

## Halal Culinary Attributes and Muslim Tourists' Visit Intention: Evidence from Petak Enam Glodok, Jakarta

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### Abstract :

Petak Enam Glodok is located in Jakarta's Chinatown, an area historically associated with Chinese culinary heritage and several non-halal dishes. The emergence of halal-oriented tenants and Muslim-friendly facilities has created an opportunity to reposition the area as an inclusive culinary destination for Muslim visitors. This study examines the influence of halal culinary attributes on Muslim tourists' visit intention at Petak Enam Glodok by testing two dimensions: halal restaurant food attributes and halal food souvenir attributes. A quantitative cross-sectional survey was conducted with 100 Muslim domestic tourists aged 18-60 years who lived in DKI Jakarta and had visited Petak Enam for culinary purposes. Data were analyzed using partial least squares structural equation modeling (PLS-SEM) with SmartPLS 3. Halal restaurant food attributes had a positive and significant effect on visit intention (path coefficient = 0.366,  $t = 2.882$ ,  $p = 0.004$ ). Halal food souvenir attributes also had a positive and significant effect on visit intention (path coefficient = 0.490,  $t = 3.791$ ,  $p < 0.001$ ). The model explained 50.2% of the variance in Muslim tourists' visit intention. Halal culinary attributes are significant predictors of visit intention at Petak Enam Glodok. Food souvenir attributes showed the stronger effect, indicating that portable, symbolic, and sensorial halal culinary products may strengthen destination appeal beyond on-site restaurant consumption. Destination managers should improve halal information transparency, encourage official halal certification, and maintain clear separation between halal and non-halal food-handling practices.

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## INTRODUCTION

Indonesia remains the country with the world's largest Muslim population. According to the latest State of the Global Islamic Economy (SGIE) 2024/2025 report and global demographic estimates for 2025, Indonesia's Muslim population reaches approximately 242.7 million people, still dominating with around 87% of the total population (DinarStandard, 2025; Pew Research estimates, 2025). This massive demographic strength positions Indonesia as the largest global Muslim market and a flagship halal tourism destination. Indonesia successfully maintained its top ranking in the Global Muslim Travel Index (GMTI) in 2019, 2023, and 2024, and although it ranked 5th in GMTI 2025 with a stable score of 76, the country continues to lead the OIC region and remains the top outbound Muslim market worldwide (Mastercard-CrescentRating via IMTI 2025; CrescentRating, 2025).

Culinary is the most critical factor in Muslim travel experiences. Ottenbacher and Harrington (cited in Carmelita, 2016) emphasize that cuisine is the mandatory element that most strongly influences travel satisfaction and decision-making. The Ministry of Tourism and Creative Economy (2011) also declares culinary as a key driver for regional tourism potential and national revenue growth (Carmelita, 2016). The International Culinary Tourism Association (ICTA) defines culinary tourism as travel activities focused on experiencing unique local foods and beverages that not only satisfy the palate but also convey culture and entertainment (Salsabila & Basuki, 2021; Agustina, 2012). Recent empirical studies strongly support this finding. Han et al. (2021) proved that high-quality halal food significantly

increases destination trust and emotional attachment, ultimately driving revisit intention. Similarly, Sodawan et al. (2022) found that Muslim-friendly attributes especially halal cuisine have a strong positive effect on perceived value and visit intention.

The Glodok area, Jakarta's largest Chinatown since the Dutch East Indies era, has long been famous as an iconic destination for classic Chinese cuisine such as *Kuotie Akin*, *Bakmi Casiu Amoy*, *Bakso Goreng Bakmi Amoy*, *Sekba Gang Gloria*, and *Nasi Campur Lay-Lay* (Prasetyo, 2020; Andini & Dewi, 2022). However, most of these traditional dishes are non-halal due to the use of pork and alcohol. A major transformation occurred with the launch of *Kawasan Petak Enam Glodok* in October 2020 at Gedung Chandra. This area combines a modern semi-outdoor concept while preserving its heritage value, turning it into a trendy gathering spot for young people and a more inclusive, Muslim-friendly culinary destination (Khairunnisa, 2021; Andini & Dewi, 2022).

*Petak Enam* has successfully built a strong Muslim-friendly ecosystem. Out of 50 total tenants, 46 tenants (92%) serve halal cuisine, with only 4 non-halal outlets. Halal tenants such as *Bandar Choipan*, *Kuotie Shantung 77*, *Wo Ai Pao*, *Mie Ayam Bangka*, *Kedai Dimsum*, *Bihun Bebek EM*, *Ho Lai*, and *Kwetiau Mama Tjoa* use substitute ingredients (chicken and shrimp), maintain strict hygiene standards (separate utensils, gloves, masks), and prominently display "100% Halal" banners (author's interview data, 2023). The presence of a fully equipped *mushola* with gender-separated ablution facilities, prayer equipment, and qibla direction, plus gender-separated toilets, further strengthens its Muslim-friendly appeal (Anggraini, 2022; Satriana & Faridah, 2018).

Interviews conducted by Andini and Dewi (2022) with local residents revealed that the presence of halal tenants has delivered a significant positive economic impact on the *Glodok* area (Fernanda & Dewantara, 2025). Since the majority of tenants switched to halal offerings, visitor demographics have become far more diverse and are no longer dominated by non-Muslims. This aligns perfectly with findings from Han et al. (2021) and Sodawan et al. (2022) that the availability of halal cuisine and Muslim-friendly facilities directly boosts Muslim tourists' visit intention.

However, despite this promising development, several problems still exist in the *Glodok* Chinatown area. The availability of Muslim-friendly culinary options remains limited, the potential of *Petak Enam Glodok* to become a dedicated Muslim-friendly culinary tourism destination has not been fully realized, and the extent to which the large number of Muslim-friendly tenants actually increases tourist visit intention still requires deeper empirical examination.

To address these issues, the objectives of this research are to examine the influence of Halal Food in Restaurant on tourists' visit intention at *Petak Enam Glodok*, to examine the influence of Halal Food Souvenir on tourists' visit intention at *Petak Enam Glodok*, and to examine the overall influence of Halal Culinary Tourism (Muslim Friendly) on tourists' visit intention at *Petak Enam Glodok*.

Nevertheless, the potential of *Petak Enam* as a halal culinary tourism destination has not yet been measured through in-depth empirical research. No previous study has specifically examined the influence of Halal Food in Restaurant, Halal Food Souvenir, and overall Halal Culinary Tourism (Muslim Friendly) on tourists' visit intention in this area. Therefore, this study was conducted to fill that research gap by analyzing the influence of halal culinary tourism on Muslim tourists' visit intention at *Petak Enam Glodok*. The results are expected to provide both academic contributions and practical recommendations for the development of inclusive tourism destinations in Indonesia.

## **METHODS**

This study employs a quantitative descriptive approach with a survey method. Quantitative research seeks to explain causal relationships between variables using statistical measurement (Mardhatillah, 2020). The study was conducted at *Petak Enam Glodok*, Jakarta, from February to May 2023.

The research subjects were Muslim domestic tourists who had previously visited *Petak Enam* for culinary purposes, resided in DKI Jakarta, and were aged 18–60 years. The population comprised 9,431,319 Muslim residents of DKI Jakarta as of June 2022 (BPS DKI Jakarta). Given the large population size, purposive sampling was applied with the following criteria: (1) Muslim domestic tourists who had visited Petak Enam for culinary tourism; (2) aged 18–60 years; (3) domiciled in DKI Jakarta; and (4) aware that most tenants do not yet possess an official MUI Halal Certificate. A total of 100 respondents were collected.

Data were collected through three methods: observation (conducted on four separate visits from February to May 2023 to assess cleanliness, interior design, prayer facilities, and tenant practices), interviews (with Pak Chris, field staff at Petak Enam, and nine selected halal tenant owners), and questionnaires distributed online via Google Form using a four-point Likert scale (1 = Strongly Disagree to 4 = Strongly Agree).

The research variables were operationalized as follows. The independent variable X1 (Halal Food in Restaurant) consisted of three dimensions: Halal Food Quality (5 indicators), Halal Service Quality (3 indicators), and Halal Physical Environment Quality (2 indicators), adapted from Addina and Santoso (2020). The independent variable X2 (Halal Food Souvenir) consisted of three dimensions: Halal in Utility (3 indicators), Halal in Symbol (2 indicators), and Halal in Sensory (2 indicators). The dependent variable Y (Tourist Visit Interest) comprised 6 indicators measuring purchase intention, recommendation intention, and information-seeking behavior.

Data analysis was performed using Partial Least Square Structural Equation Modeling (PLS-SEM) via SmartPLS version 3. The outer model was evaluated for validity (convergent validity using Average Variance Extracted/AVE  $\geq 0.5$ , and discriminant validity using Fornell-Larcker criterion and HTMT  $< 0.9$ ) and reliability (Cronbach's Alpha  $> 0.71$  and Composite Reliability  $> 0.71$ ). The inner model was assessed using R-Square, F-Square, Path Coefficient, and hypothesis testing via bootstrapping (p-value  $< 0.05$  and t-statistic  $> 1.660$ ).

## RESULTS AND DISCUSSION

### Respondent Demographics

The majority of the 100 respondents were female (83%), aged 18–25 years (91%), with final education of senior high school/equivalent (56%), and identified as students (71%). Most respondents were domiciled in South Jakarta (30%), followed by West Jakarta (23%). The dominance of young female respondents aligns with findings that females tend to have higher appetite during their menstrual cycle and are more inclined toward culinary tourism (Banyu, 2020), while young adults aged 18–24 prefer culinary tourism over adventure and cultural tourism (Sabri, 2020).

### Outer Model Results (Validity and Reliability)

Convergent validity was confirmed as all AVE values exceeded 0.5: X1 = 0.691, X2 = 0.665, and Y = 0.657. Discriminant validity based on the Fornell-Larcker criterion showed that the square root of each variable's AVE (X1 = 0.831, X2 = 0.815, Y = 0.810) was greater than the inter-construct correlations. The HTMT values were all below 0.9 (X1-X2 = 0.371; X1-Y = 0.577; X2-Y = 0.672), further confirming discriminant validity.

Reliability was established for all variables: Cronbach's Alpha values were X1 = 0.950, X2 = 0.928, and Y = 0.894 (all  $> 0.71$ ). Composite Reliability values were X1 = 0.957, X2 = 0.940, and Y = 0.919 (all  $> 0.71$ ). Multicollinearity was not an issue as VIF values for both independent variables were 1.144, well within the acceptable range.

**Table 1. Validity and Reliability Summary**

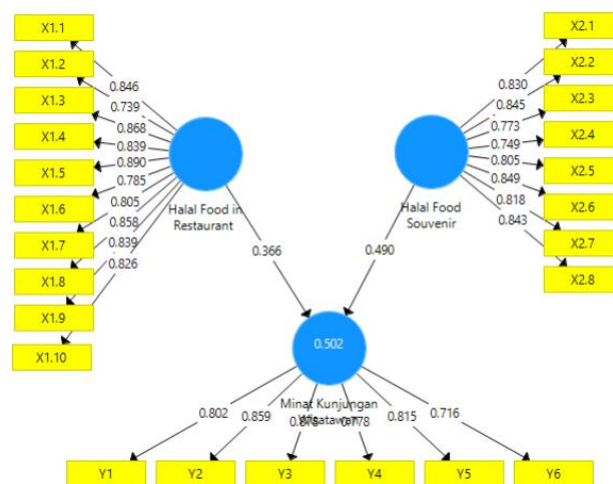
Variable	AVE	Cronbach's Alpha	Composite Reliability	VIF
Halal Food in Restaurant (X1)	0.691	0.950	0.957	1.144
Halal Food Souvenir (X2)	0.665	0.928	0.940	1.144
Tourist Visit Interest (Y)	0.657	0.894	0.919	-

Source: Processed by author (2025)

**Inner Model Results**

The R-square value for Muslim tourists' visit intention was 0.502. This means that halal restaurant food attributes and halal food souvenir attributes jointly explained 50.2% of the variance in visit intention. The remaining 49.8% was explained by other factors outside the model, such as destination image, perceived value, social media exposure, price perception, prior experience, perceived trust, and electronic word of mouth. Therefore, the model had a moderate explanatory power rather than merely indicating a correlation.

Picture 1. PLS-SEM structural model. Source



Sumber : Data Process Researchers, 2025

The F-square results showed that halal restaurant food attributes had a medium effect size ( $f^2 = 0.235$ ), while halal food souvenir attributes had a large effect size ( $f^2 = 0.421$ ). This indicates that food souvenir attributes contributed more strongly to explaining Muslim tourists' visit intention than restaurant-based food attributes

**Table 2. Hypothesis Testing Results**

Hypothesis	Relationship	Path coefficient	t-statistic	p-value	Decision
H1	X1 -> Y	0.366	2.882	0.004	Accepted
H2	X2 -> Y	0.490	3.791	< 0.001	Accepted

Source: Processed by author (2025)

**Discussion**

H1 is accepted: Halal Food in Restaurant (X1) positively and significantly influences Tourist Visit Interest (Y) with a path coefficient of 0.366, t-statistic = 2.882 (> 1.660), and p-value = 0.004 (< 0.05). This finding is supported by three contributing dimensions:

Halal Food Quality: Muslim tourists in DKI Jakarta are inclined to visit Petak Enam due to the guaranteed cleanliness and hygiene of products, consistent with Carmelita (2016) who found that

equipment cleanliness and staff hygiene training are important in forming culinary destinations. Petak Enam was awarded the CHSE (Cleanliness, Health, Safety, Environmental Sustainability) certificate in 2021 by the Deputy Governor of DKI Jakarta, reinforcing its food quality standards. Additionally, the diverse halal menu variety aligns with Agustina's (2012) finding that food variety is a primary reason tourists visit culinary destinations. Halal restaurant food attributes had a positive and significant effect on Muslim tourists' visit intention at Petak Enam Glodok. This result indicates that visitors consider food quality, service quality, and the physical environment when evaluating whether the destination is suitable for culinary tourism. The finding is consistent with halal tourism literature, which emphasizes that halal food, hygienic handling, and supportive facilities are important components of Muslim-friendly destination performance (Addina et al., 2020; Battour & Ismail, 2016).

Picture 2. CHSE 4KL



Sumber : Mr. Chris (Field Employee *Petak Enam*), 2025

Halal service quality also contributes to visit intention because service encounters influence trust, comfort, and willingness to recommend a restaurant. Service employees who provide clear information about ingredients and preparation practices help reduce uncertainty for Muslim visitors. This supports restaurant-service research showing that interaction quality and service atmosphere influence satisfaction and revisit intention (Marinkovic et al., 2014).

The physical environment further strengthens the Muslim-friendly image of Petak Enam. The availability of prayer facilities, ablution areas, prayer equipment, qibla direction, and gender-separated toilets creates practical convenience for Muslim visitors. These facilities are important because Muslim-friendly tourism is not limited to halal food; it also includes service infrastructure that enables Muslim tourists to perform religious obligations during travel (Battour & Ismail, 2016; Satriana & Faridah, 2018).

Picture 3. *Petak Enam 2<sup>nd</sup> Floor*



Sumber : Mr. Chris (Field Employee *Petak Enam*), 2025

H2 is accepted: Halal Food Souvenir (X2) positively and significantly influences Tourist Visit Interest (Y) with a path coefficient of 0.490, t-statistic = 3.791 ( $> 1.660$ ), and p-value = 0.000 ( $< 0.05$ ). The larger effect size (F-square = 0.421) compared to X1 suggests that souvenir-related halal attributes have a stronger practical impact. This is explained through three dimensions:

**Halal in Utility:** Muslim tourists are attentive to the halal status of food through composition verification and the absence of preservatives and chemicals. This is consistent with Mutmainah (2018), who found that halal awareness leads to more selective consumer purchasing decisions, and with Battour and Ismail (2016) regarding Islamic dietary laws.

The symbolic dimension is especially relevant at Petak Enam because halal-related banners and signs help visitors identify which tenants are perceived as suitable for Muslim consumption. Nevertheless, symbolic indicators should not replace official halal certification. They may reduce uncertainty in the short term, but formal certification would provide stronger institutional trust and protect both visitors and tenants from ambiguity regarding halal claims Dewantara et al., (2023), Suhartanto et al. (2018) confirmed that food souvenirs with clear halal indicators positively influence tourist satisfaction and behavioral intentions. This symbolism compensates for the lack of official certification among small and medium-sized enterprises (SMEs) at Petak Enam.

The sensory dimension explains why halal food souvenirs may be particularly influential. Petak Enam offers a distinctive combination of Chinese-Indonesian culinary atmosphere, urban heritage, attractive visual presentation, and adapted halal flavors. This sensory and cultural blend differentiates Petak Enam from ordinary halal dining spaces. The stronger effect of halal food souvenir attributes therefore indicates that Muslim visitors may be motivated not only by the availability of halal food but also by the possibility of bringing home a culturally distinctive, halal-perceived culinary product Suhartanto (2018) confirmed that tourist satisfaction with souvenir shopping correlates with revisit intention. The blend of Chinese culinary heritage adapted to halal standards creates a unique sensory experience that differentiates Petak Enam from other culinary destinations in Jakarta.

Overall, the findings confirm that halal culinary tourism at Petak Enam Glodok should be understood as a combination of tangible products, symbolic halal communication, service quality, sensory experience, and Muslim-friendly facilities. The destination's main managerial challenge is to strengthen the credibility of halal information without weakening its Chinese cultural identity. This can be achieved by encouraging official halal certification for eligible tenants, improving ingredient transparency, maintaining separation between halal and non-halal preparation processes, and developing signature halal food souvenirs that preserve the local culinary character.

## **CONCLUSION**

This study concludes that halal culinary attributes have a positive and significant effect on Muslim tourists' visit intention at Petak Enam Glodok, Jakarta. Halal restaurant food attributes significantly influenced visit intention with a path coefficient of 0.366 and a p-value of 0.004. Halal food souvenir attributes also significantly influenced visit intention with a path coefficient of 0.490 and a p-value below 0.001. Together, both variables explained 50.2% of the variance in Muslim tourists' visit intention.

The stronger effect of halal food souvenir attributes shows that Muslim visitors value not only restaurant-based halal food but also portable, symbolic, and sensory culinary products that represent the destination experience. In the context of Petak Enam Glodok, halal food souvenirs can function as cultural markers, memory products, and recommendation tools. This finding provides a practical basis for destination managers to develop halal-oriented souvenirs as part of a broader Muslim-friendly tourism strategy.

The study has several limitations. First, the sample consisted of 100 Muslim respondents domiciled in DKI Jakarta, so the findings cannot be generalized to all domestic or international tourists. Second, the study tested only two main predictors of visit intention. Third, several tenant halal claims were based on visible indicators and field information rather than official certification data. Future research should use larger and more diverse samples, compare several Muslim-friendly culinary destinations, and include additional variables such as destination image, halal awareness, trust, tourist satisfaction, perceived value, price perception, and electronic word of mouth.

For practical implementation, Petak Enam stakeholders should encourage tenants to obtain official halal certification where applicable, provide transparent ingredient information, maintain clear separation between halal and non-halal food-handling areas, strengthen Muslim-friendly facilities, and develop distinctive halal food souvenirs that preserve the area's Chinese-Indonesian culinary identity. These steps would improve visitor trust while maintaining the inclusive cultural character of Petak Enam Glodok.

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