

## POLITIC OF ISLAMIC DEVELOPMENT IN THE CITY OF HANOI (VIETNAM): STUDY OF HALAL FOOD RESTAURANT

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### ABSTRACT

*For Muslims, halal food is important. This is not only of the demands of sharia but also related to the issue of identity. Wherever they are, halal food can not be separated from them, except in emergency circumstances. Included in this when they are in a country where people are not Muslims. Hanoi City, is one of the cities in the country of Vietnam that majority of the people are Buddhist. As a city that is building itself and become one of the tourist destination, Hanoi is visited by many tourists, including Muslim tourists. For Muslim travelers, the main problems encountered when in Hanoi is halal food. To meet the demands of these Muslim travelers, a few restaurants in the city of Hanoi providing halal food. Enterprises providing halal food is done by the employer Muslim or not. The results of my research, several restaurants, found several problems associated with this halal food. This paper will explain how the exploratory effort to develop halal food in the city of Hanoi. Who are involved in the effort to develop the halal food? What are the problems faced in the effort to build the halal food?*

**Keywords:** JAKIM, Halal Food, Islamic Development Politics, Hanoi, Restaurants

### ABSTRAK

Bagi umat Islam, makanan halal penting. Hal ini tidak hanya dari tuntutan syariah tetapi juga terkait dengan masalah identitas. Dimanapun mereka berada, makanan halal tidak dapat dipisahkan dari mereka, kecuali dalam keadaan darurat. Termasuk dalam hal ini ketika mereka berada di sebuah negara di mana orang yang bukan Muslim. Kota Hanoi, adalah salah satu kota di negara Vietnam yang mayoritas orang-orang Budha. Sebagai kota yang sedang membangun itu sendiri dan menjadi salah satu tujuan wisata, Hanoi dikunjungi oleh banyak wisatawan, termasuk wisatawan Muslim. Untuk wisatawan Muslim, masalah utama yang dihadapi ketika di Hanoi adalah makanan halal. Untuk memenuhi tuntutan tersebut wisatawan Muslim, beberapa restoran di kota Hanoi menyediakan makanan halal. Perusahaan menyediakan makanan halal dilakukan oleh majikan Muslim atau tidak. Hasil penelitian saya, beberapa restoran, menemukan beberapa masalah yang terkait dengan makanan halal ini. Tulisan ini akan menjelaskan bagaimana upaya eksplorasi untuk mengembangkan makanan halal di kota Hanoi. Yang terlibat dalam upaya untuk mengembangkan makanan halal? Apa masalah yang dihadapi dalam upaya untuk membangun makanan halal?

**Kata kunci:** JAKIM, Halal Food, Politik Pembangunan Islam, Hanoi, Restoran

### INTRODUCTION

In this paper we shall present the Politics of Islamic Development in The City of Hanoi (Vietnam) Study of Halal Food Restaurants, and discuss various themes how the dynamics of Halal Food Restaurant remain consistent in their identity in

addition to continue to play a role in the development of Hanoi, Vietnam is budhist society?. What are the areas that they are doing in that development? What are the problems of the dynamics of Halal food in Hanoi?.

After the introductory chapter, we will give a general picture of Hanoi City. Second, we will identify the Halal food restaurant in Hanoi, what different between of them and view there are and how they are organized and the role. Third, I will discuss some special topics and problems and challenging of the Halal food Restaurant. I will finish my paper with a conclusion.

## **LITERATURE REVIEW**

The literature on halal food in restaurants is extremely limited, with few academic articles devoted to the topic. Nevertheless, the provision of halal food is an extremely significant issue for consumers as well as restaurants and suppliers that cater to the Muslim market. According to Shaari, Khalique, Malek (2013), project investigating on the scenario surrounding Halal restaurants in major cities and tourism destinations in Malaysia, It investigates factors that influence Muslim confidence level in choosing Halal restaurant to dine in and/or purchase food for their friends or relatives. From researcher exhaustive reviews on existing literature related to Halal concepts and extensive fieldwork studies, four variables were proposed, namely Devoutness; Awareness; and Lifestyle; tested for their influence on Confidence Level. For this paper, the report is on 247 questionnaires analyzed from 260 distributed at 10 restaurants deemed to be the most popular and mostly visited around Penang Island, one of the most popular tourism destinations in Malaysia, well known as food haven. Although the results show that all variables are significantly correlated, regression analysis indicates that only Lifestyle as the influencing factor for Muslim confidence level in selecting halal restaurant in Penang. It is common lifestyle of consumers in Penang to have different races and religion eating at a Muslim operated restaurant, be it halal certified or not. From researchers' observation, this is mostly true for Indian-Muslim restaurants, famously known as "mamak restaurant" to be patronized by many races. Some of these types of restaurants in Penang resolved to displaying Quranic verses; hiring Muslim workers, or Muslim-looks workers whom are asked to resemble 'Muslim identity' in order

to attract consumers. Looking at the mean analyses results, respondents in general were strongly agree to each statements except for two which are the ability to differentiate genuine and fake certificate and the awareness that some restaurant do display fake certificate. Amid only Lifestyle that significantly affect confidence, it could be concluded and in support to the researchers observation that these visited restaurants are in fact not halal certified and do not have the criterion as expected by the consumers to be a halal restaurant.

However, according to Tieman, Marco; Jack G.A.J. van der Vorst; Maznah Che Ghazali (2012), findings show that product characteristics (bulk versus unitised, ambient versus cool chain) and market requirements (Muslim or non-Muslim country) determine the supply chain vulnerability to halal contamination, for which halal control activities and assurance activities are put in place to reduce supply chain vulnerability. The Netherlands and China have been used to identify halal control activities and assurance activities in logistics business processes, with a focus on transportation, warehousing and terminal operations. With Halal Supply Chain Model, this research shows that halal supply chain management is different from conventional supply chain management, which requires a halal policy and specific design parameters for supply chain objectives, logistics control, supply chain network structure, supply chain business processes, supply chain resources and supply chain performance metrics. Originality/value - The Halal Supply Chain Model can be an important instrument to design and manage halal food supply chains in extending halal integrity from source to point of consumer purchase.

How about Government role in Halal Food? Based on Malaysian case, according to Issa, Zuraini Mat; Hamdan, Haslenna; Muda, Wan Rohanizan Wan; Jusoff, Kamaruzaman (2009), Malaysian Government has taken proactive steps in making Malaysia as a regional halal hub. Tremendous potential in the development and production of halal products especially food should be expected. The aim of this study is therefore to investigate the level of practice by the food producers in producing halal food products.

Food producers in Malaysia are aware of the demand for Halal food. Majority of the food producers attended the halal training course as an initial stage before obtaining halal certification. The halal certificate awarded by the authorized department such as JAKIM could be an indicator that the respected companies already practiced halal processes and procedures during the production. However, with regard to the adherence towards halal labeling and understanding halal processes and procedures, Malaysian food producers are still not strongly related to their practices. Stricter enforcement should be carried out by Malaysian government in order to ensure the global halal hub would become a reality in 2010.

According to Muhammad Syukri Salleh (2013), the global resurgence of Islam beginning especially from the serventies does not emerge in mere theoretical and rhetorical form. It has been accompanied closely by experimental and practical endeavours, encompassing a wide range of aspects of life. In the field of development, the renewed interest in Islam has culminated not only in the reconstruction of Islamic development rethinking but also in its implementation. The implementation experiments of such a development have occurred in many forms. But in general, they could be divided into just two. The first is the bottom up approach to Islamic development. *Viz.* The one which evolves from below, at the grass root level, and expands upward into the larger society through an evolutionary process. The main players of this approach are the people, whose mind, skills, energy, coordinated endeavours are bonded together through a systematic organization normally in the form of an Islamic movement. The second, on the other hand, is the top down approach to Islamic development, *viz.* the one initiated at the top by the state themselves. The state normally adopts certain kind of imposition of Islamic development policy on the masses.

## **METHODOLOGY**

Methodology that was used for research activities included data collection, theoretical studies (literature review), and field surveys, which were supported by interviews with resource persons, such as those who were

concerned with the preservation. Semi-structured interviews that involved fixed but open-ended questionnaire framework were conducted in the main urban centres of Hanoi. Initially, a systematic random sampling approach was used selecting every tenth restaurant from the list of companies provided by the internet. However, due to a range of limitations which include selected restaurants did not operate during normal working hours, would resume business operations late evening, eating premises have stopped operations or moved and overall time and cost, the researcher adopted a convenience sampling approach. The researcher entered the eating premises and met personally with the restaurant managers and asked their permission as to whether they were willing to participate or not. The interviews took between 30 minutes to one hour per session and were conducted over a span of three months. The main focus of the interviews was to get the respondents to reflect, comment and describe their understanding and expectation of halal certification and experiences operating an eating premise in a country like Vietnam. After the research analysis, we formulated a conclusion for the initial outcome. Data collection techniques involved the collection of primary data from the field trip on location. Data was recorded through photographs, and interviews with resource persons. In this case, primary data was collected from field research. Secondary data was collected through literature searches for theoretical and non-archive data. Data analysis techniques qualitative data analysis. This research used Critical studies were conducted through the realm of meaning, which would be analyzed through a qualitative approach and in the academic context of the realm of facts.

Resource persons for this research included owner restaurants, academician (Social Development expert) and local Vietnamese Community. Respondents were not given questionnaires. Instead, there were more intensive direct interviews about their daily life, space utilization, and their concerns about halal food. The number of respondents chosen were ten people from the owner restaurants, local academician and the local community.

In case, data analysis was conducted in the Laboratory of the Development Studies Research in the Postgraduates Studies, Faculty of Social Sciences (FISIPOL), Universitas Sumatera Utara (USU) and, while the research for field data collection was conducted in Local Vietnamese Community in Hanoi. In the meantime, the search for archive data was conducted at Local Library in Medan and Hanoi. The literature search related to the theory and method of the history of architecture was obtained through the Library of Universitas Sumatera Utara (USU) and National University of Hanoi, Vietnam.

## RESULTS AND DISCUSSION

### A Profile of Hanoi City

Vietnam is experiencing one of the greatest urban transitions over the last two decades after the embankment of "Doi Moi" policy in 1986. The urban transition is vividly manifested in social, economic and physical aspects. While the urbanization can boost the industrialization and modernization goals of the country, it can cause adverse impact on natural environment as well as society and economy and security food (Nong, Castrence, Miura, Fox, Spencer, Chen, 2014).

The Vietnamese Government has worked out some solutions aimed at integrating national food security into the national socio-economic development strategy, developing agriculture comprehensively and effectively and building high efficient and competitive production zones as well as purchase and reserve systems in localities to help local people access high quality food and encourage all economic sectors to invest in ensuring national food security. Like cities in Southeast Asian (McGee, 1967), cities in Vietnam have been experiencing major urban transition since the country adopted the economic reform in 1986 which introduce liberal market mechanisms, encouraging private-sector initiatives, while retaining the government's role as the nation's strategic planner and enforcer. The growth modes and landscape structure changes of urbanization were also comprehensively captured and described using the landscape expansion index and

selected landscape metrics. The process of urbanization was characterized by relative dominance of infilling, edge expansion, and spontaneous growth modes across the landscape.

Hanoi, one of the two largest economic centers, has been experiencing a progressive urbanization during the 17 years between 1993 and 2010 landscape indices to investigate urban growth patterns of the Hanoi capital city of Vietnam from 1993 to 2010 (Nong, Lepczyk, Miura, Fox, Spencer, Chen, 2014). Impact of a progressive urbanization, many Indian people seemed to migrate into Vietnam, included in Hanoi city. Hanoi is the capital of Vietnam and the countrys second largest city. Its population in 2009 was estimated at 2,6 milion for urban district, 6,5 milion for metropolitan jurisdiction. From 1010 until 1802, it was the most important political centre of Vietnam. It was eclipsed by *Hue*, the empirial capital of Vietnam during the Nguyen Dynasty (1802-1945) but Hanoi served as the capital of French Indochina from 1902-1954. From 1954 to 1976, it was the capital of North Vietnam, and it became the capital of reunified Vietnam in 1976, after the Norths victory in The Vietnam War ([www.wikipedia.org/wiki/Hanoi](http://www.wikipedia.org/wiki/Hanoi)). Hanoi is very compact, and the citys most interesting places for tourist and relatively close to each other, which makes it easy to enjoy the best parts of the city on foot or by cyclo. As tourist city, Hanoi has many places that it may be the most beautiful city in all Asia. People have settled here along the red river for athousand years. Nestled along wooded boulevards among the cities two dozen lakes we will find architectural souvenirs left by all by all who con quered this great valley, from the chinese who firs came in the last millenenium to the French. The north end of Hoan Kiem lake is Hanois "ground zero". Practically all the citys economical hotels, tourist shops, and cafes catering to visitors are located here. Not only is it the oldest part of the city, its busiest and most interesting. Every street is winding, intimate, and shady. At night the light of storefronts keep litand animated. International visitors to Vietnam,-- included in Hanoi in October 2014, estimated 559,002 arivvals, down 3,3 % over last month and down 11.1 % over the same

period last year. Total international arrival in 10 months reached 6,608,391, an increase of 8.0 % over the same period last year. From this data, apart of them are Muslim ([www.vietnamtourism.com](http://www.vietnamtourism.com)). For Muslim tourists, halal food is important. This is not only of the demands of sharia but also related to the issue of identity. Wherever they are, halal food can not be separated from them, except in emergency circumstances.

#### *Developing Halal food Restaurant*

Based on Vietnam's April 1999 census showed 63,146 Muslims. Over 77 % lived in Southeast Region, with 34 % in Ninh Thuan province, 24 % in Binh Thuan Province, and 9 % in Ho Chi Minh city; another 22 % lived in The Mekong River Delta Region, primarily in An Giang province. Only 1 % of Muslims lived in other regions of the country. The number of believers is gender-balanced to within 2 % in every Area of major concentration except An Giang, where the population Muslim women is 7.5 % larger than the population of Muslim men. ([www.hanoimasjid.com/islam-in-vietnam](http://www.hanoimasjid.com/islam-in-vietnam)). Large numbers of Indian and Malaysian Muslims have also sought employment in Hanoi. At one time, this was mainly seasonal for rice harvesting. In recent decades, as the Indian and Malaysian economy expanded, larger numbers have moved to take up opportunities in a wide range of agricultural and secondary industries, and open food stalls (particularly selling curry, Indian's famous hot and spicy prawn soup. Muslim community in Hanoi is still very small and not well known. In Hanoi, the only Mosque in Hanoi and the northern region, Al Noor, at no 12 Hang Luoc is always filled with devotees from all over the capital and surrounding areas. They are a part of Muslim Community in Hanoi.

"Muslim in Hanoi is very small. They came from India, Malaysia or Bangladesh. However, the event has great significance to the believers here in establishing a bridge to the Muslim community in Vietnam in particular and the world in general" (Male, Academician at National University of Hanoi)

"Muslim community in Hanoi not just small but must be struggle for their identity. Islamic identity is very important for them. We need

supporting from another Muslim country" (Male, Indian, owner halal Food Restaurant, Hanoi).

In essence, all foods pure and clean are permitted for consumption by the Muslims, except for the following categories including any products derived from them or contaminated with them. In Hanoi case, one of the issue of Muslim tourists is halal food. Many Muslim tourists from Indonesia, Malaysia, India, China, Europe that came in Hanoi always looking for Halal food. They always said:

"I am a Muslim from Malaysia, came to Hanoi just to take relax. I always looking for Halal food. I know in Hanoi its not easy to find Halal food" (Male, Malaysian tourist from Kuala Lumpur, Hanoi)

"As a trader from India, I always came to Hanoi. I always looking for Halal food in Hanoi. Its easy to take Halal food in Hanoi" (Male, International trader from India, Hanoi)

"We are from Indonesia. Especially for food, I think if we don't know the place that serving halal food, its problem" (Male, Indonesian, Hanoi)

Hanoi is the commercial district of Vietnam's as a venue for more accessible sales distribution to wider markets by presenting the region's trade goods--including halal food products--and other commodities for exchange between many countries. My observation of the Hanoi Halal Food could support the tourists specially Muslim tourists from abroad. According to Rezai, Golnaz; Zainalabidin Mohamed; Mad Nasir Shamsudin (2012), food safety issues and environmental friendliness are associated with halal principles according to the non-Muslims. These issues are very crucial in the sense that the world is moving towards promoting a greener environment and Halal food provides a platform for consumers to make a choice in deciding to purchase food items that are more favourable towards promoting a greener environment. While it is common to have a well known restaurant to be flocked by diverse consumers with different background, for Muslim consumers, Halal is always the prerequisite. It is not enough for foods served to be delicious, clean and safe.

They should also be halal. In this regard, the responsibility of licensors to the public, especially Muslims, is not yet fulfilled in terms of controlling the thoyiban (substance or mixture prohibited by the law of Syariah) aspect. They must work to monitor and control all aspects of halal-ness.

Halal food refers to food that does not contain swine or pork and its by-products, alcohol, blood, certain types of animals, and all kind of meat which has not been slaughtered according to Islamic procedures. Swine or pork and its by-products are strictly not allowed to be part of halal food either as part of the ingredients, packaging materials or, have close contact with the halal food. Only when the food is prepared according to the Shariah law and processed in an Islamic manner, it can then be labeled as halal (Issa, Zuraini Mat; Hamdan, Haslenna; Muda, Wan Rohanizan Wan; Jusoff, Kamaruzaman, 2009). Most Muslim will only dine at a Halal restaurant; though the expectation or perception of 'halalness' of a restaurant might differ from one to another (Shaari, Khalique, Malek, 2013). In this case, religion is ascribed as having a paramount importance in consumption patterns of Muslims in non-Muslims countries. Religion provides guidelines for not only Muslim consumers but also channel the behavior of non-Muslims consumers In Hanoi, there are many restaurants that claimed Halal Restaurants such as, NAN n KABAB Restaurant<sup>1</sup>, d'Lions Restaurant<sup>2</sup>, Little Indian Restaurants<sup>3</sup>, Salimar Restaurant<sup>4</sup>, Le Marrakeche<sup>5</sup>, Alfresco Restaurant<sup>6</sup>, Malaysia in Hanoi Restaurant<sup>7</sup>, Mother Pride Restaurant<sup>8</sup>, Indian Palace Restaurant<sup>9</sup>,

Tandoor Halal Restaurant<sup>10</sup>. The owned Restaurants in Hanoi, not just a Muslim but Non Muslim. Generally, the owner of Halal food restaurant is from outside Vietnam. They came from Malaysia or India. Restaurant owner or managers feel that halal certification is very prevalent in the hospitality industry, as it promotes the importance of restaurant managers having knowledge of Muslims' dietary restrictions, sensitivity and religious practices; halal certification signifies that it has some attributes that make it unique and at the same time conforming to the Islamic dietary rules (Sharifah Zannierah Syed Marzuki; Hall, Collin Michael; Ballantine, Paul William, 2012). In Hanoi, based on this view, restaurant managers need halal Label and Certification. The attitudes and comments of the participants during the interviews indicated that most of them were aware and not aware of the Muslim dietary restriction of halal and *haram*. Participants emphasized that the importance placed on Muslim sensitivity including food and religious practices within the context of Islamic values is inextricably. In addition to valuing the sensitivity of the Muslims, non-Muslim participants expressed their understandings on conforming to the halal standard and procedures:

"I am from Chennai, India and have been staying more 18 years in Hanoi and married with local ladies. As a Muslim, I want everything to be halal and it is very important to me. I want the food that I ate and for my customers is clean and blessed. Its identity as a Muslim. As a minority community in Hanoi, Halal food is very important to serves Muslim Costumers" (Male, Indian Muslim, owner Little India Restaurant, Hanoi)

"I am Vietnamese. I dont understand Halal concept. If there are many costumer came to my restaurant I give good serves. If they dont want to eat food with pork, I give them chicken and vegetables" (Female, Vietnamese, Owner of Vietnamese Traditional Food Restaurant, Hanoi).

<sup>1</sup> Address: 5 th floor, Indocian Plaza, 239 Quan Thuy Street Cau Giay District Hanoi

<sup>2</sup> Located at Ground & 8 th floor of Cosiana Hotel, 92, Le Duan Street, Hoan Kiem District, Hanoy

<sup>3</sup> Address, 32 Hang Tre Street, Hoan Kiem District, Hanoi

<sup>4</sup> Address, 1 st floor building B5, Thang Long International Village, Cau Giay, Dist, Hanoi

<sup>5</sup> Address 156 Au Co- Tay Ho, Hanoi, Maroccan Restaurant 1000, Vietnam

<sup>6</sup> Address 23 L Hai Ba, Trung, Hoan Kiem, Hanoi

<sup>7</sup> Address 136E Tran Vu Ba Dinh, Hanoi

<sup>8</sup> Address 6C Pan Chu Trinh, Hanoi, Vietnam

<sup>9</sup> Address &8 Quan Dieu, Tay Ho, Hanoi

<sup>10</sup> Address 24 Hang Bey , Hanoi

"To serve my muslim costumers, my restaurant has Muslim Chef to cooking. My restaurant serves two ways; halal food and non-halal food." (Male, Indian, Owner of Indian Palace Restaurant, Hanoi)

"I aware for Muslim Costumer in this Restaurant, especially Halal Food. I will cooking halal food for Muslim costumer. As a Muslim I know, halal food is very important for Muslim" (Male, Chef of Indian Palace Restaurant, Hanoi)

"I know halal food. For Muslim, its very important. In my Hotel and my restaurant, I have been try to serve Muslim costumers but maybe not processed (food) with halal standard. Halal certification is very important for our hotel and restaurant" (Male, Owner of Golden Orchid Hotel, Hanoi)

"Our restourant open for all costumer. If there are Muslim Costumer come to my restaurant, if they cant eat any food with pig, they could eat bread or chicken" (Female, Vietnamese, Manager of Thing Ta Cafe, Hanoi).

For building their Politics of Development by halal food resturant there are international connecting between halal food restaurant owner with agencies that serving identiy of halal food. The agencies has important role to constructing halal label for restaurant owner.

Based on my observation, all general public restaurants in Hanoi, obtain a Halal label and certification issued by Department of Islamic Development Malaysia (JAKIM). The process of awarding halal certificates involves not only an official site inspection of production plants but also the examination on the halal status of raw materials. JAKIM is the authority responsible for Halal certification in Malaysia. Malaysia's halal certification issued by JAKIM is recognised worldwide due to its stringent criteria and is regarded as having a strong industrial and commercial set up to produce and market halal products as well as having strong relationships with the major trading nations of the world, and strong government support (Baizuri Badrudin; Zainalabidin Mohamed; Juwaidah Sharifuddin; Rezai, Golnaz; Amin Mahir Abdullah, 2012). According Hassan,

owner *Little India Restaurant*, JAKIM has the responsibility to encourage food manufacturers to apply for Halal certification and ensure their clients obtain halal certification successfully. JAKIM service quality is extremely important for attracting manufacturers and for ensuring the industry actively participates in the Halal Hub aspiration<sup>11</sup>. However, any restaurant that fails to obtain a Halal label and certification during the given grace period will not be granted a renewal of their licence. In fact, any restaurant not operating again because they can't continuing halal label certification from JAKIM.

Therefore, halal needs commitment at top management level through a halal policy. Such processes that have followed halal standard and procedures are said to have halal accreditation. Halal accreditation is therefore could be an effective tool in monitoring and supervising the halal production including storing and transportation. Once the producers have followed the halal standard and procedures, the products produced could obtain halal certification issued by government appointed body. The Halal certificate could be obtained from the Malaysia's Department of Islamic Development (JAKIM) and the certificate issued was recognized worldwide. According to Hassan, halal certificate in many restaurant just a style to maintain their muslim costumer. But they dont aware halal standard and procedures. Many Muslim travelers dont know about this. The restaurant managers who participated in this study showed much interest and concern with the halal status of their eating premises. Halal certification is very important to the restaurant industry in Hanoi but the actual implementation of its standard is crucial for the comprehension of those who are unfamiliar with Islamic dietary rules. Overall restaurant managers in Hanoi believed that having a halal status is an advantage as the market for halal food is rising and consumers are demanding for halal certified food products including those available at eating outlets.

### **The Role of Government**

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<sup>11</sup> Interview, In Hanoi, October 2014

One of the issues in the the Vietnam government's role as the nation's strategic planner and enforcer is halal food for tourist. Every country needs to find their strength and level of capability in the halal industry. On the potential for Vietnam to tap this industry, there were immense opportunities to expand the trade and investment of halal products under the Asean Free Trade Area (AFTA). In addition, periodicity in the growing process, and the regularities of the shift of growth hot-zone revealed in this paper could be important implications for halal food policy. Through our landscape pattern analysis and comparison with other cities, it revealed that the halal food of Hanoi is limited by its infrastructure systems which make the halal food growth not evenly distributed, limiting their competitive advantage, disproportionately high transport costs, growing congestion and land market distortions. Therefore, strategic halal food plan for future should consider improving infrastructure systems, as well as strengthening its competitiveness in the region. In case, basically, Vietnam government's always supporting program for Halal food and security food. For Vietnam government's always supporting program for Halal food and security food because could be supporting their plan as a friendly state (*Vietnam News*, 18/10/2014). We think, The Vietnam government adopt certain kind of imposition of Islamic development policy on the masses. the global resurgence of Islam, like Muhammad Syukri Salleh note (2013) beginning especially from the serventies does not emerge in mere theoretical and rhetorical form. It has been accompanied closely by experimental and practical endeavours, encompassing a wide range of aspect life. A Muslim,--owner halal food restaurant notes:

"I really appreciate Vietnam government for our restaurant. They always supporting us to serving international tourist, especially Muslim. I am happy here. I have been staying in Hanoi over 18 years, married with local girl that has been Muslim. Government always support us" (Male, Indian Muslim, owner Halal Food Restaurant, Hanoi)

"I am not Muslim, but as a owner halal restaurant Government always supporting us" (Male, owner halal Restaurant, Hanoi)

In line in this context, a academician from National University of Hanoi, notes:

"if you work and living in Hanoi as "good boy", Vietnam government always support you. Muslim in Hanoi is very little but they have bussiness especially halal food restaurant. Just do it for your job and bussiness. But dont talk about politics. That is taboo." (Male, Academician at National University of Hanoi, Hanoi).

If we analyze, Vietnam government always supporting all activities that peoples or citizen that have bussiness or work but dont destroy harmonization of power in Vietnam under party regimes. I think that pragmatism of Politics of Development by Vietnam Government. Taken with the commitment to public justification, acknowledging the fact of reasonable pluralism constrains the justification of political power. . By crafting mutually beneficial governance, security and financial arrangements, the Vietnam state was able largely to placate local political demands. Contemporary Vietnam exhibits a one party regime in which secondary association is highly circumscribed and dissident behavior is subject to severe punishment, This and other institutional attributes suggest that Vietnam politically regime remains solidly authoritarian. Vietnam economic trnasformation has affected all aspects social life, and the political aspects of this transformation have been the subject numerous studies. The scope of the change is impressive. During the 1970s and 1980s Vietnam was among the world lower middle-income countries. Economic organization has changed fundamentally. Living standards have improved significantly, if unevenly and from very low base. Event in the context of a likely global recession, Vietnam economc is likely to experience continued growth over the decades ahead (Jonatan, 2014)

## CONCLUSION

This paper has examined the Politics of Islamic Development in The City of Hanoi



(Vietnam): Study of Halal Food Restaurants that are contributing to the exist, role and challanging of the Muslim minority in Hanoi, Vietnam. It has been shown that a combination of socio-political and economic factors make the Muslim Minority too isolated and disadvantaged to expand and flourish as a vibrant force. The complexities introduced by their ' heritage' make the task more daunting and challenging. The paper has thus recommended that the various Muslim Minority coordinate their activities and improve on their delivery of services to the another communities in the country. Future research should expand on this study, which revealed that the halal Food was an important factor in Vietnam development.

For further research it is fruitful to connect the situation in Vietnam to developments in the other halal Food in Southeast Asian. Halal food as Local Muslims form a part of the global diaspora of Islam and developments around the Muslim world are at least as important as what happens in Vietnam. Asean countries, like Vietnam, need to tap the vast potential existing in the world's halal food industry against a backdrop of improved economic status among Muslims countries. The rise in middle-income population gives an opportunity for Asean countries to conquer this industry as the world's halal market stood at US\$25 trillion, annually.

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