



Enhancing Islamic Higher Education Image as the Halal Industry Driving Indonesian Halal Industries

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ABSTRACT

The image of Islamic tertiary institutions as a driving force for the halal industry in Indonesia's halal industry must be enhanced due to the increased role of higher education institutions. The success of the halal industry through the services provided for three pillars of implementation in the academic fields, research, and supporting elements or community services. This study aims to develop e-halal service quality as an electronic service to enhance the image. In addition, e-service is part of service innovation, and it was not enough evidence to improve vision. This research also aims to develop service recovery as an antecedent of e-halal service quality and the image of Islamic tertiary institutions. Moreover, the image as the halal industry driving Indonesian halal industries is a consequence of service recovery and e-halal service quality. This study also develops the variables based on social exchange theory. Primary data is taken using a questionnaire sent to the leadership elements of Indonesian Private Islamic Higher Education via google link and analyzed using SPSS and Amos programs. The findings demonstrated that e-halal service quality and service recovery significantly affect Islamic higher education image as the halal industry of Indonesia. Service recovery also has a substantial impact on e-halal service quality. It can be a trigger for e-halal service quality to enhance Islamic higher education image as the halal industry driving Indonesian halal industries. Therefore, service recovery and e-service quality can develop social exchange theory to enhance Islamic higher education image as the halal industry of Indonesia

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Introduction

Halal products are increasingly in demand, not only by Muslims but also by non-Muslims. The halal Industries are increasingly emerging in

various sectors of foods and beverages, tourism, pharmaceuticals, cosmetics, education, and others (Tieman, 2011). Higher education has been actively involved in helping the industry's halal production. As higher education, Islamic

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higher education also contributes to producing the industries' halal products (Pratikto et al., 2021). The contribution should improve the image of Islamic higher education as the halal industries that contribute to Indonesian industries producing halal products and even as the drivers of Indonesian halal industries.

Halal is identical to Muslim behaviour that enforces Islamic law, which is the core of Islamic higher education. Therefore Islamic higher education should have an image as the halal industries driving Indonesian halal industries (Tieman, 2011). Unfortunately, this image is still drowned in the greatness of the Indonesian Ulema Council name, which the Government of Indonesia authorizes to issue a halal label (RI Law No. 33 of 2014). Moreover, this image has not been able to be better than the image obtained by state universities. In other words, the image of Islamic higher education as the halal industries and even as the drivers of halal industries has not settled in public minds. It is crucial to spread and strengthen Islamic teachings, which are the core of the existence of Islamic higher education. It must be for Islamic higher education to have the image. Since the image is a picture of the whole related to Islamic higher education stored in the public minds (Porral et al., 2013), having an image as a halal industry driving Indonesian halal industries will be a resource that provides a competitive advantage (Barney, 1991). The condition is necessary for Islamic higher education as an acknowledgment from Muslim and non-Muslim communities, nationally and internationally, to open an easier way to spread Islamic teachings (Tieman, 2011).

Islamic higher education contributes to the industries halal production in the form of

education and skills related to the halal concept and the conditions that should be met to produce halal products (Yusuf et al., 2016). To provide such education and skills, Islamic higher education should include three pillars of higher education: academics, research, supporting elements, or community service (Indonesian Republic Acts No. 12, 2012). Through the pillars, halal product development has learned, researched, and contributed. Pratikto et al., (2021) have supported that Islamic higher education may develop the halal industry image by driving Indonesian halal industries through the services provided on the three pillars implementation (Sallis, 2002). Since Islamic higher education produces halal products, the services provided by Islamic higher education in the three pillars implementation should be halal, namely the services that are under sharia principles (Tieman, 2011), which are aimed at fulfilling the needs and desires of halal industry (Asubonteng et al., 1996). In other words, Islamic tertiary institutions must implement halal services to build the halal industry image as the Indonesian halal industry driving. These services are under Islamic teachings, which are carried out to implement the pillars of higher education in the education field—academic, research, and community service for educational needs and skills related to industrial halal products.

Image is a consequence of services (Kuo & Tang, 2011; Kandampully & Suhartanto, 2001; Akroush et al., 2016; Baker & Grewal, 1994; and Bouranta et al., 2008). Therefore, the quality of halal services should be developed to enhance Islamic higher education image as the halal service industry of Indonesia. It was similar to the exchange theory of balancing

actions with the resulting consequences (Homans, 1961). However, the image as a consequence of service (Cheng & Rashid, 2013; Chien & Chi, 2019; Choi, 2013; Clemes et al., 2009; and Dowling, 2002) is still not conclusive since many other studies do not support the findings (Kusumawardani & Aruan, 2019; Saleh et al., 2017; Singh, 2015). Although several researchers have tried to mediate the effect of service quality on the image by intervening variables such as: customer-company identification by Su, et al., (2016), trust by Sultan, & Wong, (2012), satisfaction by Chen, et al., (2019), and age by Lamberti et al., (2021), the results do not provide a conclusiveness. Song, et al., (2019) suggested that researchers overcome inclusiveness through technology service. Technology service may manifest as halal electronic service (Ostrom et al., 2015). Regarding the suggestion and recommendation, this study develops e-halal service quality.

E-halal service quality constitutes an innovative service carried out electronically, which is increasingly being used as a substitute for conventional services by service industries, such as banking, travel, and higher education (Michalski, 2003). The application of electronic services in the form of e-halal service quality is in line with the sustainability need to develop Islamic higher education image as the halal industry of Indonesia (Perez & Torez). However, the capability of electronic services to enhance higher education image does not yet have strong pieces of evidence. There are still limits to this research study (Calabrese et al., 2018). Even the literature discussing it is still challenging (Noruzy et al., 2017). The condition provides an opportunity for failure to apply e-halal service quality to develop Islamic

higher education image as the halal industry of Indonesia. Therefore, it was necessary to implement e-halal service quality to provide services to the pillars of higher education, namely academics, research, and community service, which provide education and skills related to halal products. This study considers developing service recovery as an antecedent of e-services (Kau & Loh, 2006). The service recovery development in previous studies revealed that service recovery could improve institutional services (Sim et al., 2010; Leticia et al., 2013). In other words, this study develops the service recovery to anticipate and overcome the failure of e-halal service quality to create a higher education image of the Indonesian halal industry (Michel et al., 2009; Smith et al., 2013).

The phenomena presented above direct the objectives of this study as follows: 1). To find out the capability of e-halal service quality to develop Islamic higher education image as the halal industry driving Indonesian halal industries. 2). To find out the capability of service recovery to develop Islamic higher education image as the halal industry driving Indonesian halal industries. 3). To find out the capability of service recovery to develop e-halal service quality. 4). To find out the capability of service recovery to improve the capability of e-halal service quality to develop Islamic higher education image as the halal industry driving Indonesian halal industries.

Literature Review

Halal Industry and Islamic Higher Education Role

Halal is an industry operation under Islamic law (Laldin & Furqani, 2013). The halal industry has grown rapidly globally, both in

food and pharmaceutical, cosmetic, tourism and travel products (Tieman, 2011). The challenge faced by the halal industry players is the limited understanding of the halal definition and the conditions that should be met to produce halal products (Yusuf et al., 2016). Halal is related to production and distribution (Tieman, 2011). Islamic higher education should answer the challenge as an opportunity to provide educational services and skills to all interested and involved in the halal industry (Yusuf et al., 2016). The services can be carried out through three pillars of higher education, namely in the fields of academics, research, and supporting elements or community service (Pratikto et al., 2021), since, through the pillars, Islamic higher education provides education and skills to all who are interested and involved in the halal industry about halal and the conditions that should be met to produce the halal products (Yusuf et al., 2016). Islamic higher education is higher education that carries out Islamic teachings. In that case, Islamic higher education is an example of halal industry that produces halal educational products and services. Therefore, the services provided by Islamic higher education through the pillars of higher education, to provide education and skills related to halal products to industries are halal services, namely the services that refer to Islamic teachings. Regarding the inclusivity of previous findings on the effect of service on image, this study considers it necessary to develop the halal service into e-halal service quality, as suggested by Song et al, (2019) and Ostrom et al., (2015). The implementation of e-halal service quality is expected to develop Islamic higher education image as the halal industry driving Indonesian halal industries.

Social Exchange Theory

Service quality cannot be separated from the social exchange theory developed by Homans (1961). He states that social exchange is tangible or intangible, valuable or not, and expensive or not, involving at least two people, where costs are considered activities, alternatives, or opportunities. The exchange is an exchange of behavior that serves as a reward provided by the human or non-human environment. Therefore, organizational behavior will lead to consumer behavior. If the organization can provide quality service, consumers will provide a good image and vice versa. Since services constitute the creator of Islamic higher education image (Geraldine, 2013; Getz., 1991; Hu et al., 2009; and Klonthong et al., 2020), the services should undergo innovation to produce the image which appropriates the institution's development. Service recovery and e-halal service quality are the proper antecedents to be developed and implemented based on the exchange theory. If service recovery and e-halal service quality can be developed and implemented properly, automatically the Islamic higher education image as the halal industry driving Indonesian halal industries will develop well.

E-Halal Service Quality and Islamic Higher Education Image

The e-halal services quality is a service innovation in the form of halal electronic services based on sharia principles, provided by Islamic tertiary institutions' higher education tridharma implementation, in the fields of academics, research, and community service. , (2011), for industries that require education and skills related to halal products (Asubonteng et

al., 1996). Through e-halal service quality, Islamic higher education interacts pleasantly with industries (Bressolles & Durrieu, 2014). The pleasant interaction will be an experience that forms a positive image of Islamic higher education for the industries (Gronroos, 1984). The positive image constitutes the image of the halal industry driving Indonesian halal industries. Therefore, e-halal service quality is the assessment of industries that are customers of the electronic services on the pillars of Islamic higher education in the fields of academics, research, and supporting elements or community service, for education and training needs for the development of halal industries (Santos, 2003; Laldin & Furqani, 2013; and Pratikto et al., 2021). The assessment is carried out by the customer's industries of Islamic higher education as a whole (Bressolles et al., 2014) and inclusive (Zeithaml et al., 2002), therefore the results determine the competitive advantage of Islamic higher education in the long term (Parasuraman et al., 2005). The proposed hypothesis is:

H1: E-halal service quality significantly affects Islamic higher education image as the halal industry driving Indonesian halal industries.

Service Recovery and Islamic Higher Education Image

Service recovery is a practical action of Islamic higher education to satisfy and win customers' hearts using institutional services (Kau & Loh, 2006). The recovery service is emphasized on (1) environmental quality, the appearance of the user interface quality; (2) delivery quality, the quality of interaction with customers; and (3) outcome quality, the quality of results after service delivery (Brady & Cronin, 2001). Customers may evaluate Islamic higher education and services through recovery

services. The evaluation results will create an Islamic higher education image in their minds. Therefore, the recovery service is developed with measurable actions (Nikbin et al., 2010). If the measures are suitable, customer service evaluation will enhance the Islamic higher education positive image (Mostafa et al., 2015). The positive image constitutes the halal industry image driving Indonesian halal industries. Due to the importance of service recovery impact, Islamic higher education can invite customers to formulate appropriate actions for recovery service (Abdullah et al., 2011). The proposed hypothesis is:

H2: Service recovery significantly affects Islamic higher education image as the halal industry driving Indonesian halal industries.

Service Recovery and E-halal service quality

E-halal service quality is a form of service innovation. Since there is no perfect service innovation, universities must always be ready to carry out recovery services (Kau & Loh, 2006). As an electronic service, the weaknesses of e-halal service quality are in (1) interactive dimension, the weakness in interacting with customers; (2) distributive dimension, the weakness in delivering services; and (3) procedural dimensions, the weaknesses in the procedures for delivering services (Holloway & Beatty, 2003). Therefore, service recovery plays a vital role in anticipating and overcoming weaknesses (Collier & Bienstock, 2006). The proposed hypothesis is:

H3: Service recovery has a significant effect on e-halal service quality.

The Method, data, and analysis

This study uses a survey research design taking population from elements of leaders organizing

Private Islamic Higher Institutions in Indonesia, comprising 3 different levels of accreditation, namely: A, B, and C level, representing the adult, adolescent, and birth rates proposed by Chandler, 1962 and Lippitt & Schmidt (1967), therefore multi-stage sampling is applied. From each level, 30 institutions are taken using a simple random Method, thus, 90 institutions are collected. 3 elements of leaders in each institution are samples of this study. There should be 270 respondents as a sample for this study. 284 respondents participated, but only 265 responses can be verified as research data. Regarding the accreditation level, 93 or 35% of them are from institutions accredited A, 98 or 37% of them are from institutions accredited B, and 74 or 28% of them from institutions accredited C. Regarding the institutions, 77 or 29% of respondents are from universities, 87 or 33 % respondents are from institutes, and 101 or 38% respondents are from colleges. Regarding gender, 156, or 59% of respondents, are males, and 109, or 41% are females.

A questionnaire containing closed questions is used in this study and sent via a google form link. The answers use a linkert scale of 1 to 5, where 1 represents strongly disagree and 5 means strongly agree. The questionnaire is based on the indicators of each variable. Recovery service variable adapts 3 indicators from Brady & Cronin (2001): environment quality, delivery quality, and outcome quality. E-halal service quality variable adapts 4 indicators from Bressolles et al., (2014): information, ease of use, aesthetics, security/privacy. Institutional image adapts 3 indicators from Villar et al., (2022): functional image, effective image, and reputation.

Data is analyzed using SPSS version 22 and

Amos version 20. The reliability of the model is based on the values of α Cronbach. The Cronbach's Alpha is excellent if the value around 0.9 is excellent, is very good if the value is around 0.8, is adequate if the value is around 0.6 to 0.7, and is unreliable if the value below 0.5 (Kline, 1998). The model's validity is based on Confirmatory Factor Analysis consisting of the value of factor loadings, Average Variance Extracted (AVE), and Composite Reliability (CR). The value of factor loadings should be at least 0.5, of Average Variance Extracted (AVE) should be larger than 0.5, and Composite Reliability (CR) should be at least 0.7 (Hair et al., 2017). On the other hand, the goodness of fit model is based on the critical values of Chi Square (CMIN/DF): 1 to 3; Probability: ≥ 0.05 ; Root Mean Square Error Approximation (RMSEA): ≤ 0.08 ; Adjusted Goodness of Fit Index (AGFI): ≥ 0.90 , Goodness of Fit Index (GFI): ≥ 0.90 ; Comparative Fix Index (CFI): ≥ 0.95 ; and Tucker-Lewis Index (TLI): 0.95 (Hair et al., 2017). The model reliability and validity results are presented in the Construct Validity discussion and Table 1.

Result and Discussion

Construct Validity

α Cronbach values of all variables range from 0,756 to 0.818. It means that model has good reliability (Kline, 1998). Based on Confirmatory Factor Analysis, Factor loading values for each indicator are above 0.6, AVE values are above 0.6, and CR values are above 0.7. It means that all variables affirm validity value criteria (Hair et al., 2017). Meanwhile, the results of analysis show that the model does not fit. Chi-Square values: 112.306; Probability: 0.000; RMSEA: 0.097; AGFI: 0.852; GFI: 0.914; CFI: 0.944; TLI: 0.906;

and IFI: 0.921. The model is re-estimated by removing successively 1 composite indicator of institutional image variable (II1), 1 indicator of service recovery (RC1), and 1 indicator of e-halal service quality (ES2), having the largest error (Hair et al., 2017). Goodness of fit model

then shows that the values of Chi Square (CMIN/DF): 1.278; Probability: 0.230; RMSEA: 0.032, AGFI: 0.962, GFI: 0.914; CFI: 0.944; and TLI: 0.993. The model is acceptable (Hair et al., 2017). The construct validity is illustrated completely in table 1.

Table 1.
Construct Validity

Variables and Indicators	Factor Loadings	Factor Loadings	AVE	α Cronbach	CR
	Before fit model	After fit model			
Service Recovery			0.664	0.797	0.802
Environment Quality	0.757				
Delivery Quality	0.782	0.767			
Outcome Quality	0.821	0.867			
E-Halal Service Quality			0.616		
Information	0.735	0.693		0.818	0.827
Ease of Use	0.807				
Aesthetic	0.786	0.796			
Security/Privacy	0.825	0.858			
Institutional Image			0.610	0.756	0.769
Functional Image	0.738				
Affective Image	0.768	0.688			
Reputation	0.799	0.885			
Goodness of Fit	Chi-Square: 112.306 Probability: 0.000 RMSEA: 0.097 AGFI: 0.852 GFI: 0.914 CFI: 0.944 TLI: 0.906	Chi Square: 1.278 Probability: 0.230 RMSEA: 0.032 AGFI: 0.962 GFI: 0.914 CFI: 0.944 TLI: 0.993			

Structural Model Analysis

The results of hypothesis test using structural model test demonstrate that hypothesis 1 (H1), stating that e-halal service quality has a significant effect on Islamic higher education image as the halal industry driving Indonesian halal industries is supported because P value is well below 0.05 or $P \leq 0.05$ at a standardized estimate value 0.068. Hypothesis 2 (H2) stating that service recovery has a significant effect on

Islamic higher education image as the halal industry driving Indonesian halal industries is also supported because P value is well below 0.05 or $P \leq 0.05$ at a standardized estimate value 0.083. At last, Hypothesis 3 (H3) stating that service recovery has a significant effect on e-halal service quality is also supported, because P value is well below 0.05 or $P \leq 0.05$ at a standardized estimate value 0.094. Therefore, regarding the structural model test results, all hypotheses are supported.

Table 2.

Hypothesis Test Results

Relationship Between Variables	Standardized estimate	P	Result
E-Halal Service Quality and Institutional Image	0.068	***	H1 is supported
Service Recovery and Institutional Image	0.083	***	H2 is supported
Service Recovery and E-Halal Service Quality	0.094	***	H3 is supported

Goodness of Fit: Chi Square: 14.059; Probability: 0.230; RMSEA: 0.032, AGFI: 0.962, GFI: 0.914; CFI: 0.944; TLI: 0.993.

Pathway Analysis

Pathway analysis is conducted to measure the capability of service recovery as a trigger to enhance the effect of e-halal service quality on the Islamic higher education image as the halal industry of Indonesia. Pathway analysis is

conducted using the causal step method from Baron & Kenny (1986). The result shows that service recovery can partially trigger the e-halal service industry to enhance the Islamic higher education image as the halal industry of Indonesia.

Table 3. Pathway Analysis (Coefficient in Regression)

IV	M	DV	IV → DV	IV → M	IV+M → DV		Result
					IV → DV	M → DV	
Service Recovery	E-Service Quality	Institutional Image	0.568	0.545*	0.336*	0.425*	Partial

Notes: *p-value < 0.05

IV: Independent Variable; M: Mediator; DV: Dependent Variable

Step 1: IV → DV is significant

Step 2: IV → M is significant

Step 3: IV+M → DV is significant

When M is significant, IV is not significant, M has a full trigger effect

When M is significant, IV is significant, M has a partial trigger effect

Discussion

Quality education and skills in the halal industry are required to meet the industry's needs to produce halal products (Pratikto et al., 2021). The condition can be met by Islamic higher education providing quality service

(Sallis, 2002). E-halal service quality was developed to be quality service. Through services on higher education pillars in the academics, research, supporting element, or community services field (Pratikto et al., 2021), the halal electronic services significantly enhance Islamic higher education image as the

halal industry of Indonesia. Therefore, the finding confirms Gronroos (1984). Enhancement image is achieved by increasing the available image, affective, and reputation. Therefore, through the halal industry image, Islamic higher education may potentially drive the Indonesian halal industry. Improving the information quality, ease of use, the attractiveness of the display provided, and guarantees of security, or service user's privacy (Bressolles et al., 2014), are the main keys for e-halal service quality to enhance the image as the halal industry of Indonesia

There is no perfect service to enhance the higher education image. The findings of inclusivity on service impact an image in previous studies has proven the condition (Kau & Loh, 2006). As image antecedent, services should develop image sustainably (Pérez & Torres, 2017). Service recovery is the right action to do so (Mostafa et al., 2015). In the digitalization era, the service recovery should emphasize environmental quality, delivery quality, and outcome quality (Brady & Cronin, 2001). This study has proved the capability of service recovery to enhance Islamic higher education image as the halal industry of Indonesia through the three indicators. Therefore, this study confirms the findings of Mostafa et al., (2015). This finding has enriched the findings about the importance of service recovery for institutional image enhancement, as implied by Mostafa et al., (2015).

Service recovery is required by higher education to provide electronic services, such as e-halal service quality. It is not only to overcome but also to anticipate the failures of such electronic services to meet customer service needs (Gronroos, 1984). Although some researchers

argued that the opportunity for customers to serve themselves through electronic services is a form of excellence (Davis & Olson, 1974; and Michalski, 2003), higher education should not be negligent of the difficulties and problems arising when the electronic service process is in progress. The findings of this study supported Kau & Loh (2006) that recovery service affects electronic services. Therefore, service recovery implementation is appropriate to optimize the e-halal service quality.

The important role of service recovery is not only required by higher education to strengthen e-halal service quality but also to trigger the capability of the electronic service to enhance higher education image as the halal industry of Indonesia. Therefore, the finding supported Collier & Bienstock (2006). Service recovery makes e-halal service quality a pleasant experience for customers to strengthen relationships with higher education (Gronroos, 1984). The condition makes the image stored in the customer's mind a positive image (Porral et. al., 2013). In other words, service recovery is the proper antecedent for e-halal service quality to enhance Islamic higher education image as the halal industry driving Indonesian halal industries.

Conclusion

This study aims to improve the Islamic higher education image as the halal industry of Indonesia. Referring to the social exchange theory of Homans (1961), the Islamic higher education behavior will lead to customer behavior. Since the image of Indonesian halal industry is a customer assessment stored in the customer's mind (Porral et. al., 2013), Islamic higher education should be able to provide the trigger for the image. This study succeeds in

making e-halal service quality the trigger. In other words, e-halal service quality is the proper antecedent for developing an Islamic higher education image as the halal industry of Indonesia (Gronroos (1984). The finding reveals that e-halal service quality has a very significant effect on the image of higher education. This study also succeeds in making service recovery the next trigger. In other words, service recovery is also the proper antecedent for developing Islamic higher education image as the halal of Indonesia (Mostafa et al., 2015). The finding reveals that recovery service has a very significant effect on higher education image. Even in another finding, service recovery can trigger e-halal service quality to develop a higher education image as the Indonesian halal industry. Therefore, if image is the result, e-halal service quality and service recovery respectively is the actions that cause the effect. The findings indicate that to develop Islamic higher education image as the halal industry driving Indonesian halal industries, Islamic higher education should also develop the antecedents of the image, namely: e-halal service quality and service recovery. Based on the findings, the objectives of this study are achieved.

Islamic higher education should enhance the image of the Indonesian halal industry through a functional and effective image and reputation by developing e-halal service quality. In that case, Islamic higher education should pay attention that the success of the halal electronic service is largely determined by the quality of the information provided, the ease of use, the attractiveness of the display provided, and the guarantee of security or privacy of service users (Bressolles et al., 2014). In addition, to prevent and overcome the difficulties and problems

encountered by e-halal service quality users, Islamic higher education should carry out service recovery by improving the environment, delivery, and outcome quality of the halal electronic services (Brady & Cronin, 2001). Islamic higher education should also anticipate or even overcome the weaknesses of e-halal service quality in (1) interactive dimension, the weakness in interacting with customers; (2) distributive dimension, the weakness in delivering services; and (3) procedural dimensions, the weaknesses in the procedures for delivering services (Holloway & Beatty, 2003), through service recovery. To meet the expected results, Islamic higher education should develop recovery services with customers (Abdullah et al., 2011).

Recommendation

This study is still conducted in an Indonesian private Islamic higher education environment. Future studies should also be carried out in general higher education to get more complete results in developing the halal industry in Indonesia. In addition, halal industry is not only in demand by the Muslim community, but also non-Muslims (Tiemann, 2011), both types of institutions can become trusted institutions to drive the halal industry in Indonesia and even in the world.

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