

The Contribution of Culinary on Halal Tourism: Case Study of Pekalongan City, Central Java, Indonesia

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Abstract:

The purpose of this paper is to identify and explore the role of culinary in the development of halal tourism. Two types of data are needed in this study, namely primary and secondary data. Primary data were collected through observation and interviews. Observations were carried out in several culinary centers. Interviews were conducted with five interviewees determined by purposive sampling. The data obtained were analyzed with content analysis and theme analysis to answer research questions. The results of this study show that Pekalongan City is feasible to become a halal tourism destination because the tourism component has met the criteria. The existence of culinary as a tourism amenity has contributed to halal tourism. Furthermore, the existing culinary can be a tourist attraction in itself. Both restaurants and small business actors provide halal guarantees on culinary, provided through certificates and seller guarantees. On the other hand, tourists have a good perception of Pekalongan City's cuisine, both of the variety of food, halal guarantees, and others. However, these conditions need to be improved to realize the visit's satisfaction and loyalty. The existence of culinary tourism explicitly needs to be fostered to support halal tourism in Pekalongan City. For this reason, local government policies must issue regulations on culinary as a destination to support halal tourism related to halal assurance.

Keywords: *Halal Tourism, Halal Culinary, Halal Food, Halal Assurance, Region Tourism*

INTRODUCTION

Food is a primary human need that must be adequately met. For a Muslim, consuming halal food is a religious observance, as written in the holy book of the Qur'an, sura al-Maidah verses 90-91, surat al-Baqarah verses 168, and 173. Food criteria, according to Islam, are not only halal but must also be tayyib (hygienic). Halal food is a food whose components do not contain elements prohibited for consumption by Muslims (Kashim et al., 2015). In its implementation in Indonesia, the Government of the Republic of Indonesia has legalized Law Number 33 of 2014 concerning Halal Product Guarantees. All matters related to this halal product refer to the regulation. The term halal is part of the obligation that must be obeyed by every adherent of the Islamic religion (Al-Ghazali, 1987). Typical food can be a tourist attraction in an area.

In fulfilling halal food, a person does not always provide it himself, but sometimes it is filled with others, especially when they are traveling, such as traveling. Nowadays, halal food seems to have become a *lifestyle (lifestyle)* for tourists, even in areas that are majority non-Muslims (Qaddahat, Attaalla, & Hussein, 2016). The food can be obtained through purchases at restaurants, food stalls, and even street food vendors. The right of consumers is to get halal food by the teachings of Islam that they adhere to. Halal food, for some people, is consumed not only to meet needs but has been considered for health (Demirel & Yaşarsoy, 2017).

In some countries, halal certificate issuing institutions are established to ensure the halalness of products. Among the countries that have such institutions is Malaysia under the name of the Malaysian Islamic Progress Office (JAKIM) (Norazla A. Wahab et al., 2016); Indonesia, BPJH and the Indonesian Ulema Council (MUI); Japan, *The Japan Islamic Trust (JIT)*; New Zealand, the Federation of Islamic Associations of New Zealand (FIANZ); Singapore, Majlis Ugama Islam Singapore (MUIS) (Norazla A. Wahab et al., 2016), and America, *the Islamic Food and Nutrition Council of America (IFANCA)* (Adie, 2020). For these countries, halal guarantees are a staple aspect of supporting tourism developed by society. On the other hand, food is one-third of the need for tourists to buy food in traveling (Sumarjan & Mohd Zahari, 2013).

Studies on tourism in Pekalongan City still focus on batik, economy, and society. Studies related to culinary tourism are still limited to be carried out, even though Pekalongan City has a lot of culinary. Tourist visits in Pekalongan City are influenced by the strategic location of tourist objects, supporting infrastructure, good security conditions, the atmosphere of tourist objects that provide comfort, and affordable ticket prices (Taufiqurrahman, 2013). Creative tourist attractions based on the batik industry have become one of the factors supporting the development of the local economy of Pekalongan City. There is also technology research and culinary conducted by Taryadi (2016), hotels and culinary (Darmawan, Kurniawan, & Rifqiyanto, 2019), and purchasing decisions associated with halal labels by Edi Wibowo & Diah Madusari (2018). This research has attempted to explore tourism in Pekalongan City through tourism components, namely attractions, access, amenities, ancillary services, networking, and other details (Surya, 2018).

In an area, food is one of the uniqueness that is often used as a specific superior product. Local governments promote through various media to introduce them to support tourism activities. Sometimes, these specialties are used as tourist destinations by tourists. In Malaysia and Singapore, food has become a tourist destination and a consideration in determining tourism destinations (Henderson, 2015). Almost all companies producing food

for export purposes are labeled halal by certification bodies to maintain their halal accuracy (Battour, Ismail, & Battor, 2010). So, halal labels on food products have become necessary for regions developing tourism and increasing exports.

Pekalongan City, an area famous for its batik industry, is visited by many local and foreign tourists. In addition, Pekalongan also has a variety of tourism destinations, including art-cultural tourism, culinary, religious, shopping, and tourist festivals (Ismanto, 2019). This city is also known as a religious city with pilgrimage tours and religious events and the majority of the population is Muslim (Warman, 2014). For this reason, tourists' need for halal food when visiting is critical. Tourists' food needs are provided by restaurants, restaurants, and even culinary vendors in various corners of the city. Among the famous types of food in Pekalongan City and Regency are Megono Rice, Garang Asem, Kebuli Rice, Soto Tauto, and others (Wijaya, 2020).

This paper explores the perception of halal towards culinary tourism and its relation to the development of halal tourism in Pekalongan City. Halal perception is the impression individuals obtain about halal products by Muslims through the five senses, then analyzed (organized), interpreted, and evaluated so that the individual acquires meaning (M. Rahman, Moghavvemi, Thirumoorthi, & Rahman, 2020). With this study, a map of halal tourism development is drawn based on halal guarantees in culinary tourism as a support for implementing halal tourism in Pekalongan City.

This research is about the contribution of culinary to the development of halal tourism in Pekalongan City. This research is categorized as field research with a qualitative approach. What is meant by qualitative research here is a study whose presentation prioritizes the meaning of data obtained from the field (Blaikie, 2000). Two types of data are needed in this study, namely primary and secondary data. Researchers collected primary data from the study through observation and interviews. Comments were made in culinary centers, such as Jatayu culinary tours, Mataram field culinary tours, city square culinary tours, and the Djadoel Culinary Area of Hoegeng Stadium. In this study, some informants could be interviewed, namely business actors, tourists, and residents of Pekalongan City.

The data obtained were analyzed by theme analysis developed by Braun & Clarke (2006). The data are analyzed to obtain conclusions which are then drawn to the big theme to answer the main focus of the study. The data were validated by the triangulation method (May 2002), and the triangulation used was source triangulation. The data is presented following the pattern of Miles & Huberman (1984): collection, verification, presentation, and inference. This study presents data on culinary descriptions, halal perceptions, and culinary contributions to tourism.

DISCUSSION

Pekalongan City as Halal Tourism Destination

Pekalongan City has the potential to become a halal tourism destination (Ismanto, 2019). Academics have also supported this potential (Ismanto & Madusari, 2020b). What is meant by *halal tourism (halal tourism)* is a tourism concept whose governance refers to sharia principles, such as the availability of halal food in tourist destinations (Vargas-Sánchez & Moral-Moral, 2019). In tourism, this culinary aspect is classified as an amenity aspect, which is part of tourism services (CrescentRating, 2020). The satisfaction of tourist visits to a tourist attraction is influenced by the tourism services offered, including culinary (Isa, Chin, & Mohammad, 2016).

Pekalongan City has tourist destinations worth visiting, including natural tourism, historical tourism, artificial tourism, and others. In detail, it is presented in table 1, according to Ismanto (2022), that the tourist attractions of Pekalongan City meet the criteria of halal tourism.

Table 1. Tourist Attractions of Pekalongan City

Forms of Attractions	Tourist Attractions
Cultural-heritage tourism	<ol style="list-style-type: none"> 1. Museum Batik 2. Kampung Belanda (Jetayu) 3. Kampung Kauman 4. Kampung Pecinan 5. Syawalan (Lopis Raksasa) 6. Sedekah Laut 7. Sintren 8. Simthuddurror
Islamic Arts & Traditions Tour	<ol style="list-style-type: none"> 9. Samproh 10. Sufi Multikultur 11. Kuntulan 12. Pawai Barongsay & Liong 13. Tari Marahod 14. Tari Sintren Tradisional 15. Tari Sintren Garap
Shopping tour	<ol style="list-style-type: none"> 1. Sentra ATBM Batik Medono 2. Pasar Grosir Batik Setono 3. Mall (Matahari, Hypermart, Ramayana, Transmart) 4. Kampung Batik Kauman 5. Kampung Wisata Batik Pesindon 6. Kampung Batik Krapyak 7. Pasar Grosir Gamer 8. Pasar Grosir MM 9. Pusat Kerajinan RIDAKA 10. ATBM Medono 11. Kampung Canting Landungsari & Kebulen 12. Fariz Craft
Natural tourism	<ol style="list-style-type: none"> 1. Pantai Pasir Kencana 2. Pantai Slamaran Indah 3. Pekalongan Mangrove Park 4. Pantai Wisata Bahari (PPNP)/Museum Nelayan
Religious Tourism	<ol style="list-style-type: none"> 1. Makam Habib Ahmad Bin Tholib Al-Atas (Sapuro) 2. Makam Pangeran Sampang Tigo (Pandito Banyu Segoro) 3. Pengajian Jumat Kliwon di Kanzus Sholawat Habib Luthfi bin Yahya

Forms of Attractions	Tourist Attractions
Artificial Tour	4. Museum Al-Qur'an di Komplek Masjid Al-Muhtarom
	5. Masjid Aulia Pekalongan
	1. Pemandian Air Panas Tirta Bumi
	2. Kolam Renang Tirta Sari
	3. Kampung Wisata "Technopark"
	4. Kampung Wisata Edukasi
Festival Tour	5. Wisata Ikon Kota Pekalongan
	6. Dupan Water Park
	1. Pekan Batik Pekalongan
	2. Perayaan Tradisi Syawalan (Lopis Raksasa)
	3. Haul Habib Ahmad Bin Thalib Al-Athas
	4. Pameran Kreatifitas dan Inovasi
	5. Festival Karnaval Kostum Batik
	6. Pawai Cap Gomeh
	7. Tradisi Nyadran/Sedekah Laut
	8. Tradisi Pek Cun
	9. Jatayu <i>Car Free Night</i>
	10. Kauman Art Batik Festival
	11. Pawai Panjang Jimat
	12. Peringatan Hari Batik Nasional
13. Festival Balon di Stadion Hoegeng	
14. Peringatan Hari Jadi Kota Pekalongan	
Special Interest Tour	1. Kampung Batik Kauman
	2. Kampung Batik Pesindon
	3. Kampung Batik Jlamprang
	4. Kampung Batik Banyurip
	5. Kampung Canting Landungsari-Kebulen
	6. Kampung Wisata Tempe
	7. Kampung Wisata Kraton Kidul (Terbang Jawan)
	8. Kampung Wisata Edukasi Seroja
	9. Wisata Pembuatan Kapal
	10. Wisata Memancing
History Tour	1. Kampung Arab
	2. Kampung Pecinan
	3. Kampung Sembawan
	4. Kampung Kauman
	5. Kampung Eropa/Belanda

Source: processed data 2022.

The public knows Pekalongan city with batik crafts. However, many things can be widely known. Those other things can be a support or even a complement to the batik industry, namely tourism. Pekalongan City was declared a city of commerce and services, not an industrial city. Therefore, this local government focuses on introducing local

products, especially batik. In addition to batik, handicraft products can be widely introduced, namely sarong products. Sarong products with well-known brands are produced in this region. Its strategic location is in Central Java, a hub for cities in West Java and Jakarta, as well as cities in East Java. So, Pekalongan is easily accessible to tourists from various directions through various modes of transportation, especially land transportation. The Trans Java toll road has also supported the ease of access for tourists outside the area to Pekalongan City.

Batik handicraft centers are at every end of the city. However, some are concentrated in several locations, such as Kampung Batik Pesindon, Kampung Batik Kauman, and batik sales centers at The Setono Wholesale Market. Batik centers are well known and have been visited by many tourists from the archipelago and abroad. From interviews with tourists, information was obtained that tourist destinations visited Pekalongan, including religious tourism, cultural tourism, and batik shopping tours (Ismanto, 2022). Religious tourists visit the Tomb of Sapuro and participate in religious events every Kliwon Friday at Kanzus Sholawat Habib Lutfi. These events attract people outside the area to visit Pekalongan City, which numbers hundreds or even thousands of pilgrims (Khawaji, 2020).

Tourist attractions in this city include Pasir Pantai Kencana, Boom Beach, Bahari Beach, and Mangrove Park. Historical and cultural tourism is also owned, centered on the Pekalongan Batik Museum located in the Jetayu field complex. The local government also regularly holds tourist events, such as batik festivals, long charm rap, etc. This city also has religious tourism destinations, such as the Tomb of Sapuro Habib Ahmad bin Abdullah bin Tholib al-Athas (BP2KP & Tourist Information, 2020). Pekalongan also has a regular Friday Kliwon recitation by Habib Lutfi bin Yahya, which hundreds attend even at certain times. The number reaches thousands of pilgrims from various cities in Indonesia (Pekalongan City Government, 2019).

Based on observations, the locations frequented by tourists are the city center, namely pekalongan city square and batik museum. In this square, the Jami' Pekalongan Mosque is used for five-time pilgrim prayers and Friday prayers. During *faridhu* prayers, this mosque is crowded with worshippers, including visitors outside the city. Religious activities are also often held in this mosque. Tourists visit Batik Museum for educational tourism purposes (Pekalongan City Government, 2019).

This location also has modern shopping centers like Matahari Department Store, Hypermart, Clothing Store, and others. In addition, some shops provide for the needs of the people in the Pekalongan area, such as clothing and food needs. In terms of tourist attractions, this downtown has been visited by local and international tourists. Moreover, in this square, "Gapura Nusantara" has been built as an icon of the city of Pekalongan. This gate was created to support other tourism potentials in Pekalongan City, including batik shopping and culinary tours (Official Portal of Central Java Province, 2020). The results of the author's observations in the field show that Wadhwa this location is visited by many tourists. They do tourist pleasures such as taking selfies, enjoying specialties, chatting with family, rhyming for young children, and so on. So this location can be said to be friendly for family tourism and social media, and the place *istagaramable*.

Pekalongan has a destination that has the potential to be visited by tourists outside the area. According to informant two, there are several tourist destinations when visiting Pekalongan, which is corroborated by buying batik, sarongs, pilgrimages, and others. Related to this, informant 2 delivered the following statement.

[“ ... various kinds, hunting batik, nemui potential business partners, hunting for sarongs. Because some of the sarng factories are Mango, Shapire, Atlas, BHS, Ketjubung in Pekalongan and other brands also continue to make pilgrimages. This means religious tourism, pilgrimage to the tomb of Sapuro, and sowan to the cleric Habib Luthfi as a religious figure. Batik shopping is also done for complements because it is already in Pekalongan.”]

From the description above, it can be concluded that Pekalongan City has become a halal tourism destination. This is because this city's tourism component has met the halal tourism criteria (Ismanto, 2022; Vargas-Sánchez & Moral-Moral, 2019). Several objects and tourist attractions can become halal tourism attractions. The city square, batik museum, and Sapuro tomb are the most visited places for tourists, both from inside and outside the city.

Culinary Tourism as Amenity of Halal Tourism in Pekalongan City

This sub-chapter explains culinary tourism in Pekalongan City, both from the aspect of the variety of food and drinks. In tourism, culinary is an amenity that must be provided for entrepreneurs (Yamaguchi, 2019). Amenities are a requirement for a tourism destination where tourists can stay longer in the region (Yuliati, Saeroji, & Dadtun, 2018). Food is a basic necessity for tourists after attractions. So, the availability of food in destinations cannot be ignored. In some places, culinary is an attraction (Sahoo, 2020). In the context of halal tourism, halal food is an obligation and a requirement for halal destinations (Vargas-sánchez & Moral-Moral, 2019). Pekalongan City has diverse and distinctive food and drinks scattered in various places, restaurants, and micro-enterprises. The results of the author's observations and documentation culinary of Pekalongan City are presented in table 1.

Table 1. Food and Beverages in Pekalongan City

Type	Product
Foods	Megono Rice
	Tauto Soup
	Pindang Tetel
	Garang Asem
	Mie So
	Kluban Bothok
	Gulai Kacang Ijo
	Kebuli Rice
	Lontong Lemprak
	Lumpang Cake
	Glundung
	Ongol-Ongol
	Srintil
Beverages	Limun Oriental
	Tahlil Coffee
	Wedang Alang-alang

Source: data processed 2022.

Pekalongan city, there are restaurants with a total of 100, both large and small (BPS Central Java, 2020). Table 2 presents an example of a restaurant that is considered to have a distinctive taste for Pekalongan. This restaurant was obtained through observation and documentation studies conducted by the author.

Table 2. Restaurants in Pekalongan City

Restaurant	Address
RM Sop Buntut Bu Leman	Dr. Wahidin Street No. 91 D, Noyontaan, East Pekalongan, Pekalongan City, Central Java 51129.
RM Nasi Uwet Haji Zarkasi	Sulawesi Street No. 25, Kergon, West Pekalongan, Pekalongan City, Central Java 51129.
RM Garang Asem H. Masduki	Jenderal Sudirman Street No.169, Kebulen, West Pekalongan Barat, Pekalongan City, Central Java 51129.
RM Panderasa	Imam Bonjol Street No.47, Kraton Lor, North Pekalongan, Pekalongan City, Central Java 51112.
RM Teras Bali	H. Agus Salim Street No.72, Poncol, Timur Pekalongan, Pekalongan City, Central Java 51129.
RM Puas	Surabaya Street No.32, Sugihwaras, East Pekalongan, Pekalongan City, Central Java 51129.

Source: data processed 2022.

The existence of culinary centers in Pekalongan City is spread in several places, such as Mataram culinary, Jetayu culinary, Jadoel culinary at Hoegeng Stadium, and others. In addition to these places, various types of food can also be found at restaurants and small enterprises. Based on observations, Pekalongan City square is most visited by tourists day and night. The culinary in this place is quite a lot. The menu served by culinary merchants is quite diverse, some of which serve Pekalongan specialties. This region has its tourist attraction; in the middle of the field, there are games for children. In addition, the existence of Gapura Nusantara as an icon of the city further adds to the tourist attraction, especially at night.

In the central square of this city, there are two types of sellers, one in the form of a restaurant or restaurant that is permanent. These two typical restaurants are Sari Raos Restaurant which sells fried chicken, and the second is Garang Asem Masduki. These merchants set up tents in a place that the government had set. One location is north of the field and adjacent to the visitor's car park. From the field researchers' advice, 40 merchants are selling in Pekalongan City Square. Among the types of food sold are megono rice, vegetable rice cakes, chicken and mutton satay, chicken noodles and meatballs, and other types of food. The culinary vendors in the Square area open their business starting in the afternoon until near evening or midnight. The consumers of this food are usually visitors to shopping centers around the square. Besides, they are the ones who stop by to perform worship at the Jami Masjid'.

It is in the opinion of some visitors that the food products they sell are quite attractive, although some argue the opposite. The existing specialties are not enough to lift the image of tourism, especially in the culinary field. Tourists visit Pekalongan to buy batik and also other products such as fabrics. Food is something that follows because they need

food. Several informants hope business actors innovate typical foods (packaging, flavors, etc.) and specific culinary specialties. According to Zahrulianingdyah (2018), culinary based on local wisdom is in demand by tourists. This sub-chapter discusses culinary tourism's contribution to supporting tourism developed by the City of Pekalongan. Countries with a predominantly non-Muslim population, such as China, South Korea, Japan, and Thailand, have developed halal cuisine as support for tourism (Yousaf & Xiucheng, 2018; Oktadiana, Pearce, & Chon, 2016) tag. That halal food and halal restaurants are the most sought after by Muslim tourists. Halal food is part of tourist satisfaction because it is an inseparable part of religiosity (Bon & Hussain, 2010). Various research results show that price and location positively and significantly affect purchasing decisions (Mangifera, Isa, & Wajdi, 2018).

Moreover, if tourists get the wrong impression, it will hurt their existence. Culinary ventures are heavily influenced by person-to-person talks or called *Word of Mouth Communication* (WoM). According to Kurnia et al. (2015), WoM positively and significantly impacts tourists' purchases.

Tourist Perceptions of Culinary Tourism in Pekalongan City

This sub-chapter explains tourists' perceptions of culinary tourism in Pekalongan City. This perception includes food serving, halal guarantees, and a variety of foods. Perception is compiling, recognizing, and interpreting sensory information to understand and describe an environment. Research results show that halal guarantees affect consumer satisfaction and will impact repurchases (Abu-Hussin, Johari, Hehsan, & Mohd Nawawi, 2017; Bashir, Bayat, Olutuase, & Abdul Latiff, 2019). If tourists feel safe and comfortable enjoying Pekalongan City's cuisine, this will also impact satisfaction and repurchase.

What is meant by culinary tourism in the study is that all businesses are run by culinary entrepreneurs in Pekalongan City who aim to meet the eating and drinking needs of people who visit this region. Theoretically, the culinary business can be classified as a trusted business; if consumers do not believe it, it will impact business continuity. This business is also related to image; if the idea displayed is not good, it will affect consumer visits. Research shows that services, halal labels, and products influence purchasing decisions (A. Rahman, 2017; Ransulangi, Mandey, & Tumbuan, 2015; Situmeang, 2017; Putro, Samuel, & Brahmins, 2014; Moon & Rizal, 2016).

Pekalongan's food and specialties are sold in various restaurants, restaurants, and also street vendors. This variety of food can be obtained not only at tourist sites but almost along the streets of the city protocol. However, the observations of researchers in the field show that the food sold by culinary traders in certain tourist attractions, not only Pekalongan specialties, but also specialties from outside the area, such as Panggang Rice, Meatballs & Mie Ayam, Soto Rice from all over the archipelago, Geprek Chicken, Lontong Opor, Nasi Gudeg Jogja, Pecel Lele Lamongan, and other types of Indonesian food. In the context of tourism, this condition is not a serious problem because not all tourists automatically receive the taste of the type of food from Pekalongan. Triyana tourists from Cirebon and Imahda Khoiri and tourists from Lampung have not been able to receive Pekalongan specialties. According to researchers, this diverse cuisine supports visiting tourists' comfort.

From researchers' observation in Pekalongan City Square, there has not been a halal certificate displayed at the stall. The halalness and cleanliness of the place to eat and the food served is visitors' right. Furthermore, by summarizing informants' opinions, the existence of a variety of food served by culinary providers has not been able to become a

typical tourist attraction. Therefore, they hope that the city government will guide Culinary MSMEs and make suitable culinary arrangements to support the development of pekalongan city tourism.

Some informants said they had never seen a halal label on the culinary products sold. They think Pekalongan is a holy city for students, so the food sold also has halal value. In this regard, Source 1 expressed his opinion below.

["As short as our knowledge is not yet, because the majority of the people of Pekalongan are Muslims, and the demand for halal guarantees has not been high like other big cities."]

The consumers simply believe in the merchants because the majority of the merchants and residents of this city are Muslims. However, some look at the seller's profile if it appears that certain ethnic citizens will be avoided. For the description above, the public also hopes that the government will pay attention to this halal guarantee to match the city's image as a city of students. They suggested that the government be involved and take policies, such as providing training on halal products, and online marketing, as shown in the following interview excerpts with three informants.

["... socializing halal food and beverages in Pekalongan City, every MSME entrepreneur understands that there must be halal guarantee certification from MUI." There needs to be government intervention. For example, creating a special area for culinary tourism and introducing it through social media (IG, FB or, for instance, Youtube Vlogs)."]

["... the (local) government should provide education on marketing strategies with an *online* system to entrepreneurs because not all entrepreneurs master and understand technology."]

The local government has tried to build culinary tourism in several places well; it's just that the results have not been maximized, as conveyed by the following informant 4.

["Actually, the City Government (Pekalongan) has made several efforts; creating a jadoel food center near the stadium, creating a traditional Jetayu food corner, including organizing a traditional food festival. However, the introduction out of the area is not very good, including perhaps also the value of the peculiarities of the original food is less in demand by most (young) people in particular."]

Based on the description above, it can be concluded that the halal guarantee provided by culinary business actors is based on the contextuality of Pekalongan, which has a Muslim majority population. Traders are considered to have an adequate understanding of the Islamic religion, so they are supposed to act by their religion. Therefore, consumers believe that the products sold are halal food. Because it is rare to find halal labels on food. Culinary arrangements for Pekalongan City are essential because culinary tourism can positively and significantly impact destination loyalty and tourist satisfaction (Fitrizal, Elfiswandi, & Sanjaya, 2021).

DISCUSSION

Pekalongan City has a complete and diverse culinary, both in the form of food and drinks. However, several restaurants can be found “Manakan Nusantara Indonesia.” Tourists have a religious perception of culinary as an amenity. Some tourists believe that Pekalongan's specialties are complete and diverse; some are of the usual opinion. They also feel comfortable with halal guarantees even though they are sourced from sellers. The existence of culinary in the city of Pekalongan can halal support tourism, especially as an amenity.

This research further confirms that halal food and beverages (halal products) in culinary tourism are part of the amenity of tourism that cannot be ignored. The existence of culinary in an area can attract tourists/visitors. In fact, culinary in an area can be a typical tourist attraction and a brand to a certain extent. For Muslim tourists, the food served must have a halal guarantee because it is a form of religious observance (Islam) (Al-Ghazali, 1987). One of the components of halal tourism is amenity; where one of them is the availability of restaurants that serve halal food (Ismanto, 2022). Halal culinary has become part of halal tourism in Indonesia, such as in West Sumatra (Maryati, 2019). So, halal culinary tourism cannot be ignored in the development of halal tourism because it acts as an amenity. On the other hand, culinary can also be a tourist attraction with a particular focus on "Culinary Tourism." For Pekalongan City, inhabited by a predominantly Muslim community, it is appropriate and should be a restaurant to support city tourism to serve halal food.

From the description above, the author believes that Pekalongan City's culinary is quite religious and has a distinctive taste and shape. Many of these culinary are local wisdom that must be maintained because they have tourist attractions (Ghofur & Ismanto, 2022). Halal food as an amenity of halal tourism in pekalongan city must be realized for two reasons: most of the population is Islamic. Second, the city of Pekalongan is known for its religious area, so this condition is directly proportional to the community's cultural and social spiritual needs.

The results of this study also further strengthen Pekalongan City, which has the potential and readiness to become a halal tourism destination (Ismanto, 2019, Nurwilda, 2022; Ismanto & Madusari, 2020a). This contribution is mainly in strengthening the existence of culinary, both in the form of restaurants or culinary hawked by street vendors, classified as an amenity aspect. Amenity is a supporting facility needed to support activities in tourism, organized in this aspect as culinary (Qibthiyah, 2018). Four elements of tourism cannot be separated from each other, namely access, attractions, amenities, and institutions (Jaelani, 2017), (Saeroji, Wijaya, & Wardani, 2018), (Surya, 2018).

CONCLUSION

Based on the results and discussion, local governments have tried to organize culinary as tourism by making special locations. However, the sustainability of the localization did not go well. It was concluded that culinary in Pekalongan City could support the implementation of halal tourism in the regions. Culinary is domiciled as a tourism amenity, especially halal food. In tourism, amenity occupies the second position after attractions, as it is a basic necessity.

Regional culinary arts as tourism and tourism supporters require the cooperation of all parties, local governments, and business actors. Culinary in every region in Indonesia can be packaged into tourist products in the form of food tourism (gastronomy), especially

food with uniqueness and local wisdom. In the context of halal tourism, halal culinary will further support the achievement of halal tourism in the regions. Culinary is part of the halal tourism ecosystem that cannot be ignored.

Based on the conclusion, it at least implies some things that need to be done by parties interested in regional tourism. For the Pekalongan City government to foster culinary business actors about halal food. For culinary entrepreneurs to increase their knowledge of halal food. For the next researcher to add research informants and study coverage. This paper can be said to be a pioneer in halal food and culinary tourism in the Pekalongan area.

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