to perspective of Islamic tourism (El-Gohary, 2016) and considering the attributes of Muslim tourist behavior in compliance with Islamic teachings (Ryan, 2016). One of the largest source regions of inbound tourism to these countries is Southeast Asia, which is home of approximately 240 million Muslim population that includes the Muslim majority countries like Indonesia, Malaysia and Brunei while other countries with large Muslim contingencies like Thailand, Singapore and the Philippines (Yusof, 2015). Halal tourism research is hugely constricted to Muslim majority countries' Halal tourism development i.e. Malaysia, Indonesia (Mohsin et al., 2016) Kingdom of Saudi Arabia (Zamani-Farahani, 2010). There is an unfilled space of study on strategies underneath marketing frameworks for Halal tourism and tourism promotion. This research's focus is the appreciation of significant matters for Muslim tourists whenever they travel to a non-Muslim country such as Philippines. Hence, this currently aims to synthesize the marketing strategies relative to Halal tourism particularly demands in culinary and other Halal hospitality and tourism facets in the Philippines and to promote halal tourism/ Muslim friendly tourism in the Philippines towards strategic framework from the perspectives and analyzation of strategic techniques underlying Halal Tourism Promotion globally. Thus, Philippines can develop a destination Halal/Muslim-friendly brand that could be promoted across nations and eventually Philippines image of Halal/Muslim-friendly hub. This is the goal as part of Tourism Planning and Development, this study endorses strategic framework for Tourism product development, some main ideas for promoting Halal Tourism services in the Philippines, through the development of a plan or action on recommendations for the Tourism Industry's government sectors and private sectors (hotel establishments, food industry, spas, travel agencies, and other private sectors) on promotions of Halal Tourism services.

Philippines as one of major and only Christian resident nation in Asia with only 4% Muslim minority residents (Miller, J., 2023), the country is run by Civil law and differs from the Shariah law which governs Muslim dominant country, such as KSA, UAE, Malaysia and Indonesia. This reasons out that Tourism being a stakeholder-based industry (UNWTO, 2008), Philippine Department of Tourism's plan in developing a tourism product that the country can offer the Halal tourists which relatively are expanding in time. The tourism product - Halal tourism is a complementary product and will not eliminate conventional types of tourism (Rachmatie, A., et al., 2023). Furthermore, stakeholder has wrong perception of Muslim-friendly-based tourism due to its meaning of not being Islamic tourist attractions, however, refers to the behavior and available infrastructure (Morant-Martinez et al., 2019). The purpose of halal tourism is to increase the visit of domestic and foreign tourists in visiting different tourist destinations that are Islamic oriented. The Halal laws of the Philippines (DOT, 2021) regarded to be a vital enactment for the halal industry for it acknowledges the probable contribution of halal industries to national economic development particularly in exports, this has given birth to Philippine Halal Export Development and Promotion Program (Section 8(h), Article II, RA 9997). Therefore, the DOT plan in having a Halal/Muslim-friendly destination for the meantime is a step forward in achieving the plan of being a Halal preferred destination of Halal tourists. Halal friendly tourism, also known as Halal tourism, is a tourism segmentation where travel needs are catered in accordance with Islamic teachings and values (Samsik, 2019; Rahman et al, 2020), this tourism sector enticed the Muslim travelers due to its aptness to cater recreation and leisure needs in agreement to their religious obligations (Chaozhi, 2020). Recently, the Philippines has been awarded as emerging Muslim-friendly destination of the year Non-OIC (Halal in Global Travel Summit, 2023). Since, the entry of the Philippines in the top 10 non-OIC (Organization of Islamic Cooperation) destinations for the first time (Mastercard Crescent Rating, 2019) has opened the door of Philippine Halal, and has continuously improve its position to rank 7 (GMTI Rankings, 2023) moreover, using Tourism as an important component to holistically develop Halal in the Philippines in order to promote the Philippine Halal and to make the country as a respectable player in the global Halal Ecosystem is deemed to be at reach. Halal laws of the Philippines, (DOT, 2021) deemed to be an important enactment for the halal industry for it recognizes the potential contribution of halal industries to national economic development especially in exports, giving birth to Philippine Halal Export Development and Promotion Program. Halal Tourism foresee a robust market with 230 million Muslim arrivals and \$USD 225 billion expenditures by 2028. Asia is leading in Muslim Market tourist arrivals, next is Europe, Africa, Americas and Oceania; indicating the Muslim market potential growth and arrangement of Muslim tourists in said regions. It is estimated to hit 2.8 billion in 2050, which is approximately 30% of the world 's total population (Economist, 2011; Thomas Reuters, 2018). This immense quantity has accounted for the non-Muslim countries such as Japan, Thailand, Singapore and China, to take initiative to be involved in Halal tourism. The rapid growth of Muslim tourists increase the attention of the worldwide market turning their business interest to Halal industry to accommodate the demand Muslim tourists populace (UPCIDS, 2021), this also has initiated the Philippine Department of Tourism of Muslim friendly tourism program, that we can have a slice of the pie of the Halal market and even non-Muslim country like PH can offer a tourism product for Halal tourists. The primary challenge of the Philippines is the scarce number of halal-certified goods, services and companies despite having our neighboring country Indonesia, the SEA's third largest Muslim population, PH produces halal where it is way behind other non-Islamic countries During the year 2023, the country had its need to import halal products worth USD 120M, demonstrating a concrete market that the country can locally satisfy. (PHIDSP 2023-2028).

2. LITERATURE REVIEW/METHODOLOGY/CASE PRESENTATION.

Halal is derived from an Arabic term literally means permissible or lawful in Islam (Shari'ah Law) it also means that which is permitted, with respect to which no restriction exists, and the doing of which the lawgiver, Allah has allowed (REF).

The holy Quran guidance generally dictates that all the foods are Halal except those mentioned as unlawful or prohibited (Haram). *The Holy Qur'an* reads: "O ye who believes! Eat of the good things wherewith we have provided you, and render thanks to Allah, if it is He whom ye worship. (chapter II, Verse 172)".

The prohibited foods are mentioned with certainty in the guidance:

"He hath forbidden you only carrion, and blood, and swine flesh, and that on which hath been invoked any other name besides Allah's....." (Chapter II, Verse 173)".

While alcohol and other intoxicants is also prohibited according to the following verse:

"O ye who believe! Intoxicants and games of chance, and idols and divining arrows are an abomination of Satan's handiwork. Leave it aside in order that ye may succeed." (Chapter V, Verse 9)".

The terminology halal is appointed by Islam, a word encompassing all those products that are permissible, lawful and unexceptionable for Muslims to consume (El-Gohary, 2016;). Also, permitted, allowed, authorized. Haram on the contrary defined as not allowed, impermissible, unsanctioned, or illegal. From the five actions categorizing the actions of human being in Islamic teachings, Halal is one of them. The creed and the dogma of faith of the Muslims are confined into the Holy Quran and the Hadith, the recordings of words and actions of the last Prophet Muhammad (PBUH), thus the basis of halal certification is in accordance with these. The core conceptualization is that halal ingredients should not crossly contaminate with haram (impermissible essences and ingredients) from the preparation until the product is served (Yousaf, 2018).

Halal Tourism and Islamic Tourism stated by Battour and Ismail (2016) that they differ from each other. Islamic tourism means tourism in accordance with Islam, involving people of the Muslim faith who are interested in keeping with their personal religious habits whilst traveling (Carboni et al., 2014). This is focused on Muslim countries involving pilgrimage practices (Zamani-Farahani & Henderson, 2010; Franco, 2022). While halal tourism is service provision to Muslim travelers. Halal tourism caters both Muslim and non-Muslim travelers, the travel aim may not be religious however the market will always be centered on Muslim travelers, even if they are traveling to non-Muslim country (El-Gohary, 2016). Thus, the difference lies in their target customers, location of activity and purpose of travel.

In addition, globally, the creation of Muslim-friendly destination is essential in attracting the Muslim Market (Battour and Ismail, 2016), while the halalness is an important element of tourists' decision in choosing a destination to visit (Sudigdo and Khalifa, 2020). The market nowadays for halal tourism are tourists from Kingdom of Saudi Arabia, Oman, Qatar, Kuwait, Jordan, Bahrain, United Arab Emirates, Malaysia, Brunei Indonesia, also Muslims from United States, Europe, South Asia and United Kingdom (CrescentRating GMTI, 2018; Mohsin et al., 2020). Thailand, in view of tourist demand, showing 4.29% populace only, however in 2018, TH ranked as 2nd most Muslim-friendly travel destination' country in the world among Non-OIC (Organization of Islamic Cooperation) markets (CrescentRating, 2019). It is important that the government supports the success of this program, earlier in 2003 TH has supported financially the halal developments in the country proof of this is the establishment of Halal-HACCP and The Halal Standard Institute of Thailand. The study goal has dealt with the research gap on needs of halal services of Muslim travelers in non-Muslim countries and enhancement of perception of the needs of destination attraction stakeholders in non-OIC to serve the Muslim market better whilst, comprehension of the characteristics of the host in halal tourism as it can aid in improving tourists' satisfaction (Dabphet, 2021). Thus, experimental studies on halal tourism have been lesser than the theoretical studies and mostly on Islamic context than non-Islamic (Jia and Chaozhi, 2020). On the contrary, previous studies on halal tourism empirically find alters from western (Razzaq et al., 2016) to eastern countries (Jia & Chaozhi, 2020; Yousaf and Ziucheng, 2018). Research where studies on halal tourism on minor Muslim countries like Philippines is barely sufficient still.

Demand for Halal Food and Services. For decades, the idea of halal tourism has been recognized as the Muslim travel market rapid growth in the global industry. traveling in Islam is not only to Hajj or Umrah (Muslim's pilgrimage to Mecca, KSA), but the religion of Muslims also encouraged them to travel to carry off other purposes such as leisure, socialization, enhancement of well-being, studies, and appreciation of the Magnificence of the creations of Allah (Yousaf and Ziucheng, 2018). A Muslim must

adhere on obligations stipulated by Islam to follow while traveling. In Islam, Halal or Haram is not only limited to dietary;

Food is a very important component of local and/or regional tourism development. A best conception of the benefits on good tourism strategies integration may lead to wider national development and destination project management (Rachao et al., 2019). CrescentRating (2016) stated specific services that these Muslim tourists seek at a certain destination are known as the six faith-based needs [(1) halal food; (2) prayer facilities; (3) water-usage friendly washrooms; (4) Ramadan services; (5) no non-halal activities and (6) recreational facilities and services with privacy], and halal food being the most important one. Globally, the rapid growth of the demand for halal food expands. Hitherto, Islamic countries sourced out their food domestically or from nearby Islamic countries. Nevertheless, countries like Australia, New Zealand, Singapore and South Africa have turn out to be major players in exportation of Halal food (Marzuki, 2012; Cuevas, et al., 2022).

According to the study of Yustica, M. & Widiandari, A. (2022), difficulties in visiting Japan of the Muslim tourists are having halal food, place of worship and the least is the accommodation, however due to efficient efforts done by Japan to cater the comfort of Muslim tourists. At present, Japan is much ready in welcoming Muslim tourists, thus, Japan is considered a Muslim-friendly Country (Japan Muslim Guide, 2022). Muslim tourist's manifest self-restraint in consumption by obeying Islamic rules and trustful of halal certification (Ashraf, 2019). Nevertheless, the halal certification has been arraigned for unethical asserts, doubtful accreditation, and substandard authorization. Halal marketers also complain that fake halal certification, abuses of the halal logo) Yustica and Widiandari, 2022), lack of halal authenticity (Hong & Kamaruddin, 2020), mislabeling (Haleem et al., 2020) and unethical scandals (Ahmad et al., 2018) interrupts their halal businesses. Consumption of halal products affects Muslims' daily worship (عبادة) and belief (إيمان) (Sama & Trivedi, 2019). Therefore, halal marketers also discern challenges related with the contamination of halal with haram (Denyinghot et al., 2022), doubtful additives used as raw materials (Muneeza & Mustapha, 2021), haram chemicals (Karahalil, 2020), genetically altered organisms, and alcoholic content (Alzeer et al., 2020; Pauzi et al., 2019).

The Halal experience of Halal tourists (Al-Ansi & Han, 2019; Han & Hyun, 2018) specifically conveyed that experience quality boosts perception of tourists as well as satisfaction and concurrently promotes Halal tourists to revisit, advocate, and make the destination as the foremost choice to travel. Hence, the outcome furnish proof that quality experience, perceived value, and satisfaction conform the reason for building loyalty for Halal tourists. Economically, it is essential to center on studies regarding the halal food demands due to its potential demonstrating that the Muslim market size is approximately US\$ 2.2T and growing to about US\$3.2T by the present year - considering the largest market for Muslim market is the halal food and beverage sector (Statista, 2021). Therefore, the wide possibility for the industries, adapting their production to meet this Muslim market demand. Further to this, Wilkins, et al. (2019) stated that halal should not be seen only from the perspective of the Muslims due to the growing non-Muslims demand for halal food too. They tend to choose halal food not because of their view of religion connection however, for health benefits gained from halal food, thus halal food standards are increasing than traditional production (Park, 2015; Yustica, 2018).

Halal Tourism in Non-Muslim Countries. At present, behavior of Muslim tourists has altered where they now seek for travel destinations that provides high level of services and can fulfill their travel needs. Basically, they find travel destinations having Muslim-friendly provision. Few of the non-OIC (Organization of Islamic Countries) such as Japan, Singapore, South Korea, Thailand, etc., have act about this shift where they are ameliorating their facilities and services to fulfill the Muslim travelers' need. This development can be perceived in the average GMTI (Global Muslim Travel Index, 2023) in the non-OIC countries. It transparently shows that the non-OIC countries have taken an attempt to improve the Muslim-friendly facilities such as: access to prayer spaces, accommodation options, airport facilities, and improving dining alternatives and Halal assurances in their countries where all the average score for the provisions mentioned is expanding and continuously growing (GMTI, 2023). Singapore citizens and other living in the country, firms that are halal certified are becoming an attraction even to non-Muslims. Pioneer to establishment of halal laws in the early 80s was Malaysia, PH neighboring country and still a strong in

issues related to halal certification internationally (Riaz and Chaudry, 2004). On the contrary, even Indonesia, one of the major Islamic countries have not been stable in contextualizing halal tourism due to its stakeholders remain in confusion over its implementation (Vargas-Sanchez et al., 2020). The method of this study is the contribution to the literature through perception of halal tourism in a non-Muslim country such as Philippines, respectively and the Halal certification mentioned is a marketing attraction, specifically halal has been recognized as a niche gauge for quality products.

Accommodation/Hotels and Restaurant/Food Sectors. Study of John, M. (2022) finds that Tourism encompasses a duration where travelers set out from their point of origin (residency) to a different place until they again return to their place of origin, while interacting economic, social, cultural and physical environment during their visit to that certain destination (Leiper, 1981). The author then elaborated that Accommodation is essential to Tourism Industry which has been a big part of GDP, an integral part of the nation's economy. Tourism and hospitality go hand in hand and support each other, providing halal visitors with a place to stay during their travel. At present, there has none yet unified Halal standards on Accommodation and Restaurants in the Philippines, study of Liba, R. (2023) on challenges of Restaurants in the Metro Manila, standards present for guidelines is Department of Tourism Memorandum Circular no. 2020-010 on governing the operations and recognition of Muslim-Friendly Accommodation establishments (PAB, 2020), aside from the accreditation collaboration of DOT with Global Muslim Travel Index. Among the Philippine Halal Certification and Accreditation bodies, IDCP were recognized by National Commission on Muslim Filipinos, but not accredit it. You may find few of the GMTI accredited Hotels and Restaurants demonstrating Halal Tourism core standardization, see Table 1 (CrescentRating, 2023).

Halal Certification and Accreditation. It is the process of product certification or services that confined with Sharia law of the Islamic teachings (Khan and Haley, 2016). The purposes of halal certification are (1) ensuring the product are halal and healthy in confinement with Sharia and (2) also attractive to Muslim travelers. Halal certification assures the clients that GMP (Good Manufacturing Practices) and HACCP (Hazard Analysis Critical Control Point) management system is being implemented as it coincides with the quality standards set by the WHO regarding food safety. According to Arsad (2022) the DOT in 2020 has launched its Muslim-Friendly Tourism signature program, the tourism package is expected to be the face and demonstrate window of halal institutionalization in the Philippines through Halal Standards and Practice. However, reviewing the literature seems to point out the HACCP only and not the Halal standardization. Halal logo is being used by certified establishments as evidence that they are halal certified. Halal certification can be implemented by halal certification bodies either founded by the government i.e. Malaysia, (JAKIM) Jabatan Kemajuan Islam Malaysia or an Islamic organization i.e. Philippines, (IDCP) Islamic Da'wah Council of the Philippines and Indonesia, (MUI) Majelis Ulama Indonesia (Ahmad and Salleh, 2019). Halal accreditation and certification differs on meanings, according to Department of Standards Malaysia website (2004;2009), "as a national accreditation body, we provide credible accreditation services to laboratories, inspection and certification bodies for greater market access and global recognition for technical competence and quality assurance". Whilst, halal certification is a process done by credible association, where they certify, examines a product, kitchen or a place. Halal Research Council (2016) states that "accreditation of halal certification bodies is a formal declaration that the body is competent to certify halal products or services. One can find in Table 2 and Table 3 the various Local and Global Halal Standardization for Hotel and Restaurant Compliance from GMTI, JAKIM, PAB and DOT (Mendoza, 2023).

Philippine Halal Tourism, Its Program and Certification. The Department of Tourism's halal program was launched to get a slice of the pie of the billion-dollar halal industry through creation of new halal facilities, improvement of the existing facilities while the ease of its availability for tourists was offered (Simeon, 2016). The project aimed to grow tourists' arrivals to 13% of Muslims from other countries from 600,000 2015 tourist arrivals. DOT participates in 2019 Arabian Travel Market has opened provision on understanding the real needs of this market and aid in creation of more halal-friendly Philippines. Hotel firms are heartened to offer not just halal food but services like providing copies of

Quran, setting marker points to Mecca, and lending prayer mats to Muslim guests, also the need for Arabic-speaking guides is in consideration (Arnaldo, 2019b). This study approach contributes to knowledge of existing research in relation to halal certification in Asian countries particularly Philippines, where it is still understudied (Arnaldo, 2019b). At present there are nine halal certifying bodies in the Philippines (1) Halal International Chamber of Commerce and Industries of the Philippines (HICCIP); (2) Mindanao Halal Authority (MINHA); (3) Muslim Mindanao Halal Certification Board, Inc. (MMHCBI); (4) Islamic Da'wah Council of the Philippines (IDCP); (5) Halal Development Institute of the Philippines (HDIP); (6) Alliance for Halal Integrity in the Philippines, Inc. (AHIP); (7) Islamic Advocate on Halal and Development (IAHD); (8) Philippine Ulama Congress Organization (PUCO); (9) Prime Certification and Inspection Asia Pacific (Prime Asia Pacific). This study demonstrates the different standards in the Philippines have led to misunderstandings, confusion, and even abuse in halal accreditation and certification. Unifications of halal scheme is complex due to different interpretations (Wan-Hassan, 2007; Cuevas et al., 2022).

Recently, a research study conducted in China (Jia & Chaozhi, 2020), Muslim tourists were interviewed with regards to wants during travel, results is that they want average facilities on hotels, food, entertainment, shopping areas, toilet/washroom, transportation and services coming from staffs of establishments. However, with regards to catering religious requirements, facilities for praying, toilets with bidet, and Halal food availability. In Korea, a destination characterized as non-Muslim/Halal-friendly tourism (Al-Ansi & Han, 2019), aspects of destination performance include facilities and amenities, social environment, food and beverage, services, uniform and attire, and locals. To wind up, various factors stated by Rahman et al. (2020) in Malaysia, make up the general Halal service, Halal food, and prohibition of non-Halal products and services indicating that even if Halal experience were examined in previous studies, specifying the most appropriate dimensions is still required to be defined. Therefore, it is necessary to have thorough assessment of tourist Halal experience dimensions.

Research of Islam et al. (2023) about the challenges of Halal certification for marketing, they critically captured Quran verses (2:185) to guide halal policymakers for the betterment of halal standards. The Halal standards give birth to halal certification, which is subject to co-creation and collaboration. This study has logically outlined those verses to address the halal certification challenges. Thriving brand value (Jaiyeoba et al., 2020; Islam et al., 2023) and the knowledge experience of halal marketers (Katuk et al., 2021) are carving variables in halal certification management. Also, with growing halal awareness (Khan et al. 2019), bridging the study gaps with the stakeholders (Razalli et al., 2013), training and development for halal auditors (Muhammad et al., 2020), halal transportation expansion, warehouse, and other halal resources (Abi Talib, 2021) for high certification effectiveness.

Philippines is at its emerging level as a halal tourism destination, in comparative with SEA neighboring countries such as Malaysia, Singapore which has far advance methodology for halal food (Henderson, 2016). Certification of Halal in PH was managed by NCMF (National Commission on Muslim Filipinos), founded in 2010 through RA 9997, an office under the Philippines Office of the President, its responsibility is initiating campaigns, halal certification development and firm's accreditation for halal. Prior to this in 2003, EO 46 under President Gloria Macapagal-Arroyo's administration was passed with OMA (Office on Muslim Affairs) managing the matters of Muslims in the country including halal certification. But the statement of OMA regarding not to trust other halal certifying agencies but they ignited conflicts with IDCP, established in 1982 a non-governmental, stand-alone Muslim organization, its role of issuance of halal certificates, training and facilitation of any establishment that requires halal certificate (Othman et al., 2016; Guia, 2022). It is the first Da'wah organization in the Philippines and the oldest certifier in the county, where most members are affiliated with Converts to Islam Society of the Philippines (CONVISLAM). The case against OMA had eventually favored IDCP thus resulting to EO 46 to be null and void making IDCP as one of the powerful certifying bodies in the PH. The NCMF has recognized IDCP however not accredited it. 2016 is the turn of PAB (Philippine Accreditation Board) to oversee the accreditation of halal certifiers as RA 10817 was passed, however lack of information as to what PAB's specific standards and what Halal Board has done in local halal industry improvement.

Presently, the country lacks a standardized system in halal tourism as reflected in different certifications and logos from government and non-government organizations (Battour and Ismail, 2016; Guia, 2022). NCMF has not stated within their website of what halal certification standard is. DA (Department of Agriculture) have its own standard however the standard for other halal products is still vague in the local setting. The DOT on their launch of Halal tourism program has lean on the global standard of CrescentRating GMTI. Whilst, Food is a major core of halal tourism system, a gastronomical tourism cuisine that is vital in any tourism development plan (Besiege and Tiber, 2013), thus, government should take it seriously this matter to evaluate Muslim travelers' behavioral perspectives on food choices and constraints (Line and Bouchon, 2013). With the complexities in the country's halal industry, matters that needed to be aided are (1) process of certification and accreditation; (2) the formation of unified halal certification standards; and the promotion of a legalized and unified certification strategy which is essential to the Philippines to be branded as a preferred Halal Tourism destination.

The methodology used in this study is Quantitative research. The researcher created a descriptive survey method to assess the marketing components of the tourist destination in terms of Halal services demands of tourists especially the Halal travelers. This method aims to investigate the views and perspective of the respondent on a given phenomenon. In this paper, discussions were conducted in Manila, the capital and chief city of the Country, (Britannica, 2024), located in the province of National Capital Region. The study includes of Muslim and non-Muslim participants with recent halal travel experience, whether traveling domestic and overseas. Vigorous results were acquired, the respondents were designated with diverse individualities in terms of age, gender, education, travel frequency, etc. A convenience sampling for data collection were given and this group consists of 200 travelers as participants, the second group discussion, involves 15 participants involving tourism professionals on halal establishments. Respondents/participants: Expert sampling (15 people who are stakeholders - experts) in the field of tourism can be identified as general manager of travel agency, chef, restaurant manager, environmentalist, anthropologist, professor in tourism, LGU tourism representative, provincial tourism rep, regional tourism rep, etc. short description of these people for confidentiality purposes/Data privacy.

In this research using cross-sectional survey to measure tourists' demographic (e.g., age, gender, relationship status, etc.) and trip characteristics (e.g., frequency of travel, when the trip was undertaken, type of trip) and the Halal level of criteria ratings based on Halal standards set by GMTI/PDOT, JAKIM (MS 1500:2009), Salam/Dinar Muslim Country Standards where (6) six based faiths need of Muslims were identified. Distributed into (3) three questions to halal tourists in tourism establishments such as Hotel/Accommodation, Restaurants and tourism professionals in tourism and hospitality industry. This was measured through the 5-point Likert scale (from 1=strongly disagree/not halal attractive to 5=strongly agree/highly halal attractive), this reason has been manifested useful in responding online studies (Sthapit et al., 2022a), and through its simple construction, response rate and quality increases while respondents' frustration level decreases (Babakus and Mangold, 1992). The proposed data was administered in English and was sent to three halal and academic experts for pilot testing of the questionnaires, and then a pre-test was carried out by giving the questionnaire to several respondents and ensuring that the questions are clear and understandable.

The researcher checked the kurtosis and skewness of the data through ANOVA by factors and paired T-test analysis, data kurtosis and skewness were utilized. Techniques of analysis are Frequencies, Mean, S. Deviation, Mean Difference to test significance and cross tab relations.

Data were gathered onsite and online in Accommodation (Hotel and Restaurant establishment) sectors from Halal tourists. Two screening bases are used prior to starting this survey in selecting target respondents. First, they must be Muslim or non-Muslim tourists from 18 years old and above. Second, they need to have a Halal tourism experience during the 48 months prior to data gathering (May 2020 - May 2024). Convenience sampling was used due to its simplicity, cost-effective, and efficient to implement as the author intend to study the Halal tourists locally and foreign tourists that has travelled in the Philippines and stay at a certain Halal accredited Hotel and Restaurant. Also, Tourism offices and websites was aided where local and foreign visitors' primary data were accessed. The researcher also recognizes the disadvantage of this sampling method where sample lacks clear generalizability. The

distribution of questionnaires is from May to June 2024 using printed questionnaires and crowd sourcing through google suite forms. There are 200 responses obtained, responses that had not met the screening criteria was discarded, and 111 responses that met the criteria were retained for data analysis.

The instrument used is an adopted survey questionnaire from Global Muslim Travel Index Halal Core services Rating (Crescent rating, 2023) the questionnaire is composed of the profile of respondents and the assessment of tourism professionals and visitors with top attractions and Halal services in the Philippines. The result as the basis considering the data found in present literature, the researcher confirmed detailed data reflecting the strategies underlying the promotions of halal products and services. Promotional technique quality were measured with indicators, reflecting the adoptive of halal methodology to accommodate halal travel needs. The construct datum was measured with 5-point Likert scales: 1 ‘strongly disagree ’(less halal attractive) to 5‘ strongly agree’(highly halal attractive). Preceding to data collection, the questionnaire was examined by three academic experts in Shari’ah Law an Imam and an Academician, a Psychometrician (Technical Composition) and tourism consultant (Halal chef experience) experts was validated. The researcher employed the adapted questionnaire using the following scoring guide. A Likert five-point scale will be used to provide numerical values.

3. RESULTS AND DISCUSSION

Table 3.8: Halal Philippines Tourisms ’Extent of Compliance to Global Requirements in terms of Halal Services for Accommodation/Hotels

As Expected			Indicators	As Complied		
Mean	Descriptive Level	SD	Accommodation/Hotels	Mean	Descriptive Level	SD
4.35	High Extent	0.978	1. The dress code of staffs is modest and appropriate - redesigned uniform especially to Muslim guests’ attendants.	4.33	High Extent	0.957
4.33	High Extent	1.012	2. The establishment provides a female room attendant for female guests.	4.32	High Extent	0.974
4.16	High Extent	1.124	3. The establishment employed at least one (1) Muslim Staff.	4.15	High Extent	1.089
4.15	High Extent	1.153	4. The establishment has appointed at least two (2) Muslim cooks working full time in the hotel kitchen.	4.13	High Extent	1.113
4.24	High Extent	1.129	5. Hotel rooms with kitchenette or in-room kitchen, provides separate and different set of crockery for use of halal guests.	4.22	High Extent	1.107
4.33	High Extent	1.106	6. During buffet breakfast, lunch and dinner, placing identification of Halal food and proper signage for caution as halal food shall be separated from non-halal food.	4.31	High Extent	1.069
4.28	High Extent	1.073	7. Destination Halal/Muslim-friendly Hotel and Recreational Facilities - refers to the physical hotel and leisure establishment facilities that offers Halal services that includes promotional strategies to attract tourists.	4.26	High Extent	1.033
4.22	High Extent	1.092	8. Hotel provide services during Ramadan such as necessities to breakfast are provided (e.g. dates and water); Iftar (food for break of fast) and Suhoor (meal before break of dawn) buffets can be arranged.	4.20	High Extent	1.060
4.11	High Extent	1.173	9. Hotel provides at least 5% of the total number of rooms in the Accommodation assigned as Halal/Muslim-Friendly Guest rooms.	4.10	High Extent	1.152

4.19	High Extent	1.126	10. Hotel provides Halal snacks and drinks in the room mini-bar.	4.19	High Extent	1.100
4.32	High Extent	1.037	11. Hotel provides Halal menu room service.	4.32	High Extent	1.000
4.34	High Extent	0.967	12. Halal breakfast is served.	4.33	High Extent	0.947
4.27	High Extent	1.088	13. Hotel has designated male and female prayer rooms, complete with prayer amenities.	4.23	High Extent	1.050
4.36	High Extent	1.025	14. Hotel SPAs facilities with gender segregation.	4.35	High Extent	1.015
4.15	High Extent	1.237	15. Hotel leisure facilities (fitness and wellness, swimming pools, etc.) with gender segregation.	4.14	High Extent	1.202
4.23	High Extent	1.159	16. The information regarding prayer rooms of Mosques (Worship place for Muslims) within the vicinity.	4.22	High Extent	1.131
4.21	High Extent	1.115	17. Hotel provide prayer mats and prayer timetables available upon request.	4.20	High Extent	1.077
4.18	High Extent	1.156	18. Hotel has no nightclubs or adult TV channels inside the hotel room.	2.18	Moderate Extent	1.836
4.15	High Extent	1.145	19. Hotel is not part of resort with casinos.	3.30	Moderate Extent	1.512
4.27	High Extent	1.063	20. Hotel provides sanitary facilities such as: Beds and Toilets positioned not to face the qibla (prayer direction); Room toilets are fitted with shower (bidets or hand showers) for the performance of Wudhu (ablution).	4.25	High Extent	1.057
4.25	High Extent	0.945	Overall Mean	4.09	High Extent	0.841

The table presents the indicators for the extent of compliance to global requirements by halal Philippines tourism in terms of halal services for accommodation/hotels as assessed by 111 tourists. The data provided a mean of 4.25 or high extent of expected compliance while the results showed that 18 out of 20 indicators showed high extent of actual compliance. Indicators number 18 for nightclubs or adult TV channels in the hotel; and 19 for having hotel casinos have moderate extent of compliance. Indicator 1 for Hotel SPAs facilities with gender segregation complied the highest for accommodation/hotels. The standard deviation 0.945 for the expected complied indicators is almost 1.00, showing a heterogeneous group or wide dispersion of scores from the mean. Then, the standard deviation 0.841 for the actual complied indicators is less than 1.00, showing a homogeneous group or close dispersion of scores from the mean.

The overall mean of 4.09 signifies a high extent of actual compliance to global requirements by halal Philippines tourism in terms of halal services for accommodation/hotels. Therefore, it can be implied that the Philippine Tourism's halal services for accommodation/hotels were almost all confined with Sharia law of the Islamic teachings ensuring most of the products are halal and healthy in confinement with Sharia and also appeal to Muslim travelers with the exemption on the compliance of having nightclub and casinos and having adult channels or non-halal friendly activities.

The table shows the paired t-test values between the Halal Philippines Tourisms' global requirements in terms of halal services for accommodation/hotels as expected against as complied. Indicators 1-17, and 20 have p-values of more than 0.05 signifying that their paired t values are under the null hypothesis of no difference. While for indicators number 18 for nightclubs or adult TV channels in the hotel; and 19 for having hotel casinos, their corresponding p-values of 0.000 is less than 0.05 alpha indicating that the paired t values of 4.982 and 9.482 respectively are not under the null hypothesis. Thus, the null hypotheses for those pairs are rejected.

Overall, there is no significant difference between the Halal Philippines Tourisms' Global Requirements in terms of halal services for accommodation/hotels as expected against as Complied. Only for indicators 18 and 19 are observed to have significant differences between the Halal Philippines tourisms' global requirements in terms of halal services for accommodation/hotels as expected against as complied. It shows that only the observed or seen compliance for having nightclubs or adult TV channels and having hotel casinos did not meet the expected compliance globally. The mean of the observed compliance for having nightclubs or adult TV channels (moderate extent) is lower by 1.964 than they expected (high extent), while the observed compliance for having hotel casinos (moderate extent) is lower by 0.850 than they expected (high extent).

Table 3.10: Halal Philippines Tourisms' Extent of Compliance to Global Requirements in terms of Halal Services for **Destination Halal/Muslim Friendly Amenities/Experience Environment**

As Expected			Indicators	As Complied		
Mean	Descriptive Level	SD	Destination Halal	Mean	Descriptive Level	SD
4.35	High Extent	0.978	1. The dress code of staffs are modest and appropriate - redesigned uniform especially to Muslim guests attendants.	4.33	High Extent	0.985
4.33	High Extent	1.012	2. The establishment provides a female room attendant for female guests.	4.32	High Extent	1.018
4.16	High Extent	1.124	3. The establishment employed at least one (1) Muslim Staff.	4.14	High Extent	1.119
4.23	High Extent	1.119	4. Halal/Muslim-friendly destinations provides services during Ramadan (Transportation services for Taraweeh-night prayer and Eid Salaath - Prayer on Eid, to a nearby mosque can be arranged.	4.16	High Extent	1.032
4.21	High Extent	1.139	5. Halal/Muslim-friendly destinations provide dialogue sheet that enable Muslims to ensure Halalness.	4.14	High Extent	1.022
4.09	High Extent	1.175	6. Halal/Muslim-friendly destinations provide testimonials/blogs reports of Muslim travelers.	4.07	High Extent	1.166
4.22	High Extent	1.076	7. Halal/Muslim-friendly destinations highlights Halal food chef and/or chef's expertise.	4.17	High Extent	0.962
4.12	High Extent	1.206	8. Halal/Muslim-friendly destinations promotes Halal seminars (ex. Halal food cooking classes).	4.05	High Extent	1.102
4.18	High Extent	1.116	9. Halal/Muslim-friendly destinations has approved Slaughter house for Halal ritual process for Halal cuisines promotion of Halal as diverse culinary culture.	4.17	High Extent	1.111
4.18	High Extent	1.156	10. Halal/Muslim-friendly destinations introduce to Muslim festivals and special occasions.	4.16	High Extent	1.148
4.25	High Extent	1.115	11. Halal/Muslim-friendly destinations provide links to Muslim-friendly application.	4.16	High Extent	1.014
4.18	High Extent	1.171	12. Halal/Muslim-friendly destinations provide locally designed souvenirs for Muslim tourists.	4.16	High Extent	1.164
4.25	High Extent	1.082	13. Destination staffs can assist with questions about prayer timings and Qiblah direction.	4.17	High Extent	0.999
4.15	High Extent	1.105	14. Is link/reference to Muslim travel/halal tourism present on the destination establishment home page?	4.14	High Extent	1.108
4.14	High Extent	1.118	15. Is there a sub-category with the link/reference or app of Halal services in the overall Halal category (ex. Muslim friendly food) in the destination establishment?	4.13	High Extent	1.113

4.18	High Extent	1.116	16. The recommended destination establishment was chosen through online promotional marketing of the government (DOT) to attract tourists.	4.17	High Extent	1.111
4.17	High Extent	1.086	17. The recommended destination establishment was chosen through online promotional marketing of the searched destination establishment to attract tourists (private app or friends and relatives online).	4.15	High Extent	1.097
4.20	High Extent	0.978	Overall Mean	4.16	High Extent	0.907

The table presents the indicators for the extent of compliance to global requirements by halal Philippines tourism in terms of halal services for destination halal/Muslim friendly amenities/experience environment as assessed by the 111 tourists. The result shows the mean of 4.20 or high extent of expected compliance and all the 17 indicators showed high extent of actual compliance. Indicator 1 for the compliance of hotel's dress code of staffs to being modest and appropriate - redesigned uniform especially to Muslim guest attendants attained the highest compliance with a mean of 4.33. The standard deviations 0.978 and 0.907 for both the expected and actual complied indicators are almost 1.00, showing heterogeneous groups or wide dispersion of scores from the mean.

The overall mean of 4.16 signifies a high extent of actual compliance to global requirements by halal Philippines tourism in terms of halal services for destination halal/Muslim friendly amenities/experience environment. This means that, the Philippine Tourism's halal services for destination halal/Muslim friendly amenities/experience environment were almost all confined with Sharia law of the Islamic teachings ensuring most of the products are halal and healthy in confinement with Sharia and also appeal to Muslim travelers.

Table 3.12: Halal Philippines Tourisms' Extent of Compliance to Global Requirements in terms of Halal Products (Food and Culinary) for Restaurant

As Expected			Indicators	As Complied		
Mean	Descriptive Level	SD	Restaurant	Mean	Descriptive Level	SD
4.35	High Extent	0.978	1. The dress code of staffs are modest and appropriate - redesigned uniform especially to Muslim guests attendants.	4.32	High Extent	0.974
4.33	High Extent	1.012	2. The establishment provides a female room attendant for female guests.	4.31	High Extent	1.007
4.16	High Extent	1.124	3. The establishment employed at least one (1) Muslim Staff.	4.14	High Extent	1.116
4.32	High Extent	1.045	4. The kitchen layout comply with the requirement for food premise. Halal kitchen is separated from non-halal kitchen and no materials or food are allowed to be moved in and out of both kitchen.	4.30	High Extent	1.041
4.18	High Extent	1.099	5. The Halal certification and inspection is only for the halal kitchen.	4.17	High Extent	1.094
4.19	High Extent	1.034	6. All crockery is specifically used for halal dining room only.	4.17	High Extent	1.026
4.09	High Extent	1.172	7. The establishment slaughter man is certified halal slaughterer and the restaurant has a copy.	4.06	High Extent	1.178
4.19	High Extent	1.181	8. Prayer room is available on the premises. (Prayer mats, Holy book Quran and arrow that indicates the direction of Mecca-Qiblah).	4.17	High Extent	1.175

4.29	High Extent	1.049	9. Destination establishments' Promotion of certified Halal brands is present.	4.27	High Extent	1.044
4.25	High Extent	1.186	10. Restaurant guidebook for Muslim travelers is present and list of nearby Halal restaurants can be provided on request.	4.23	High Extent	1.157
4.29	High Extent	1.032	11. Restaurant provide services during Ramadan such as necessities to breakfast (e.g. dates and water).	4.27	High Extent	1.026
4.33	High Extent	1.106	12. During buffet breakfast, lunch and dinner, placing identification of Halal food and proper signage for caution as halal food shall be separated from non-halal food.	4.31	High Extent	1.102
4.27	High Extent	1.061	13. The halal Ingredients' list are written in the menu for the purpose and knowledge of the guests/tourists.	4.24	High Extent	1.055
4.39	High Extent	0.984	14. Foods and ingredients has halal certificate from suppliers and do not use any doubtful raw materials for all types of cooking.	4.37	High Extent	0.981
4.27	High Extent	1.045	15. Liquor and liquor-based ingredients are prohibited in the halal kitchen.	4.25	High Extent	1.040
4.17	High Extent	1.151	16. Does raw materials' packaging come with Halal certification?	4.14	High Extent	1.143
4.37	High Extent	1.018	17. Does the kitchen able to comply with GMP, HACCP, SSOP, GHP, TQM, and ISO practices of Safety and Quality Assurance and Management Systems in Food Industry?	4.36	High Extent	1.007
4.27	High Extent	1.127	18. Promotion of restaurants in the destination is offering international cuisine in Halal form is present.	4.24	High Extent	1.122
4.26	High Extent	1.125	19. Promotions of restaurants is offering local cuisines in Halal form is present.	4.24	High Extent	1.122
4.24	High Extent	1.129	20. The information of Halal restaurants surrounding Tourist spots is present at the destination.	4.22	High Extent	1.123
4.24	High Extent	1.097	21. Links/addresses of the Halal food restaurants/Halal shops is present at the destination.	4.22	High Extent	1.065
4.44	High Extent	0.997	22. The establishment uses its certified Halal (حلال) signage/logo.	4.41	High Extent	0.995
4.27	High Extent	0.947	Overall Mean	4.25	High Extent	0.933

The table presents the indicators for the extent of compliance to global requirements by halal Philippines tourism in terms of halal products (food and culinary) for restaurants as assessed by 111 tourists. The results showed that all 22 indicators showed high extent of both expected (4.27) and actual compliance (4.25). Indicator 22 for the compliance of establishment in using its certified Halal (حلال) signage/logo attained the highest actual compliance with a mean of 4.41. The standard deviations 0.947 and 0.933 for both the expected and actual complied indicators are almost 1.00, showing heterogeneous groups or wide dispersion of scores from the mean.

The overall mean of 4.25 signifies a high extent of actual compliance to global requirements by halal Philippines tourism in terms of halal products for restaurants. This means that, the Philippine Tourism's halal products (food and culinary) for restaurants were almost all confined with Sharia law of the Islamic teachings ensuring most of the products are halal and healthy in confinement with Sharia and also appeal to Muslim travelers. The table shows the paired t-test values between the Halal Philippines Tourisms' global requirements in terms of halal products (food and culinary) for restaurant as expected against as

complied. All indicators have p-values of more than 0.05 alpha signifying that their paired t values are under the null hypothesis of no difference. Thus, the null hypothesis is retained. Overall, there is no significant difference between the Halal Philippines Tourisms' global requirements in terms of Halal products (food and culinary) for restaurant as expected against as complied. It shows that all observed or seen indicators for halal products (food and culinary) did meet the high extent expected compliance globally.

Philippine Tourisms' extent of strategic direction achieved in terms of being a preferred halal tourism destination by Tourist Residency Profile

The table provides the analysis of variance to show the relationship of the tourist residency profile to the Philippine tourisms' extent of strategic direction achieved in terms of being a preferred halal tourism destination as to accommodation/hotels. Indicators 1, 3, 4, 5, 6, 7, 9, and 10 provided F test values that translated to their p-values being more than 0.05 alpha, showing no significant differences between Filipino and Foreign tourists respondents in terms of those eight (8) indicators for strategic direction achieved by the Philippine tourism to accommodation/hotels preferences. For these indicators, there is no significant difference between tourist residency profile to the Philippine tourisms' extent of strategic direction achieved in terms of being a preferred halal tourism destination as to accommodation/hotels. However, indicator 2 for Halal items in the hotel rooms mini-bar and indicator 8 for adult channels or non-halal friendly activities, provided p-values of 0.013 (indicator 2) and 0.020 (indicator 8) which are less than 0.05 alpha indicating that their F test values of 6.383 and 5.545 are not under the null hypothesis respectively. Thus, these null hypotheses are rejected. There is a significant difference between tourist residency profile to the Philippine tourisms' extent of strategic direction achieved in terms of being a preferred halal tourism destination as to accommodation/hotels for halal items in the hotel rooms mini-bar. There is also a significant difference between tourist residency profile to the Philippine tourisms' extent of strategic direction achieved in terms of being a preferred halal tourism destination as to accommodation/hotels for having adult channels or non-halal friendly activities. The descriptive table shows that Filipino tourists rated higher halal preference (4.06) when it comes to having halal items in the hotel rooms mini-bar compared with the Foreign tourists (3.39). In addition, Filipino tourists also rated higher halal preference (3.51) compared with the foreign counterparts (2.77) in terms of having adult channels or non-halal friendly activities in the hotels.

Proposed promotion of Halal Tourism in the Philippines towards strategic directions

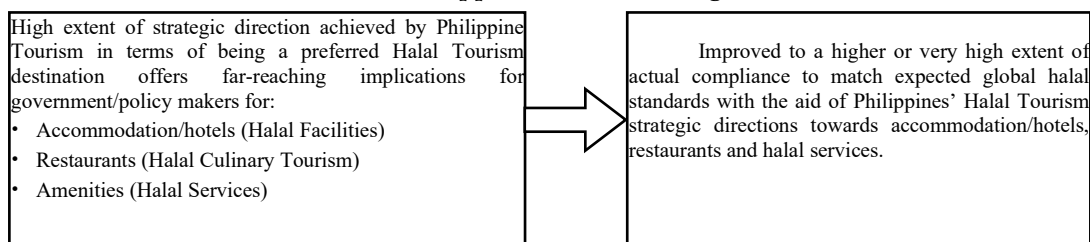


Figure 7: Derived Conceptual Paradigm

The results showed that overall, there is a high extent of expected compliance to global requirements by halal Philippines tourism in terms of halal services and products. However, despite these data, it also shows the heterogeneity of the assessment indicating the results of cost is higher than the revenues of establishments and this is the major challenge in Philippine context. Indicators demonstrates for halal tourism destination as to accommodation/hotels for having Nightclub and casinos as well as adult channels or non-halal friendly activities attained moderate extent of actual or observed compliance as assessed by the tourists since the perceived value of no alcohol drinks and gambling is also the significant antecedent of satisfaction of halal tourists. Therefore, this can be remediated by developing a strategic directions plan aimed specifically towards accommodation/hotels for the Halal Tourism Philippines to endorse. This will specifically contain a strategic framework for Tourism product development, promoting Halal Tourism services in the Philippines through the development of a plan

or action on recommendations for the Tourism Industry's government sectors and private sectors (hotel establishments, food industry, spas, travel agencies, and other private sectors) on promotions of Halal Tourism services. With this, Philippine tourism could improve the quality of accommodation/hotels in terms of nightclub and casinos as well as facilities having adult channels or non-halal friendly activities to match with the expected compliance to the global halal standards.

The derived framework shows high extent of compliance to global requirements by halal Philippines tourism in terms of

halal services and products. Higher extent of compliance needs to match expected global halal standards and Halal Certifications is needed to achieve this which is a big challenge in Philippine context.

4. CONCLUSION

This paper was perceived to contribute to the common understanding of halal tourism, its definition and boundaries due to the essential of this new tourism segment for promotion of halal tourism in the Philippines and for many destinations worldwide, with a huge possibility of global growth. This is a phenomenon which is still under-explored especially in the Philippines, as an emerging Muslim-friendly country, and much more research on it is needed, as it is extensively claimed. This study has intended to step forward in the attempt of the tourism community to bridge this gap. It answered the research problems and tested the hypotheses raised in this study.

H₀₁ There is no significant difference between the Halal Philippines Tourisms' global requirements in terms of halal services for accommodation/hotels as expected against as complied. Thus, results show null hypothesis is rejected.

There is a significant difference between the Halal Philippines Tourisms' global requirements in terms of halal services for accommodation/hotels as expected against as complied. Globally, the creation of Muslim-friendly destination is essential in attracting the Muslim Market (Battour and Ismail, 2016), while halalness is an important element of tourists' decision in choosing a destination to visit (Sudigdo and Khalifa, 2020).

H₀₂ There is no significant difference

between the Halal Philippines tourisms' global requirements in terms of halal services for destination halal/Muslim friendly amenities/experience environment as expected against as complied. Thus, results show null hypothesis is accepted.

There is no significant difference between the Halal Philippines tourisms' global requirements in terms of halal services for destination halal/Muslim friendly amenities/experience environment as expected against as complied. Food is a very important component of local and/or regional tourism development. A best conception of the benefits on good tourism strategies integration may lead to wider national development and destination project management (Rachao et al., 2019). CrescentRating (2016) stated specific services that these Muslim tourists seek at a certain destination are known as the six faith-based needs [(1) halal food; (2) prayer facilities; (3) water-usage friendly washrooms; (4) Ramadan services; (5) no non-halal activities and (6) recreational facilities and services with privacy], and halal food being the most important one.

H₀₃ There is no significant difference between the Halal Philippines Tourisms' global requirements in terms of halal products (food and culinary) for restaurant as expected against as complied. Thus, results show null hypothesis is accepted.

There is no significant difference between the Halal Philippines Tourisms' global requirements in terms of halal products (food and culinary) for restaurant as expected against as complied. Muslim tourists' manifest self-restraint in consumption by obeying Islamic rules and trustful of halal certification (Ashraf, 2019). Nevertheless, the halal certification has been arraigned for unethical asserts, doubtful accreditation, and substandard authorization. Halal marketers also complain that fake halal certification, abuses of the halal logo (Yustica and Widiandari, 2022), lack of authenticity (Hong & Kamaruddin, 2020), mislabeling (Haleem et al., 2020) interrupts the halal business.

H₀₄ There is no significant difference between tourist residency profile to the Philippine tourists' extent of strategic direction achieved in terms of being a preferred halal tourism destination as to accommodation/hotels. Thus, results show this null hypothesis is rejected.

There is a significant difference between tourism residency profile to the Philippine tourists' extent of strategic direction achieved in terms of being a preferred halal tourism destination as to accommodation/hotels. Halal tourism in non-Muslim countries at present, the behavior of Muslim tourists has altered where they now seek for travel destinations that provides high level of services and can fulfill their travel needs. Basically, travel destinations having Muslim-friendly provision such as Japan, Singapore, South Korea, Thailand, etc., have act about this shift where they are ameliorating their facilities and services to fulfill the Muslim travelers' need. This development can be perceived in the average non-OIC countries (Global Muslim Travel Index, 2023).

H₀₅ There is no significant difference between tourist residency profile to the Philippine tourists' extent of strategic direction achieved in terms of being a preferred halal tourism destination as to restaurants. Thus, results show null hypothesis is accepted.

There is no significant difference between tourist residency profile to the Philippine tourists' extent of strategic direction achieved in terms of being a preferred halal tourism destination as to restaurants. Tourism encompasses a duration where travelers set out from their point of origin (residency) to a different place until they again return to their place of origin, while interacting economic, social, cultural and physical environment during their visit to that certain destination (Leiper, 1981).

H₀₆ There is no significant difference between tourist residency profile to the Philippine tourists' extent of strategic direction achieved in terms of being a preferred halal tourism destination as to destination halal/Muslim friendly amenities/experience environment. Thus, results show null hypothesis is accepted. There is no significant difference between tourist residency profile to the Philippine tourists' extent of strategic direction achieved in terms of being a preferred halal tourism destination as to destination halal/Muslim friendly amenities/experience environment. Hotel firms are heartened to offer not just halal food but services like providing copies of Quran, setting marker points to Mecca, and lending prayer mats to Muslim guests, also the need for Arabic-speaking guides is in consideration (Arnaldo, 2019b). Thus, based on results halal tourism framework were derived showing high extent of compliance to global requirements by halal Philippines tourism in terms of halal services and products.

The consultation with tourism experts has supplemented this research in different aspects i.e. it has fortified the impression that, for tourist destinations and establishments, it is essential to provide halal or Muslim-friendly services (food and prayer facilities mainly) to appeal this market segment. However, it is significant to perceive that in the country there is no prescribed and unique standards for the tourism sector. Therefore, the null hypothesis is rejected in fact, the diversity of interpretations of the Philippines Halal standardization from the Global Halal standardization leads to different levels of demand in country and most were claimants of halal services only, which conveys as the result of the halal existence of several halal certification organizations. Nonetheless, usage of the term "Muslim-friendly" as a pledge that tourist services respect the basic requirements of the Sharia law, aside from being completely halal, is gradually widespread among tourism services suppliers. Conversely, in defiance of this to the inclination to practice certifications with the word halal, reflects that in Muslim countries all tourism products and services should be halal, unless otherwise designated. It is recognized that there is still widespread ignorance about this market, which turns as a stern inadequacy and barrier to entry.

5. RECOMMENDATIONS

The panelists have drawn an image of halal tourism in which its ecological and beneficial dimensions are not evident from the findings of this study, the halal tourism in the Philippines is recent and still cannot sustain the Philippine context yet. However, this will be applicable in Muslim countries based on the following Strategic Directions:

1. Promote enhanced understanding and perception of halal tourism as a tool for expansion of tourism industry.

- a. Institutionalize the Tourism Satellite Account as an efficient device to measure socio-economic influence of Halal tourism.
 - b. Participation of the private sector, domestic and international organizations in research studies and joint programs to point out the present matters and identification of recent ones.
 - c. Support the travel and tourism sector's opinion is contemplated in broader economic and social issues of halal tourism e.g. halal certifications.
2. Guarantee inclusive development in the halal travel and tourism sector by encouraging socially and culturally responsible tourism.
 - a. Aid (SME) small and medium enterprises, including women, youth and other local entrepreneurs, to get advance access to halal global markets.
 - b. Assist worker trainings, upgrade skills, and career path direction to promote labor mobility in the travel and tourism industry.
 - c. Recognize responsible community-based tourism, ecotourism, etc.
 - d. Regenerate growth of occupational skills standards, halal certification programs, and competence building for halal tourism workforce.
 - e. Recognize halal tourism products and new niche segments (i.e. MICE and cruise tourism).
3. Promote and improve destinations and businesses sustainability through offering of geographically environment centered that is in accordance with sustainable halal tourism basis.
 - a. Promote environment, social and cultural guides for halal sustainable tourism.
 - b. Enable green proposals, best practices, ideas, and digitalization for the halal tourism businesses and destinations management.
 - c. Acknowledge and emphasize Halal best practices and methodologies.
4. Promote efficacy on regional Muslim areas of economic halal assimilation through halal policy alignment and fundamental amendment.
 - a. Enable access and connectivity (air transport, infrastructure, etc.)
 - b. Adopt opportunities for cross-border tourism movements.
 - c. Classify unions between tourism and government policies and programs with other economic industries and various organizations.
 - d. Establish a safety contingency plan to support crisis and risk management etiquettes.
 - e. Foster a disaster plan to aid economies in anguish and offer provision for revival of the tourism industry.

Critical Accomplishment Features

1. Continuous ventures and drive of natural persons in consonance with the Halal promotions policy of the government, while confirming a sustainable direction as engraved with the rules of tourism industry.
2. Improved recognition of the importance of halal tourism in the country's economy based on tourists (domestic and international) arrivals including the identification of matters that hinders the tourism growth, through coordination with other government sectors (i.e. transportation, investments, etc.) private sectors and multilateral organizations and institutions.
3. Thoughtful appreciation of the diverse culture and unique natural attractions of the region as a halal tourism destination by means of partaking of best practices on tourism heritage protection and preservation.
4. Robust collective efforts to aid member economies in distress i.e. Muslim community that needs aid, because of natural or man-made catastrophes and situations, to increase and recover tourism growth drive.

In addition, this study highlighted future guidelines for boosting and understanding more halal characteristics in the tourism industry to ensure a high level of traveler's loyalty. In summary, all objectives were attained.

a. *Halal Tourism Assessment and Certification.* Generally, in the Philippines like other non-Muslim country, not every food firms are patronized by halal tourists but establishments that bear Halal certifications. i.e. a certainty that the food and halal services to offer is in accordance with the teachings in Islam. Thus, Halal certification is one of the most essential tourism resources to attract Halal tourists. An attested Halal certification is beneficial in enhancement of the marketability of the commodities to halal tourists as it denotes authenticity, quality assurance, and trustworthiness and correspondingly has a significant positive relationship with intention to purchase. This assurance should be provided by a government-controlled agency and that is the NCMF (National Commission on Muslim Filipinos) in the Philippines or a reliable Islamic organization which guarantees that a company's product is halal to be consumed by halal tourists. Currently, many types of Halal standards available in the Philippines are provided by NGOs (Non-Government Organization) or private entities and not the NCMF office itself such as IDCP and HDIP. However, the Halal certificate consultants create further confusion on how to obtain Halal certificate. As a result, the adoption of Halal certificate at hotels and restaurants are slow because the requirements to get Halal certificate is difficult, one is expensive, and the other is the standard appears to be different from one consultant to another.

- *Government Certification and Implementation.* Certification is managed by NCMF through NGOs while there are currently 9 certifying bodies in the Philippines that reflects differences in standards leading to misunderstandings. Since NCMF is the government body responsible for halal certification development, it should initiate a standardized system for all these certifying bodies, they will just be considered as consultants while NCMF is the primary to certify and implement the halal process, specifically standardized policies and price. Each certifying body must pass through NCMF when conducting evaluation on certifications, implementations and auditing. NCMF will also be in-charge mainly for the trainings of auditors coming from the certifying bodies to create a standard uniformity with the process.

b. *Halal Tourism Cuisine attractions.* The products of halal in Islamic faith provide host destinations to identify similar Muslim tourist needs across various Islamic countries. However, an essential issue of concern is that it might be cost effective to systematize whole facilities to Halal because certain attributes that are necessary to lure Muslim tourists may not appeal to non-Muslim tourists (Battour et al., 2017). Thus, restaurants come up with more practical method to classify 'Halalness' to draw a diverse type of tourists. In line with this the PDOT needs to indicate the extent to which Halal standards are being adhered to by a food facility. An example of this is a Muslim-friendly grading system ranging from 'pork-free' to 'Halal certified' restaurants. For Halal certified needs to come across with requirements of haleness, this is possible after the kitchen was audited internally, i.e. NCMF after internal audit. Likewise, PDOT need to make a clear distinction between Muslim-friendly menu and a Halal menu through the former as a facility that is concurrent non-halal operations i.e. provision of alcohol or pork in the same facility that offers Halal and/or vegetarian food but the use of different sets of cooking and serving equipment. Figure 9 shows the Halal/Muslim-friendly tourism menu classification respectively.

- *Prominence to Major Regional Cuisines* - the 3 Islands (Luzon, Visayas, Mindanao) of the Philippines composed of 8 (I, II, III, IVA, IVB, V, NCR, CAR), 4 (VI, VII, VIII, NIR), and 6 (IX, X, XI, XII, XIII, BARMM) total of 18 regions. Each has unique and distinct culinary traditions of the country, the most prominent ones are Ilocano (pinakbet or dinengdeng), Igorot or Cordilleran, Kapampangan (longganisa, tocino and sisig), Tagalog (Chicharon, bopis, lomi and kapeng barako), Bicolano (Bicol Express, laing/pinangat), Visayan (La Paz Batchoy of Iloilo City, Inasal and Inato of Bacolod and lechon of Cebu), Mindanaoan (commonality with Indonesian and Malaysian Cuisines) i.e. Moro - the center of the country's Halal cuisine where they uses only halal ingredients known Moro dishes such as satti (satay), ginataang manok (chicken with spices and coconut), rendang (a Maranao specialty), piyanggang manok (marinated chicken dish), Chicken pastil, etc.

Citing the various regional cuisines there are more than hundreds of cuisines scattered throughout the archipelago, plus the Philippine national dish, 'adobo and sinigang', PDOT can features most of these

dishes with menu classification from pork free to halal classified, one that can attract the halal tourists not just the dishes in Moro region but throughout the archipelago. The use of Halal/Muslim-friendly cuisine in tourism promotions is remarkably dissimilar from common culinary marketing plan of action. This is due to the later depend on authentic local cuisines to boost a destination's attractiveness to traveler (Hornig & Tsai, 2010).

- *Recommended Restaurants* - tourists' most notable experiences with a region are normally attached with the food and the restaurants of a certain destination (Baker, 2013). Thus, the promotion of specialty restaurants and eating places is a key to culinary tourism marketing campaigns and since catering halal tourists has requirements the host destinations should plan a satisfying culinary experience for Muslim tourists within Islamic boundary. PDOT can promote specially designed restaurant guidebooks for Halal travelers furnishing details about recommended Halal food restaurants with their addresses to assist Muslim tourists design personal itineraries. 'PDOT's Muslim-friendly restaurants in the Philippines' guidebook where all restaurants in the country are to be published across regions, either from websites or different social media account of PDOT.

c. **Showcasing Philippine Culture.** Since the reason of travel among Halal tourists is to find new knowledge and enjoy the rich culture of traditional Philippines, visits to small cities of destinations. The huge challenge is the creation of awareness on what is Halal is and the provision of Halal food from tourism suppliers like restaurant and hotels. Since it is trend to travel abroad among Muslims, as consuming Halal food is a must for Muslim even during travel. It is essential for the country to cope with the dare of making Halal food accessible at primary cities to sustain Halal tourism in the Philippines.

a. *Highlighting the expertise of local chefs*- this is an essential marketing plan of action to promote local cuisines. Nevertheless, with Halal cuisine, the Chef being Muslim is one of the quintessential features to establish Halal standardization of a food establishment in comparative to their culinary skills.

- Filipino cooking classes, arranged by PDOT featuring the Muslim Chefs can showcase our culinary cuisines.

b. *Organizing Halal-themed food events.* Considered as a robust promotional tool to pull Halal tourists, halal themed events of local culture including street foods prepared in halal way.

c. *Culinary Routes promotion.* Most valuable tourism resource where desegregation of regional distinctiveness in culinary customary in the form of tour itineraries along with other tourism products. PDOT could set out local halal itineraries with DMOs (Destination Marketing Organizations) to promote such. This can emphasize and highlight the total culinary diversity of the country promoting regional heritage.

d. **Enhancement of Halal experiences.** *Communication issues* - this should assist in the implementation of Halal certifications with halal services, also, shall aid on amenities that ward off travelers from experiencing quality service in the host destination i.e. contrary customs and lack of awareness of local etiquettes and cultural backgrounds. PDOT can provide the following:

- *Halal assist card* (finger conversation tools to communicate with staff) for communication matters involving a revered religious practice that makes Halal tourists sensitive to what they consume may prove to be frustrating or satisfying. Halal tourists can judge whether the restaurant or hotel followed Halal standards. Figure 10 shows Halal support card to facilitate communication between Halal tourists and hotel/restaurant staff.

- *Travel blogs and tourists' testimonials* - a tourism product is basically influenced by experience and essentially an experience product, the difficulty in assessment of such product prior to purchase is important (McIntosh, 1972), travel blogs usage by Halal/Muslim-friendly tourists as a promotional instrument can aid as a preference of pre-purchase information and attract the travel decision-making of Halal/Muslim-friendly tourists. PDOT can provide hashtags, QR codes and links, published in their websites and social media accounts, also tourism offices during their point of arrival in host destinations that tourists can use while on travel.

- *Muslim Festivals* - includes provision of promotional information about halal products and services enhancing Halal tourists' travel experiences such as Muslim festivals with their native names

instead of implying them the usage of often used Arabic terminology among Muslims i.e. 'eid' means feast. Islamic festivals and practices such as:

- Fitrana also known as Zakat al-Fitr, done before the day of Eid-al-Fitr where necessities of food are donated as charity to the poor (Tan, 2019).
- Eid al-Fitr- also known as Hariraya, Buka, Hariraya Buka or Hariraya Buka Puasa or Wakas ng Ramadan (End of Ramadan), Araw ng Raya (Feast Day) or Pagtatapos ng Pag-aayuno (End of the Fast) in Filipino (Tan, 2019). Hari Raya Puasa (in Malay) and Lebaran (in Indonesian).
- Hariraya known as Eid wherein it is attributed by giving of gifts, food sharing (salu-salo), and visiting the elderly and the sick (Lidasan, 2019).

e. **Promoting additional Halal Services.** To promote an optimal Halal experience for Halal tourists, marketers should have an inclusive comprehension of the teachings of Islam while traveling rather of only limiting Halal to a dietary boundary. The emphasis needs to be widened in encompassing of how Muslims and non-Muslims can savor the halal hospitality of a host destination as tourism experience leading to tourists' loyalty.

- *Halal at Government Websites* - According to Organization for Economic Cooperation and Development (2019), Philippines share of population using the internet is 60% and 52.7% Data Catalog by World Bank (2021) stated. E- promotion using the Tourism offices websites, as they are the most extensively used mediums to search for tourist-related information (Beldona & Yai, 2006). Thus, it is the beginning point of information dissemination. PDOT can design such websites to attract online visitor's attention to tourist attractions, products and services. This method could present and promote information on Halal cuisine and related halal services, one can also leave feedback and concerns regarding halal tourists on their choosing destination of interests. Figure 11 shows the concept for government websites to promote Halal tourism.

- *Halal at the Airports* - whenever the traveler arrives in a certain destination the airport is the primary gateway and physical connection with the point of destination. The Airport and the National flag carrier airlines play an important part that could positively attract the preference of the Halal travel experience. i.e. Halal meals or vegetarian food as an alternative, halal services like prayer rooms and halal programs during in-flight entertainment, availability of halal cuisines as enhancement of halal tourism at airport terminals since NAIA terminal 3 has provided prayer rooms for Muslim visitors. Airport ground services and in-flight services is an essential part of a tourists' travel experience. PDOT can provide a welcome guide for Halal Tourists/Visitors that has comprehensive content regarding Halal food amenities and tourist destinations that can influence Halal/Muslim-friendly visitors. Included are tourist attractions concerning cultural and historical heritage, mosques in this regard plays a place of cultural attraction for halal tourists (spread of islam and muslim heritage), also, natural resorts and shopping areas, consciously shunning tourist attractions for conventional travelers such as bars and clubs and night life.

- *Digital Technology Transformation on Halal Laboratory Center.* Philippines Halal tourism can adapt on such since there are four (BARMM's HVL, DOST -Calabarzon, Koronadal City DOST-12 and Davao City DOST-11) Halal laboratories in the Philippines. The BARMM's HVL (Halal Verification Laboratory) at MOST (Ministry of Science and Technology) at BARMM consist of state-of-the-art equipment inclusive of gas chromatography-mass spectrometry-FID (GC/MS/FID); gas chromatography triple quadrupole mass spectrometry (GC/MS); liquid chromatography triple quadrupole mass spectrometry (LC/MS); graphite furnace-atomic absorption spectroscopy (GF-AAS) and reverse transcription-polymerase chain reaction apparatus. To sum up, the equipment's are capable of ethanol analysis, gelatin analysis, pesticide residue analysis, minerals in food, heavy metals in food and water, meat authenticity and porcine DNA detection in meat-based products. Thus, the country can welcome investors of producing our own not just foods but other halal products such as cosmetics, pharmaceuticals, etc.

- *Halal at LGUs Slaughter Hub/House.* Similarly, slaughterhouse is as important of halal laboratory. This is the start of the Halal rituals where the one should slaughter and confirming that the animal to be

slaughtered is healthy and alive at the time of slaughter. The government should make every LGU having a certified Muslim employee to slaughter in halal way added by the clean halal ready slaughterhouse facility. This will position the Philippines as core of most Halal-friendly country.

- The plan of action framework for the additional recommendation on this study is the short-term work plan that shows recommended actions vis-à-vis the timeframe and cooperating party for easy reference and monitoring.
- Lastly, whichever country that aimed to attain successful halal tourism segment position is imperative to provide the accessibility and availability of, chiefly proper food and worship facilities, wherein halal certifications are extremely desirable, that should be prioritized along with the readiness of evidence on this market segment (destination potential expenditures, growth of market, requirements, etc.), as unfamiliarity has been identified along with the requirement costs on market readiness as the major hindrance that dissuade tourism establishments from entering the halal segment. The Philippines as an example, since it is a major Christian country only a potential region is the target of this tourism segment. The author would therefore recommend a more determined dedication to it for future researchers in some selected destinations of the country.

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8. **Ethical Considerations** The respondents consented to this research being carried out.

9. **Conflict of Interest** The authors declare no conflict of interest.

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11. **Author Contribution** Dr. Ivy Fe Ruiz Mendoza is a senior travel consultant and associate professor who obtained her Bachelor of Science in Tourism degree from University of Santo Tomas and Ph.D. from Philippine Christian University. After a brief period in the field of travel and trade, government and airline industry, she assisted at the opening of Tourism Management in her hometown Tagaytay City. She is an Associate Professor of Tourism Management of City College of Tagaytay and other University in Cavite.

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Present Areas of Research:

The ongoing research work is characterized by the following keywords: tourism management research, Muslim tourists, promoting halal tourism, halal travel, halal culinary, halal services, Muslim-friendly destination tourism.