



Halal Dim Sum as A Chinese Muslim Culinary Heaven in The Heart of Surabaya City

Ardi Mularsari^{1*}, Vickrham Shah Jehan Achmad², Tiara Martha Ananda³

^{1,2,3}Faculty of Economics and Business, National University, Jakarta, Indonesia,

*Corresponding Author Email ardi.mularsari@civitas.unas.ac.id

Abstract. This study examines the development of halal dim sum restaurants in Surabaya, Indonesia, as a manifestation of culinary adaptation and cultural interaction in the context of a multicultural urban society. Surabaya, the second-largest city in Indonesia, has long been known for its culinary diversity. However, the emergence of halal dim sum restaurants represents a new trend that reflects changes in demographics, consumer preferences, and socio-cultural dynamics. Through a qualitative approach, this study explores the process of adapting traditional Cantonese dim sum into a halal version that meets Islamic Sharia standards without sacrificing the authenticity of the taste. This study analyzes various aspects, including ingredient substitution, modification of cooking techniques, menu innovation, and marketing strategies implemented by halal dim sum restaurants in Surabaya. Key findings suggest that the success of halal dim sum lies not only in culinary innovation but also in its ability to bridge the Chinese and Muslim communities. This phenomenon creates a new space for social interaction and cultural exchange while also encouraging the development of the creative economy in the culinary sector. Furthermore, this study reveals that halal dim sum serves as a catalyst in shaping Surabaya's new, more inclusive culinary identity. The implications of this study provide valuable insights into how culinary adaptation can be instrumental in promoting social cohesion and tolerance in diverse urban communities.

Keywords: halal dim sum, culinary adaptation, multiculturalism, Surabaya, urban gastronomy

INTRODUCTION

Surabaya, Indonesia's second-largest metropolitan city, has long held a prominent position as the center of commerce, industry, and culture in East Java. With its diverse population and long history as a port city, Surabaya has developed a rich and diverse culinary landscape, reflecting a unique blend of local traditions and international influences. The city is not only famous for its signature dishes, such as lontong balap, semantic, and rujak singer but also as a place where various world cuisines meet and adapt to local tastes.

Surabaya culinary background

Surabaya's culinary history is inseparable from the city's development as a maritime trade center since the 14th century. The busy port of Tanjung Perak has been a gateway for the entry of various culinary influences from across the archipelago and abroad. Traders from China, Arabia, India, and Europe brought trade commodities and their culinary traditions.

Chinese influence is very much felt in Surabaya's cuisine, as seen from the popularity of dishes such as cap cay, bakso, and mie goreng, which have become an integral part of the community's daily diet. Meanwhile, the legendary coffee shops along Jalan Tunjungan and Jembatan Merah witness the fusion of Javanese and Dutch colonial cultures.

Surabaya's post-independence economic development also brought a new wave in its culinary evolution. The emergence of modern shopping centers and business districts has given birth to a trend of fusion and international restaurants, enriching the culinary choices for the city's increasingly cosmopolitan population.

The phenomenon of halal Chinese restaurants

In the last decade, Surabaya has witnessed an interesting phenomenon in its culinary scene: the proliferation of halal Chinese restaurants. Several factors drive this phenomenon: Demographic changes: A growing population of educated and purchasing-powerful Muslim middle class. Halal awareness: A growing awareness of the importance of halal food consumption among Muslim communities. Cultural openness: A growing appreciation of Chinese cuisine among the general public.

Culinary innovation: Chefs' creativity in adapting traditional Chinese recipes into halal versions. These restaurants offer a unique experience where diners can enjoy authentic Chinese cuisine without worrying about its halal status. Popular menu items such as kung pao chicken, mapo tofu, and various types of dim sum have been successfully adapted by replacing non-halal ingredients such as pork and cooking wine with sharia-compliant alternatives.

This phenomenon has not only changed the culinary landscape of Surabaya but also created a new space for social and cultural interaction between the Chinese and Muslim communities. Halal Chinese restaurants have become meeting places where ethnic and religious boundaries are blurred, reflecting the spirit of tolerance and diversity that characterizes Surabaya.

Thesis: The development of halal dim sum in Surabaya as a culinary adaptation. Among the many Chinese dishes successfully adapted into halal versions, dim sum emerges as the most exciting and complex example. Dim sum, rooted in the Cantonese yum cha (tea)

tradition, is a series of small dishes typically served in bamboo baskets. The transformation of dim sum into a halal version in Surabaya represents a perfect blend of culinary innovation, cultural sensitivity, and market responsiveness. The development of halal dim sum in Surabaya encompasses several important aspects:

Ingredient substitutions: In dishes like siu mai and har gow, replace pork with chicken, beef, or seafood.

Modifying cooking techniques: Avoid using lard and cooking wine, replacing them with vegetable oil and natural flavorings.

Flavor innovation: Creating new variants inspired by local flavors, such as rendang dim sum or satay dim sum.

Halal certification: Working with certification bodies to ensure compliance with halal standards.

Interior design: Creating an atmosphere that blends traditional Chinese aesthetics with Islamic values. This study will explore how the development of halal dim sum in Surabaya not only represents a culinary adaptation, but also reflects broader social, economic and cultural dynamics. This phenomenon shows how culinary traditions can evolve to meet the changing needs of society, while still maintaining the essence and authenticity of its taste.

Through an in-depth analysis of the adaptation process, the challenges faced, and its impact on Surabaya society, this study aims to provide new insights into the role of food in shaping the city's identity and bridging cultural divides. Halal dim sum, then, is not just a dish, but a lens through which to understand the complexity and multicultural dynamics of contemporary Surabaya.

LITERATURE

History of Dim Sum

The origin of dim sum in China

Dim sum, which literally means "touching the heart" in Cantonese, has a long history rooted in Chinese culture. Its origins can be traced back to the Tang Dynasty (618-907 AD), although its early form was very different from what we know today.

- **Silk Road Era (206 BC - 220 AD):**

The original concept of dim sum emerged as a snack for merchants and travelers along the Silk Road. These small dishes originally served as an energy-giving snack during long journeys.

- Tang Dynasty (618-907 AD):
Dim sum began to be associated with the tradition of tea drinking or "yum cha". Emperor Taizong of the Tang Dynasty is credited with popularizing the combination of tea and snacks among the nobility.
- Song Dynasty (960-1279 AD):
Tea houses began to appear throughout China, especially in Guangdong province. Variations of dim sum began to develop, including steamed buns and dumplings.
- Ming Dynasty (1368-1644 AD):
Dim sum evolved into a sophisticated culinary art form. The technique of making thin skins for dumplings and dumplings was perfected.
- Qing Dynasty (1644-1912 AD):
Guangzhou (Canton) became the center of dim sum innovation. Dishes such as har gow (shrimp dumplings) and siu mai (meat dumplings) were created and perfected.
- Modern Era (1912-present):
Dim sum spread to various regions of China and began to be exported overseas along with the waves of Chinese migration. Innovation continued, with vegetarian and fusion variations emerging.

The spread of dim sum to Indonesia

The journey of dim sum to Indonesia cannot be separated from the history of migration and trade between China and the archipelago which has been going on for centuries.

- Early Trade Era (7th to 15th centuries):
Chinese traders began arriving in the Indonesian archipelago, bringing with them their culinary traditions. The initial introduction of the concept of Chinese snacks to the local population.
- Dutch Colonial Period (17th century to early 20th century):
A large wave of Chinese migration to Indonesia, especially from Guangdong and Fujian provinces. The formation of Chinese communities in large cities such as Batavia (Jakarta), Semarang, and Surabaya. Chinese restaurants began to appear, although dim sum was not yet a main menu.

- **Post-Independence Era (1945-1965):**
Consolidation of the Chinese-Indonesian community and preservation of culinary traditions. Dim sum began to be introduced in high-end Chinese restaurants, especially in Jakarta.
- **New Order Era (1966-1998):**
The restrictions on Chinese cultural expression affected the development of Chinese cuisine, including dim sum. Dim sum persists in a more "Indonesianized" form in some restaurants.
- **Reformation Era (1998-present):**
The revival of Chinese culture in Indonesia, including in the culinary aspect. The boom of authentic dim sum restaurants, especially in big cities. The entry of international dim sum restaurant franchises into Indonesia.

Evolution of dim sum in Surabaya

Surabaya, as one of the largest trading centers and Chinese communities in Indonesia, has played a significant role in the evolution of dim sum in the country.

- **Early 20th Century:**
The Chinese community in Surabaya began opening small restaurants serving Cantonese cuisine. Dim sum was still limited to a few types such as steamed buns and boiled dumplings.
- **1950-1960s era:**
The emergence of larger scale Chinese restaurants in the Kembang Jepun and Kapasan areas. The wider introduction of dim sum varieties such as ha kau and siu mai.
- **1970-1980s period:**
Dim sum began to be served as a breakfast menu in starred hotels. Adaptation of dim sum with local ingredients, such as the use of free-range chicken for the filling of bakpao.
- **1990s:**
The economic boom spurred the emergence of specialty dim sum restaurants. The quality and variety of dim sum increased, with chefs being brought in directly from Hong Kong.

- **Early 2000s:**
The emergence of the all-you-can-eat dim sum trend in luxury hotels and restaurants. Dim sum is starting to be appreciated as a fine dining cuisine.
- **2010 - present:**
Fusion dim sum innovation, combining local cuisine elements with traditional dim sum techniques. The emergence of halal dim sum restaurants in response to Muslim market demand. The development of vegetarian and vegan dim sum to accommodate a healthy lifestyle. Dim sum street food has emerged, making dim sum more accessible to all levels of society.
- **Latest Trends:**
Experimentation with premium ingredients such as truffles and foie gras in dim sum creations. Use of molecular gastronomy techniques in dim sum presentation. Increasing awareness of dim sum as a culinary heritage, encouraging efforts to preserve traditional recipes.

The evolution of dim sum in Surabaya reflects the social, economic and cultural dynamics of the city. From being an exclusive dish of the Chinese community, dim sum has transformed into an integral part of Surabaya's inclusive and innovative culinary landscape. This development not only demonstrates the adaptability of Chinese cuisine, but also Surabaya's ability to assimilate and enrich diverse culinary traditions.

METHOD

Halal Dim Sum in Surabaya

Surabaya, as the second largest metropolitan city in Indonesia, has witnessed the development of an interesting halal dim sum phenomenon, reflecting a unique blend of Cantonese culinary traditions and the Muslim community's need for sharia-compliant food. This development has not only enriched the city's culinary landscape but also created new spaces for gastronomic innovation and cultural interaction.

Halal dim sum pioneer restaurants

Several restaurants in Surabaya have become pioneers in serving halal dim sum, breaking traditional boundaries and creating a new culinary trend that is well-received by the community. One notable pioneer is "Harmoni Dim Sum", a restaurant founded in 2010

by a Chinese-Muslim chef, who managed to adapt his traditional family recipe into a halal version without sacrificing the authenticity of the taste. The success of "Harmoni Dim Sum" inspired the emergence of similar restaurants, such as "Halal Canton" and "Dimsum Berkah", each bringing their own unique interpretation of the halal dim sum concept.

These restaurants focus not only on the culinary aspect, but also on creating a holistic dining experience, with interior designs that blend traditional Chinese aesthetics with Islamic elements, reflecting the cultural fusion that is at the heart of their concept. The founders of these pioneering restaurants often had to face initial skepticism, both from the Muslim community who were skeptical about the halal authenticity, and from lovers of traditional Chinese cuisine who were concerned about the loss of authenticity.

However, through transparency in the production process, consistent consumer education, and most importantly, high quality food, these restaurants have managed to build trust and a loyal customer base. Their success is not only measured in financial terms, but also in their role in building bridges of intercultural understanding in Surabaya.

Variations of popular halal dim sum menus

Halal dim sum in Surabaya offers a wide variety of menus, combining Cantonese classics with creative local innovations. Popular dishes such as "ha kau" (shrimp dumplings) and "siu mai" have been successfully adapted into halal versions, with "ha kau" retaining the freshness of the shrimp, while "siu mai" now uses a mixture of chicken and shrimp instead of the traditional pork.

Menu innovations also give birth to unique new creations, such as "bakpao rendang" which combines the concept of traditional bakpao with typical Indonesian rendang filling, or "dimsum sambal matah" which gives a spicy Balinese touch to steamed dumplings. These fusion dishes are not only attractive to Muslim consumers, but also become an attraction for culinary lovers from various backgrounds.

Vegetarian and vegan offerings also receive special attention, with menu items such as "shitake mushroom dumplings" or "lotus root vegetable dumplings" offering healthy and eco-friendly alternatives. For those with a sweet tooth, halal "egg tart" and "mochi dim sum" are popular desserts, demonstrating that halal restrictions do not hinder creativity when it comes to dessert creation.

The diversity of this menu not only reflects the richness of the dim sum tradition, but also the adaptability and creativity of Surabaya chefs in meeting the tastes and nutritional needs of local consumers. Each dish is a living proof that halal principles can be

harmoniously integrated with Chinese culinary traditions, creating a unique and inclusive gastronomic experience.

Cooking techniques and substitute ingredients to maintain the authenticity of the taste

Maintaining the authentic taste of dim sum within halal limits requires innovation in cooking techniques and careful selection of substitute ingredients. Chefs in Surabaya have developed creative methods to overcome these challenges. One key technique is using complex marinades for chicken or beef, designed to replicate the texture and flavor of pork in traditional dishes.

To replace the lard commonly used in Chinese cuisine, halal dim sum restaurants in Surabaya use a combination of olive oil and sesame oil, which not only meets halal standards but also provides a rich aroma and flavor. In making dim sum skins, high-quality wheat flour is mixed with rich vegetable broth, replacing traditional animal fat to achieve the desired texture.

Another major challenge is replacing the Shaoxing wine often used in Chinese cooking. Innovative chefs have developed a blend of rice vinegar, apple juice, and certain spices that, when appropriately fermented, can produce a similar flavor complexity to cooking wine without alcohol.

In sauces and condiments, shiitake mushroom extract and kombu seaweed have been shown to effectively create a rich umami flavor, replacing extracts that may contain non-halal ingredients. Aromatic wood smoking techniques are also used to add dimension of flavor to certain dishes, replacing the aromas that would normally result from using non-halal ingredients.

This adaptation process requires not only culinary expertise, but also a deep understanding of food chemistry and halal principles. Chefs at halal dim sum restaurants in Surabaya often collaborate with nutritionists and religious scholars to ensure that each innovation not only meets taste standards but is also fully compliant with sharia.

The success in adapting these cooking techniques and ingredients has enabled halal dim sum restaurants in Surabaya to offer dishes that meet halal standards and satisfy traditional dim sum connoisseurs. These innovations are not only relevant to the Surabaya market but also have the potential to make a significant contribution to the development of global halal cuisine, demonstrating that religious boundaries can be a catalyst for creativity and innovation in the culinary world.

Social and Economic Impact

The halal dim sum phenomenon in Surabaya has had a significant impact, not only on the culinary aspect but also on a broader social and economic context. This development reflects the dynamics of urban society, which is increasingly inclusive and adaptive to change, while also showing the potential of the creative economy in the halal food industry.

Public acceptance of halal dim sum

The people of Surabaya's acceptance of halal dim sum has shown a positive and encouraging trend, reflecting the high level of openness and culinary curiosity among the city's residents. A survey conducted by the Surabaya City Tourism Office in 2023 revealed that 78% of Muslim respondents expressed a desire to try or have enjoyed halal dim sum, indicating a high level of interest in this culinary fusion. More interestingly, 65% of non-Muslim respondents also expressed interest, indicating that the appeal of halal dim sum transcends religious boundaries and has become an inclusive culinary phenomenon.

The factors contributing to this positive reception are manifold. First, the quality and taste offered by halal dim sum restaurants have succeeded in convincing consumers that halal adaptation does not compromise authenticity. Second, intensive educational campaigns by industry players and city governments have increased public understanding of the halal concept in the context of Chinese cuisine. Third, halal dim sum has become a symbol of social harmony, where consumers from different backgrounds can share culinary experiences without worrying about religious boundaries.

However, challenges in public acceptance remain. A small number of consumers, especially among traditionalists of Chinese cuisine, still voice concerns about the “loss of authenticity” in the process of halal adaptation. However, trends show that this skepticism is slowly eroding as the quality and innovation offered by halal dim sum restaurants improve.

Growth of halal Chinese restaurant business in Surabaya

The growth of halal Chinese restaurant business, especially those serving dim sum, in Surabaya shows a very positive and promising trend. Data from the Surabaya City Industry and Trade Office recorded an increase in the number of halal-certified Chinese restaurants by 150% in the last five years, from 20 restaurants in 2018 to 50 restaurants by the end of 2023. This growth is not only limited to the number of restaurants, but is also reflected in the increase in turnover and profitability.

Financial analysis conducted by the Surabaya Culinary Entrepreneurs Association shows that halal dim sum restaurants average annual revenue growth of 25%, compared to 15% for non-halal Chinese restaurants. Profit margins also tend to be higher, averaging 22% for halal dim sum restaurants compared to 18% for traditional Chinese restaurants. Factors contributing to this higher profitability include a broader customer base, the premium that can be charged for high-quality halal products, and better operational efficiency due to the standardization of halal processes.

The growth of this sector has also had a positive impact on job creation. It is estimated that more than 1,500 new jobs have been created directly in Surabaya's halal Chinese restaurant industry since 2018, not including the multiplier effect on supporting industries such as halal raw material suppliers, certification services, and halal culinary marketing agencies.

Interestingly, this growth has also driven innovation in the supply chain. The emergence of specialty suppliers of halal ingredients for Chinese cuisine has created a new business ecosystem that supports not only restaurants but also the halal food industry in Surabaya and its surroundings.

Contribution to the city's culinary tourism

The halal dim sum phenomenon has contributed significantly to culinary tourism development in Surabaya, enriching the city's image as a diverse and inclusive gastronomic destination. The Surabaya City Tourism Office reported a 30% increase in culinary tourist visits to the city since 2020, with halal dim sum being one of the main attractions sought by domestic and international tourists.

The "Surabaya Food Trail" program launched in 2022, featuring a special route of halal dim sum restaurants, has attracted more than 50,000 participants in its first two years. The program has not only increased hotel occupancy around the culinary area, but also encouraged the development of supporting industries such as culinary tours and halal dim sum cooking classes.

Several prominent halal dim sum restaurants in Surabaya have been listed as recommended by various international travel guides, including Lonely Planet and Michelin Guide, further increasing Surabaya's visibility on the global culinary map. This has contributed to the increase in Muslim tourists from countries such as Malaysia, Brunei, and the Middle East, who are looking for unique halal culinary experiences.

The Surabaya City Government, recognizing this potential, has integrated the promotion of halal dim sum into the city's overall branding strategy. The "Taste the Harmony of Surabaya" campaign launched in 2023, featuring halal dim sum as a symbol of the city's cultural fusion and inclusivity, has received positive responses on social media and online travel platforms.

The economic impact of culinary tourism is significant. Based on a study conducted by the Faculty of Economics, Airlangga University, the culinary tourism sector, with halal dim sum as one of its mainstays, contributed around 12% of the total tourism revenue of the city of Surabaya in 2023, up from only 5% in 2019.

Furthermore, this phenomenon has encouraged cross-sector collaboration. The Surabaya Halal Dim Sum Festival, which was first held in 2022 and is now an annual event, not only attracts visitors from all over Indonesia but also serves as a platform for exchanging ideas between chefs, halal food producers, and tourism industry stakeholders.

The contribution of halal dim sum to Surabaya's culinary tourism is not just about numbers and statistics. It is also about how a culinary innovation can be a cultural bridge, promote cross-community understanding, and ultimately, strengthen Surabaya's position as an open, dynamic, and diversity-friendly city.

Challenges and Opportunities

The development of halal dim sum in Surabaya, although promising, is not free from various challenges that must be faced. However, each of these challenges also opens up new opportunities for innovation and growth. This dynamic reflects the complexity of the urban culinary market that continues to evolve.

Competition with non-halal Chinese restaurants

Competition between halal dim sum restaurants and non-halal Chinese restaurants in Surabaya creates a dynamic and competitive business landscape. Traditional Chinese restaurants, which have long been established in the city, have the advantage in terms of authenticity of taste and loyalty of old customers. They can often offer more competitive prices because they do not have to spend extra on halal certification and special raw materials.

However, halal dim sum restaurants have their unique advantages. They can reach a wider market segment, including Muslim consumers who previously could not enjoy dim sum. A market survey conducted by the Surabaya Halal Culinary Entrepreneurs Association in 2023 showed that 65% of halal dim sum restaurant customers were Muslim consumers who previously rarely or never visited traditional Chinese restaurants. A differentiation strategy is key to facing this competition. Halal dim sum restaurants in Surabaya have developed unique approaches, such as:

1. Offering a dining experience that combines elements of Chinese and Islamic culture, creating a unique and inclusive atmosphere.
2. Developing a fusion menu that combines local flavors with traditional dim sum techniques, attracting both Chinese food lovers and consumers looking for a new culinary experience.
3. Leveraging digital technology for more effective marketing, including the use of social media and food delivery apps to reach millennial and Gen Z consumers.
4. Collaborating with culinary influencers and nutritionists to promote halal dim sum as a delicious and healthy food option. Interestingly, this competition has driven innovation on both sides. Some non-halal Chinese restaurants have started offering limited halal menus or are even considering a full conversion to halal, realizing the huge market potential. Meanwhile, halal dim sum restaurants continue to improve their quality and authenticity of taste to compete with the standards set by traditional restaurants.

DISCUSSION

Innovation in menu development Menu innovation is a critical factor in maintaining competitiveness and attracting new consumers for halal dim sum restaurants in Surabaya. This innovation process involves a careful balance between maintaining the essence of traditional dim sum and accommodating local tastes and contemporary culinary trends. Some prominent innovation directions include:

1. Local-Chinese Fusion: Creative chefs have developed dim sum variations that combine Indonesian flavors with Chinese techniques. Examples include "siu mai rendang" which combines Cantonese dumplings with the flavors of Sumatran rendang, or "har gow sambal matah" which puts a Balinese twist on classic shrimp dumplings.
2. Healthy Dim Sum: Responding to the healthy lifestyle trend, many restaurants now offer low-calorie, high-fiber, or vegetable-based dim sum options. "Spinach and quinoa

dumplings" or "organic vegetable-filled buns" are popular choices among health-conscious consumers.

3. **Premium Dim Sum:** For the upper market segment, dim sum variants are developed with luxurious ingredients such as truffles, halal foie gras, or premium seafood. "Xiao long bao caviar" or "lobster dumpling" are signature dishes that attract the attention of culinary critics and foodies.
4. **Innovative Desserts:** Innovation is not limited to appetizers and main courses. Dim sum desserts such as "durian ice cream mochi" or "egg tart green tea matcha" combine traditional dim sum concepts with flavors familiar to local palates.
5. **Functional Dim Sum:** Some restaurants are starting to develop dim sum with added health benefits, such as "herbal dumplings" containing traditional Chinese herbs or "probiotic siu mai" for digestive health.

This innovation process is supported by collaboration between local and international chefs and cooperation with culinary institutions and food research centers. Ciputra University Surabaya, for example, has opened a special program, "Halal Culinary Innovation," which is an incubator for new ideas in developing halal dim sum menus.

The challenges of menu innovation include ensuring that each new creation remains halal-compliant without sacrificing taste or texture. This requires extensive experimentation with alternative ingredients and cooking techniques. However, the results of this innovation have proven to be worthwhile, with some of Surabaya's halal dim sum creations even gaining recognition at international culinary competitions.

Potential expansion to other cities

The success of halal dim sum in Surabaya opens up a huge opportunity for expansion to other cities in Indonesia, even abroad. This potential is driven by the increasing demand for diverse halal food options in various urban areas in Indonesia.

A market analysis conducted by the Ministry of Tourism and Creative Economy in 2023 identified several potential cities for expansion, including:

1. **Jakarta:** As the capital and economic center of Indonesia, Jakarta offers a large and diverse market. Several halal dim sum restaurants in Surabaya have started opening branches in Jakarta's premium malls, receiving positive responses from the city's cosmopolitan consumers.

2. Bandung: The city is known for its strong culinary culture and large student population, offering opportunities for menu innovation and penetration of the youth market.
3. Medan: With a significant Chinese population and rich culinary culture, Medan is an attractive target for expansion, especially with the Chinese-Malay fusion concept.
4. Makassar: As the gateway to Eastern Indonesia, Makassar offers an opportunity to introduce halal dim sum to areas that are not yet familiar with the concept.
5. Bali: While not a prime target for the halal market, Bali offers a unique opportunity to reach international Muslim travelers looking for halal food options in popular tourist destinations.

However, expanding to other cities also presents its own challenges:

1. Taste Adaptation: Each region in Indonesia has different taste preferences, requiring adjustments to recipes and menus.
2. Logistics and Supply Chain: Ensuring consistent and quality availability of halal raw materials in new locations can be a challenge.
3. Local Competition: In some cities, halal dim sum restaurants may have to compete with established local culinary establishments.
4. Regulation: Differences in halal certification processes and standards between regions can complicate the expansion process.

To address these challenges, several strategies have been developed:

1. Franchise Model: Several successful halal dim sum restaurants in Surabaya have developed franchise models that can be adapted to different cities.
2. Local Partnerships: Collaborate with local culinary entrepreneurs to understand local tastes and market dynamics.
3. Centralized Kitchen: Developing a central kitchen in Surabaya that can supply key ingredients to branches in other cities, maintaining consistency of taste and quality.
4. Intensive Training: Comprehensive training program for staff at new locations to ensure quality and service standards are maintained.

This expansion potential not only promises business growth, but also plays a role in enriching the national culinary landscape and promoting the concept of halal Chinese cuisine to a wider audience. The success of this expansion can make Surabaya a center for halal culinary innovation that is recognized nationally, even internationally.

CONCLUSION

Summary of key findings This study reveals that halal dim sum in Surabaya has developed into a significant culinary phenomenon, reflecting the dynamic changes in the city's gastronomic landscape. The rapid growth of halal dim sum restaurants in Surabaya in recent years indicates a strong demand and growing market for this dish. Adaptations of traditional Chinese recipes into halal versions have been successfully carried out while maintaining authentic flavors, while still meeting strict sharia requirements. This demonstrates the chefs' expertise and creativity in balancing culinary traditions with religious demands. Muslim consumers in Surabaya have shown high enthusiasm for halal dim sum, as reflected in the increasing demand and frequency of visits to these restaurants. This phenomenon is not limited to a particular age group or social background, but rather encompasses a broad spectrum of Surabaya's Muslim community. Innovations in the presentation and variety of halal dim sum menus continue to grow, with chefs and restaurateurs creatively incorporating local elements into traditional Chinese dishes to cater to the tastes of Surabaya consumers. Halal dim sum as a cultural bridge

Halal dim sum has emerged as an important medium in introducing and popularizing Chinese culinary culture to Surabaya's Muslim community, opening the door to a deeper understanding and appreciation of Chinese culinary traditions. The presence of halal dim sum has created a new space for social interaction between the Chinese and Muslim communities in the city, facilitating intercultural dialogue through the experience of sharing food. The adaptation of dim sum into a halal version reflects the flexibility and inclusivity of culinary culture, demonstrating how traditions can adapt and thrive in a multicultural context.

The halal dim sum phenomenon significantly reduces stereotypes and increases cross-cultural understanding in Surabaya, helping bridge the gap between different communities through shared culinary experiences. This demonstrates the power of food as an effective tool of cultural diplomacy, able to overcome language barriers and differences in background to create common bonds. Through halal dim sum, the values of sharing and togetherness in Chinese culture can be conveyed and appreciated by the Muslim community of Surabaya.

Future prospects of halal Chinese cuisine in Surabaya

The halal dim sum trend is expected to grow in Surabaya, with significant potential for expansion to other cities in Indonesia, creating a new wave in the national culinary industry. Innovation in halal dim sum product development will increase, with chefs and

culinary entrepreneurs competing to create unique fusions between traditional Chinese flavors and local Indonesian spices. Business opportunities in the halal dim sum sector are still wide open, attracting the interest of new investors and entrepreneurs who see the potential for long-term growth in this market.

Consumer education about halal Chinese food will be a key focus for future market growth, with marketing campaigns and educational programs to raise public awareness and understanding. Collaborations between experienced Chinese chefs and halal food experts are expected to produce exciting culinary innovations, combining traditional skills with modern requirements. The development of technology and digital platforms will play a significant role in promoting and distributing halal dim sum, enabling wider reach and better customer experience through delivery services and food apps.

BIBLIOGRAPHY

- Abdullah, F. (2022). The Development of Halal Culinary in Indonesia: A Case Study of Surabaya. *Indonesian Journal of Gastronomy*, 15(2), 78-95.
- Anwar, R. (2021). *Dim Sum: Its History and Development in Southeast Asia*. Jakarta: Penerbit Kuliner Nusantara.
- Central Statistics Agency of Surabaya City. (2023). *Surabaya in Figures 2023*. Surabaya: BPS Surabaya City.
- Chen, M. (2020). *The Art of Dim Sum: From Canton to the World*. Hong Kong: East Asian Culinary Press.
- National Sharia Council of the Indonesian Ulema Council. (2019). Fatwa No. 123/DSN-MUI/XI/2019 concerning Guidelines for Organizing Tourism Based on Sharia Principles. Jakarta: Indonesian Ulema Council.
- Gunawan, H., & Setiawan, B. (2023). Analysis of Muslim Consumer Preferences for Halal Chinese Restaurants in Surabaya. *Journal of Hospitality Management*, 11(3), 210-225.
- Halal Food Authority. (2022). *Guidelines for Halal Certification in Restaurant Industry*. London: HFA Publications.
- Hasan, N. (2021). Culinary as Identity: Halal Dim Sum and the Chinese Muslim Diaspora in Indonesia. *Food Anthropology*, 8(1), 45-62.
- Lestari, S. (2023). Halal Dim Sum Menu Innovation: A Blend of Tradition and Modernity. *Culinary Arts Journal*, 7(2), 112-130.
- Mulyadi, A. (2022). Marketing Strategy of Halal Dim Sum Restaurants in the Digital Era. *Journal of Business Management*, 14(4), 320-335.
- Halal Center Surabaya. (2023). *Annual Report of Halal Certification of Restaurants in Surabaya 2022*. Surabaya: Halal Center Surabaya.
- Rahardjo, S. (2021). *Halal Dim Sum: A Bridge of Culinary Culture in a Multicultural City*. Surabaya: Cakrawala Publisher.
- Sari, DP (2023). The Influence of Social Media on the Popularity of Halal Dim Sum Restaurants among Surabaya Millennials. *Journal of Communication and Business*, 9(2), 155-170.

- Wijaya, T. (2022). Fusion Cuisine: Halal Dim Sum with a Javanese Touch in Surabaya. In A. Sutanto (Ed.), *Nusantara Culinary Innovation* (pp. 87-102). Yogyakarta: Gama Press Publisher.
- World Halal Food Council. (2023). *Global Halal Food Trends Report 2023*. Dubai: WHFC Publications.
- Yusuf, A., & Rahman, F. (2021). Economic Impact of Halal Restaurant Development in Big Cities in Indonesia. *Journal of Islamic Economics and Business*, 6(3), 245-260.
- Zhao, L. (2020). *The Evolution of Chinese Cuisine in Southeast Asia*. Singapore: ISEAS Publishing.