

Halal Tourism By Stakeholder's Perspective

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ABSTRACT

This paper aims to identify halal tourism from the views of stakeholders. Considering that halal tourism is currently the main industry that contributes to increasing the country's economic growth, various stakeholders' points of view are needed in identifying the meaning of halal tourism. This paper uses narrative Literature Review by searching for research journals related to halal tourism on the Google Scholar database. Data was taken for the last 5 years starting from 2017 to 2021. This paper analyzes the halal tourism in various perspectives 1) The government describes that halal tourism is one of the strategies or branding to attract foreign tourists, so that the country's foreign exchange and tourism development in Indonesia are increasing. 2) The Ulama describe that branding of destination as halal tourism is not important, the most important thing is that tourism can provide halal services so that it makes Muslim tourists comfortable in traveling, 3) The destination managers and Muslim minorities state that halal tourism does not need to be embedded in destination services because it will reduce tourist interest. The results of this study can contribute to stakeholders in developing halal tourism in Indonesia, because halal tourism is a new concept, it needs specific thinking for stakeholders in making policies related to halal tourism.

Abstrak: Penelitian ini bertujuan untuk mengidentifikasi wisata halal dari sudut pandang pemangku kepentingan. Mengingat wisata halal saat ini merupakan industri utama yang berkontribusi dalam meningkatkan pertumbuhan ekonomi negara, maka diperlukan berbagai sudut pandang pemangku kepentingan dalam mengidentifikasi makna wisata halal. Penelitian ini menggunakan narrative Literature Review dengan pencarian jurnal penelitian terkait halal tourism pada database Science Direct. Data diambil 5 tahun terakhir dimulai tahun 2017 hingga 2021. Hasil penelitian ini menganalisis wisata halal dalam berbagai perspektif 1) Pemerintah menjelaskan bahwa wisata halal merupakan salah satu strategi atau branding untuk menarik wisatawan mancanegara, sehingga devisa negara dan perkembangan

pariwisata di Indonesia semakin meningkat. 2) Ulama menjelaskan bahwa branding destinasi sebagai wisata halal tidaklah penting, yang terpenting pariwisata dapat memberikan pelayanan halal sehingga membuat wisatawan muslim nyaman dalam berwisata, 3) Pengelola destinasi dan minoritas muslim menyatakan bahwa wisata halal tidak perlu disematkan dalam layanan destinasi karena akan mengurangi minat wisatawan. Hasil penelitian ini dapat memberikan kontribusi bagi para pemangku kepentingan dalam mengembangkan wisata halal di Indonesia, karena wisata halal merupakan konsep baru, maka perlu pemikiran khusus bagi para pemangku kepentingan dalam membuat kebijakan terkait wisata halal.

Kata kunci: pariwisata halal, perspektif, pemangku kepentingan

INTRODUCTION

According to Pew Research Center, the global Muslim population will continue to increase. It is estimated that 70% of the 1.8 billion population in 2015 will become 3 billion by 2060.¹ Indonesia itself is a country where the majority of the population is Muslim, there are around 86,7% or 240,62 million people in 2021 in Indonesia who adhere to Islam and this figure will also increase every year.

The increase in the Muslim population in Indonesia has a major effect on the global market. Indonesia has an orientation to create a more competitive halal industry in the world halal market.² According to data from the Global Islamic Economy Report 2018-2019,³ Indonesia is ranked among the top 10 consumers in each sub-sector of the halal industry, especially in the halal tourism and Muslim fashion sectors. Halal tourism is the fastest growing part of the global travel industry and will generate impressive economic growth.⁴

The existence of halal tourism will contribute to the country's foreign exchange and will increase employment opportunities.⁵ Indonesia actually already has the provisions to be able to develop halal tourism. Judging from its natural resources, Indonesia has many beautiful destinations, on the other hand Indonesia is a country with a population of Muslim human resources. It is proven that Indonesia was chosen as the fourth best destination in the world in

¹ Conraaf Lippa, Michael, Hackett, "Why Muslims Are the World's Fastest-Growing Religious Group | Pew Research Center," *Pew Research Center* (Washington, DC, April 6, 2017), accessed March 10, 2023, <https://www.pewresearch.org/fact-tank/2017/04/06/why-muslims-are-the-worlds-fastest-growing-religious-group/>.

² Misbahul Munir and Muhammad Masyhuri, "The Strategy of Trade In The Halal Food Industry In Jember," *IQTISHODUNA: Jurnal Ekonomi Islam* 10, no. 1 (2021): 35.

³ Nasional Pembangunan, Kementerian Perencanaan, *Masterplan Ekonomi Syariah Indonesia 2019-2024* (https://knks.go.id/storage/upload/1573459280-asterplan%20Eksyar_Preview.pdf, 2018).

⁴ Salman Fan Xiuchenga, "Culinary Markets and Halal Tourismatg Strategy on Government Website: Culinary Marketing Strategy and Halal Tourlsm in Goverwebsite Ment: Initial Analysis: Tourism Management," *tourism management* (2018): 423-444.

⁵ Bhuiyan, "Islamic Tourism Potential: A Case Study of Malaysia in the East Coast Economic Region," *Australia Basic* (2011).

2021.⁶ This explanation shows that halal tourism has great potential in supporting the development economy.⁷

Seen from various perspectives, halal tourism has various definitions, for example, halal tourism is known as tourism that serves vacations where the vacation style adapts to the needs and demands of Muslim travelers.⁸ According to policy makers at the Ministry of Tourism and Creative Economy, halal tourism must provide several services and facilities that suit the needs of Muslim tourists such as places of worship, Muslim-friendly food services and Muslim-friendly travel agencies.⁹

Another definition considers that halal tourism is only a brand or branding of tourism.¹⁰ While others consider halal tourism as the implementation of the concept of sharia in tourist destinations.¹¹ Different understandings of the term halal tourism lead to several different actions as well as the understanding of the community towards sharia destinations in Banyuwangi Regency, namely Santen Beach / sharia beach. From the results of the research conducted, Banyuwangi people still do not understand the concept of halal tourism or halal tourism on Santen / Sharia Banyuwangi beach.¹²

From these various definitions, there is no certainty specifically how the meaning of halal tourism. This research was conducted based on the opinions of several different groups in understanding halal tourism which causes differences in understanding of the definition of halal tourism. Various different perspectives due to differences in the basis of consideration, purpose or assumptions of tourism actors such as stakeholders, government, community leaders, destination managers or tourists. So that it results in differences in the concept of halal tourism among stakeholders. Therefore, this research is important so that stakeholders can underline the concept of halal tourism in accordance with their background or religious awareness.

⁶ Nabila Ahmadian, "Kalahkan London, Bali Jadi Destinasi Terbaik Dunia Versi Tripadvisor," *Kompas.Com*, 2021.

⁷ Hadi Peristiwo, "Role Of Transportation Thein Supporting Sustainable Halal Tourism In Indonesia," *IQTISHODUNA: Jurnal Ekonomi Islam* 10, no. 2 (2021): 77–94.

⁸ Aan Jaelani, "'Indonesia's Halal Tourism Industry-Potential and Prospects," *SSN Electronic Journal* (2017).

⁹ Sugeng Santoso et al., "Analysis of Muslim Friendly Tourism Development in Indonesia COVID-19," *IQTISHODUNA: Jurnal Ekonomi Islam* 10, no. 148 (2021): 17–32.

¹⁰ Subarkah, "Destination Branding Indonesia as a Destinasl Halal Tourism," *Jurnal Tourism: Destinations: Hospitality And Travel* (2020).

¹¹ Adinugraha, "Halal Tourism Village: Its Concept and Implementation in Indonesia," *Jurnal Manusia Falah* (2018).

¹² Ahmad Fawaid, "Public Perceptions and Attitudes towards Sharia Tourism (Halal Tourism) on Santen Island, Banyuwangi" (2017).

METHODS

This paper uses a qualitative method through narrative Literature Review, which is one type of traditional qualitative research that focuses on telling the story of human life based on experience, interviews, biographies and photography. Narrative literature review is a research that reviews publications in support of library and information science studies.¹³ This research design uses literature review by searching research journals related to halal tourism on the Science Direct database. Data was taken for the last 5 years from 2017 to 2021. There were 471 research articles found based on the keyword "halal tourism" then 13 articles were screened for open access and open archive and Business, Management and Accounting Subject Area.

DISCUSSION; THEORETICAL FRAMEWORK

Term of Halal Tourism

Halal tourism consists of the words tourism and halal. Tourism is a fragment of the word tourism. According to KKBI, tourism is an activity related to a person or group who travels for tourism or recreation and tourism ¹⁴. Tourism activities in Indonesia are regulated in Law Number 9 of 1990, which regulates tourism management, investment and promotion, so that the meaning of tourism in this law is that the purpose of tourism is not only a vacation, but other purposes such as business and cultural or ethnic preservation. ¹⁵.

MPRS number 1 of 1960 stated that in essence tourism in the modern world is a medium that aims to complement human needs in the spiritual or physical fields after doing work for some time and have the capital to see and observe other regions, both domestically and abroad.¹⁶.

Meanwhile, the term halal comes from the word halal which means permissible or permitted. The concept of halal is an inseparable discussion in Islamic teachings. Allah explains in the Qur'an about the order to consume something halal. In KBBI, the term halal is interpreted as something that is not prohibited by shara', whether obtained or done legally. (KBBI). In Islam, the concept of halal is not only something related to food or beverage products, but is related to all aspects that exist in the lives of Muslims where Muslims are required to only consume powder that is allowed or permitted in Islamic teachings including food products, tourism, banking professional cosmetics and others.

According to Muhammad Munir Caudry, the word sharia tourism has a new concept with the discovery of Islamic science called halal tourism. This al

¹³ Zulfati Amelia Fani and Evi Nursanti Rukmana, "Penelitian Penerapan SLiMS Dalam Pengolahan Perpustakaan Pada Database Google Scholar: Sebuah Narrative Literature Review," *Informatio: Journal of Library and Information Science* 2, no. 1 (2022): 29.

¹⁴ KBBI, "Kamus Besar Bahasa Indonesia (KBBI)," KBBI, 2021.

¹⁵ Presiden RI, *UU No. 9 Tahun 1990*, 1990.

¹⁶ Presiden RI, *Kepariwisataan*, 2009.

al tourism is different from religious tourism such as pilgrimage, Umrah or performing the Hajj. Halal tourism is a tourism that provides a vacation where the holiday style is in accordance with the needs and demands of Muslim tourists¹⁷.

Initially, halal tourism was carried out by tourists to foster religious value by visiting worship locations that were associated with religious tourism published by the United Nations World Organization (UNWTO) in 1976. Then religious tourism develops not only in the religious aspect but also those that have the benefits and values of education and local wisdom.¹⁸ The various definitions above explain that the scope of halal tourism is not only related to religious tourism, but seen from the facilities, facilities and tour guides, other tourism such as scientific tourism, religious tourism or natural tourism can be included in it to be able to complement each other.

The Needs of Muslim Tourists

Halal Tourism is one of the activities to travel that aims to reflect on the majesty of the Creator and enjoy the beauty of the universe, so that the nature of human spirituality to develop faith in Allah SWT will increase. Muhammad Munir Caudry, President of the Islamic Nutrition Council of America explained that one of the new concepts of tourism is halal tourism or halal tourism. Halal tourism is different from religious tourism such as carrying out Umrah or Hajj. Halal tourism or halal tourism is a tour in which there is entertainment or vacation style that is adapted to Muslim travelers. Halal tourism can also be formulated as a service medium that covers the accessibility or attractions provided in meeting the needs of the wishes and experiences of Muslim tourists where these activities have been provided by entrepreneurs, the community or the government¹⁹.

One of the halal tourism concepts desired by Muslim tourists is the availability of the needs of Muslims to be able to carry out worship or activities in accordance with Islamic law when in tourist locations. MasterCard Crescent latin global muslim travel index 2019 outlines some of the needs of Muslim tourists when traveling including the following:

The availability of certified halal food and drinks that can be known directly by Muslim tourists because of a certificate that is easily recognized by Muslim tourists will reduce doubts when consuming food or drinks at tourist sites

¹⁷ Jaelani, ""Indonesia's Halal Tourism Industry-Potential and Prospects."

¹⁸ Alwafi Ridho Subarkah, "Diploma Pariwisata Halal Nusa Tenggara Barat," *Intermestic: Journal of International Studies* (2018).

¹⁹ Pariswisa Kementerian, *Peraturan Menteri Pariwisata*, 2015.

Availability of worship facilities for Muslim tourists who want to perform mandatory prayers where Muslim tourists need a place to worship with Qibla directions and ablution places

Availability of a bathroom equipped with a faucet to make it easier for Muslim travelers to purify

Availability of security and safety guarantees for Muslim travelers without any Islamophobic sentiments in tourist attractions

There is a historical linkage of Muslim life related to tourist experiences, be it related to Muslim culture or identity such as Islamic cultural sites or how the existing Muslim community interacts

The existence of privacy tourist facilities for both men and women

There is no non-halal service, avoiding facilities that provide alcoholic beverages.

One way to develop tourism activities in Indonesia is to increase sharia empowerment efforts in various businesses such as the existence of Sharia hotels or halal product certification issued by Ippom MUI, as well as carrying out consignments with various parties both by socialization or promotion of halal destinations to the international arena. Halal tourism or halal tourism is open to tourists who prioritize sharia principles in organizing tourism activities and long-standing services for Muslim or non-Muslim travelers.

Indonesia is currently conceptualizing tourism activities with a better concept. Through the ministry of tourism with the national Sharia council of the Indonesian Ulema Council (DSN-MUI) establishes several indicators that become guidelines for the halal tourism business in Indonesia. There are 9 indicators that have been set including: the existence of a profit orientation for society; the presence of an orientation for calmness and refreshment; preventive in activities that contain hypocrisy or superstition; preventive in the presence of immoral or immoral activities; maintaining safety behaviors of comfort and trust; inclusionism and universality; protecting the environment and maintaining socio-cultural values and local wisdom²⁰.

1. Halal Tourism in The Qur'an

Dalam konteks ekonomi Islam, pariwisata dikaitkan dengan usaha manusia untuk mendapatkan penghasilan dari jalan yang halal. Dalam beberapa ayat disebutkan istilah patiwisata.²¹ There are several quranic verse terms that indicate the definition of tourism:

²⁰ Surwadono, "Polemik Kebijakan Wisata Halal Di Indonesia Serta Tinjauannya Dalam Maqashid Syariah," *Tsaqafah* (2020).

²¹ Basrawi Basrowi, Fauzi Fauzi, and Pertiwi Utami, "Impact of Sharia Tourism Development in Pringsewu Regency Lampung," *IQTISHODUNA: Jurnal Ekonomi Islam* 9, no. 1 (2020): 91.

No		Tourism Term
1	as syairul fil ardhi (السير في الارض)	Ali Imron: 137; Al-An'am: 11; Al-Ankabut : 20
2	As-Siyahah (السياحة)	At-Taubah : 112 and 2
3	Adh-Dharbu (الضرب)	An-Nisa : 94 and 101; Al-Maidah : 106
4	Al-Safar (السفر)	Al-Baqarah: 184-185, 283 and Al-Maidah: 6
5	Al Misyyatu (المشية)	Al-Mulk: 15
6	rihlah (رحلة)	Quraisy : 2
7	Hajara-yuhajiru-Muhajiran (حجر)	An-Nisa:100

as syairu fil ardhi (السير في الارض) in Surah Ali Imron verse 137, Ar-Rum 42, Luqman 31, Al ankabut 20, Muhammad 10 which means "then walk on the face of the earth".

As-Siyahah (السياحة) in surah at-taubah verses 2 and 112 which means spread/tourism. These two verses describe the suggestion to carry out an upfront journey on the earth with the aim of worship and the suggestion of traveling to a destination to see the scenery created by God while praising the majesty of God

Adh-Dharbu (الضرب) in sura an-nisa 94 and 101, Al maidah 106 which means to go, in sura an-nisa' 101 contains an explanation of the dryness of worship by praying. The word dharabtum originally meant to hit and change its meaning to go because it was associated with the wars of the believers with the infidels.

Al-Safar which means travel, in sura al-Baqarah: 184,185,283, An-nisa:43, Al-Maidah: 6. The verse explains the ease for a person who travels by praying' and praying

Al Misyyatu (المشية) or Famsyu fi manakibiha (فامشوا في مناكبها) QS al Mulk 15 which means walk

Rihlah (رحلة) in Quraysh 2 which means to travel, this verse describes the customs that the Quraysh practiced in trading to Yemen in winter and to the Land of the Levant in the season hot.

Hajara-yuhajiru-Muhajiran which means to emigrate or move in QS An-nisa':100. This verse describes a person who emigrates because of Allah and the Messenger will then get great rewards, despite the many challenges and trials faced.

From some of these terms the author will examine the terms as verseul fil ardhi (السير في الارض) and As-Siyahah (السياحة) as follows:

As-sairu fi al- Ardh (السير في الارض) (walking on the face of the earth).

As-sairu fi al- Ardh can (السير في الارض) is interpreted as traveling on the face of the earth another term is fasiru fil ardhi (فسيحوا في الارض) which means "then walk on the face of the earth". This term is contained in Ali Imron's letter 137 which reads:

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَّةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

" Truly, it has passed before you sunnahs (Allah), therefore walk ye to (all the corners of) the earth and watch as if the end of the lying man (the apostles)"

Munasabah verse explains that the previous verse Allah Almighty asked His servant not to dissolve in sin and repeat his mistakes, and in this verse Allah asks His servant to pay attention to the situation the people of the past and afterwards to be used as a lesson for the bad consequences of the earlier people who lied to the Prophets and Apostles.

Asbabun Nuzul this verse is still related to the events of the Uhud war.

According to the interpretation of Quraish Shihab this verse explains the command of Allah Almighty to pay attention to the situation of the people before and after them. Truly, it has passed before you sunnahs (Allah), i.e. Sunnatullah which means the prevailing provision of Allah that the victorious is the haq and the vanity shall lose, or it may be said that the breaking the commandments of Allah and his Messenger will perish while those who follow the commands of Allah and his Messenger will be Happy. Since the previous ummat until now the provisions of Allah (sunnatullah) will continue to apply. The sunnah is set for the goodness of the people and all of it can be clearly witnessed in the historical stories as well as the relics of the earlier peoples. Pay attention and keep that in mind if it is not understood then live it through reading or history. For this reason, walk on the face of the earth to be able to see the evidence and pay attention to the evidence to be used as a lesson in how people who lie about Allah's messages experience after the threat or calamity they get from Allah subhanahu wa ta'ala ²².

Ibn Katsir also explained that the sentence of walking you on the face of the earth and pay attention is a command sentence to walk through and also make an observation of interesting destinations to be noticed and studied in depth. The command to walk on the face of the earth according to Ibn Katsir is to pay attention to how the end of the person who lied to Allah's Apostle before the command of the prophet Muhammad and afterwards including the story of the enmity of the infidels until the uhud war ²³.

The term walking on the face of the earth is also found in sura Al an'am verse 11 which reads:

فُلِّ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

"Say (Muhammad), "Explore the earth, and then look at the denouement of those who lie."

²² Muhammad Quraish Shihab, *Tafsir Al-Misbag: Pesan, Kesan Dan Keserasian Al-Qur'an* (Lentera Hati, 2017).

²³ Imam Ad-Dimasyqi, *Terjemah Tafsir Ibnu Katsir* (Bandung: Sinar baru al-Gensindo, 2022).

To travel in this verse according to Ibn Katsir is to do an afterthought for the benefit of oneself about how the previous generation who had lied to his apostles and how Allah he gave salvation to the Apostles and his faithful servants. Traveling is almost the same as doing a tour, which is an activity carried out by a person or group of people to travel by visiting certain places with a certain purpose either for the purpose of recreational self-development or seeing the uniqueness of one destination in a while. By doing tours will gain new knowledge²⁴.

The contextualization of the above verse is a recommendation for religious tourism. The definition of religious tourism is closely related to traveling to visit a place that has an affiliation of meaning to a religion or that is religious in nature, there are many objects that can be used as religious tourism destinations such as tombs, historical places, other holy places. As is the case with the tombs of the walis or wali songo which are currently popularly visited. The tomb is not only a tourist destination that sheds the passion for worldly recreation but also meets the criteria for perfecting the desire for religiosity, almost every tomb is visited by many circles and many interests. So it can be concluded that religious tourism is a travel activity related to the attractiveness of an object that is seen as being able to fulfill the desire for peace of mind both when visiting and after visiting the destination which has dimensions from the form of religious teachings.

Another verse that describes walking on the face of the earth is found in Sura Al-Ankabut: 20 as follows:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخْلُقُ ثُمَّ اللَّهُ يُشْرِكُ النَّشَأَةَ الْأُخْرَةَ ثُمَّ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Say, "Walk the earth, then notice how (God) began the creation of (creatures), and then God made the final event. Truly, God is almighty over all things."

This verse contains about Allah's command to the Prophet Muhammad, say to them: "if you have not believed the information that has been given by the ancestors and fathers of the prophets i.e. Prophet Ibrahim as , then walk on the face of the earth wherever your feet are carrying, and then immediately though only a few steps later notice how God began the creation of creatures His as variegated as man, biantang, plant and then God made it another time after the first creation²⁵.

The word (النشأة) is taken from the word (النشيء) which means genesis. The word in this verse denotes an event that happened once or an event that only happened once and did not repeat itself, that is, the event of the resurrection of

²⁴ Ibid.

²⁵ Shihab, *Tafsir Al-Misbag: Pesan, Kesan Dan Keserasian Al-Qur'an*.

man in the doomsday . In that verse it is affirmed that Allah is the Supreme God who began the creation and also its repetition.

This verse hints at traveling on earth, this means that God commands His servants to reflect on God's diverse creations that exist in this realm, thus contextualizing this verse shows the suggestion to do nature tourism by reflecting on the beauty of nature that God created, this helps man in strengthening the faith in the use of God and motivate to carry out the obligations of life.

As-Siyahah (السياحة) (visiting/wandering)

The word siyasah is taken from the word as-saihun contained in the letter at-taubah 112

الثَّالِثُونَ الْعَبْدُونَ الْمَدْوُنَ السَّلَيْخُونَ الرُّكُعُونَ السُّجُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ
وَالْحَفِظُونَ لِحُكُمِ اللَّهِ وَبَشِّرُ الْمُؤْمِنِينَ

" They are those who repent, worship, praise (Allah), wander (for the sake of knowledge and religion), rukuk, bow down, tell to do makruf and prevent from the poor and who keep the laws of God. And glad are the believers. "

Munasabah verse: the previous verse explains that Allah repays all the sacrifices and struggles that the believers have given in the form of treasures and souls with the best reward of prosperity in heaven. And in this verse, some of the qualities of believers who are willing to orient treasures and souls in the way of God are explained.

The word al-saaihun comes from the word siyahah which means tourism. Implicitly the word siyahah means spread which comes from the word sahat which means a large place or field, then experiencing a narrowing of food that indicates a courtyard home. The word siyahah also experienced the development of meaning to go or walk on the earth to draw closer to Allah Almighty ²⁶.

This verse mentions 7 qualities of believers who come to the peak of the perfection of faith, who sacrifice treasures and souls for the sake of jihad establishing the religion of God, namely ²⁷:

The repentant Returns to the way of God by forsaking all deeds that bring himself down to misdeeds such as the repentance of the disobedient by forsaking his iniquity by regretting every his ungodly deeds and determined not to repeat the deeds.

People who sincerely worship Allah without riya and shirk, this group is a person who stays away from shirking by carrying out worship and supplication only to Allah not expecting help from other than God.

One who always gives praise to God in times of joy or sorrow

²⁶ Shihab, *Tafsir Al-Misbag*

²⁷ Kementerian Agama, "Qur'an Kemenag," Kemenag, last modified 2010, accessed November 27, 2022, <https://quran.kemenag.go.id/>.

People who do wanderings for good things such as seeking knowledge that can increase faith, according to Some scholars interpret, people who are fasting fall into this category

The one who always worships performs rukuk and prostration, in this verse Allah deliberately shows the words rukuk and prostration because both show the nature of submission and tawadhu and self-servitude to Allah

People who always invite goodness and prevent from harm by doing good things for the life of themselves or the wider community.

One who always keeps himself from going beyond the limits and conditions that have been set by God. This method is carried out by sticking to sharia and law.

The word As Saihun from the above verse is taken from the word siyasah which means tourism implicitly this word has the meaning of spread because this word is formed from the word sahat which is interpreted as a large place or a large field then experiences a narrowing of meaning in the yard of the house. This also evolved into "going" or walking on the face of the earth to worship or draw closer to God. This word can be anywhere as a journey for scientific purposes. According to Quraish Shihab, the word As-Saihun is a term for people who travel on earth to jihad, study and seek halal sustenance.

If this verse is contextualized with the term tourism then what is related to the verse is a scientific tour. The word Scientific tourism consists of two words, namely tourism and scientific. In general, tourism is a journey and scientifically interpreted as something scientific. So that according to the term scientific tourism is all activities related to education through tourism activities either by visiting research or organizing a knowledge study in accordance with the context of needs. The purpose of scientific tourism is to obtain research knowledge or comparative studies to discuss more deeply about certain objects so that the existence of these activities can cause an attitude of respect for science and awareness in character.

If you look at the verses that have been described above, then there are several views in Islam regarding tourism, namely ²⁸:

Travel is said to be worship because there is a command in the Qur'an to perform the obligations of one of the pillars of Islam such as carrying out the hajj to baitullah

Travel is very related to knowledge and learning, because by traveling, a person will gain knowledge about the past or the diversity of the world

The purpose of traveling in Islam is to be tafakur to Allah created as well as to shirk and show the greatness of Allah SWT

In order for the tourism recommendations carried out to have a purpose in line with Islamic principles, it is necessary to have Islamic tourism management that aims to meet the needs and interests of the Muslim

²⁸ Jaelani, ""Indonesia's Halal Tourism Industry-Potential and Prospects."

community which is known as halal tourism or halal tourism. Halal tourism is a new strategy in developing tourism that still upholds the culture and values of the Islamic religion. The term halal tourism is often equated with religious tourism. In fact, if you look at halal tourism, it is wider than religious tourism which includes all tours that are very suitable for Muslim needs and are also suitable for non-Muslim tourists.

Legal provisions governing the implementation of tourism based on sharia principles are regulated in the DSN-MUI fatwa NO 08 /DSN-MUI / X / 2016. This fatwa regulates all activities related to halal tourism starting from the provisions of the contract, provisions of hotels, tourist destinations, SPA, Sauna, Massage, Travel agencies and tour guides ²⁹.

In organizing sharia-based tourism, it must follow the principles set out in the fatwa, including: 1) Avoiding hypocrisy, intoxication, omnipresence, tadzir/israf, and impossibility, 2) Creating benefit and expediency both materially and spiritually.

The two principles above must be explained and explained clearly and informatively, so as not to cause different perceptions among stakeholders and do not cause space for tourist actors to move became cramped.

From some of the verses that have been explained above, it can be seen that in Islam it is permissible to carry out tourism activities to various worlds even with certain intentions and objectives. Judging from the various terms in the Qur'an, the purpose of tourism is not only about entertainment, but several tourist destinations are described in the Qur'an such as Nature tourism in Surah Ali Imron verse 137, Ar-Rum 42, Luqman 31, Al ankabut 20, Muhammad 10, Scientific tourism in surah at-taubah verses 2 and 112, and religious tourism in sura al-Baqarah: 184,185,283, An-nisa: 43, Al-Maidah: 6.

RESULT AND DISCUSSION

1. Understanding halal tourism from the government's perspective

Halal tourism is a global sector that steals a lot of the world's attention, not only the Muslim population, but many destinations from non-Muslim countries such as Japan, the Philippines, Brazil and Thailand offer a lot of halal tourism as a friendly solution for the Muslim population ³⁰. The Indonesian government has made the halal tourism program a strategic program because

²⁹ Elsa Assari, "Wisata Halal Tinjauan Fatwa DSN-MUI Nomor: 108/DSN-MUI/X/2016 Tentang Pedoman Pariwisata Berdasarkan Prinsip Syariah (Studi Di Dusun Pancer Desa Sumberagung Kecamatan Pesanggaran Kabupaten Banyuwangi)," *Journal of Islamic Business Law* 2 (2018).

³⁰ Mohamed Battour and Mohd Nazari Ismail, "Halal Tourism: Concepts , Practises , Challenges and Future," *TMP* (2015): 8-12.

the existence of halal tourism will boost the local economy and create many livelihood chains³¹.

Halal tourism is the main requirement for Muslim tourists who want to carry out tourism activities. In Indonesia there are more than 270 million people whose population is Muslim, this is a great opportunity for Indonesia to be able to develop halal tourism³². Therefore, a strategy is needed to be able to develop halal tourism in Indonesia through a country's marketing strategy with halal branding.

The mention of halal tourism in other countries uses different branding such as Islamic tourism, halal tourism, Muslim-friendly tourist destinations, shari'a tourism, and halal lifestyle, in Indonesia itself uses the branding "halal tourism" for halal tourism. Indonesia's halal tourism branding is made by the government to be able to attract foreign and domestic tourists. There are 10 provinces that are used as halal tourist destinations in Indonesia, namely the Riau islands, Jakarta, west Java, Central Java, east Java, Yogyakarta and South Sulawesi³³.

Based on the facts, with the branding of halal tourism Indonesia, Indonesia is the first finalist in world halal tourism (MasterCard 2019) and it will be projected that the number of foreign or domestic tourists will increase in 2024. So it can be said that the definition of halal tourism for the government is a branding to be able to attract foreign tourists to visit Indonesia by enjoying several waiters and friendly facilities.

2. Understanding halal tourism from the Ulama's perspective

Currently, the halal industry is becoming a new paradigm and even a lifestyle. This is not only related to food but also related to fashion, pharmaceuticals or tourism³⁴. Tourism is the main factor that contributes to the national economy. In some literature, the debate about the definition of tourism is very diverse. Unlike the government, community leaders or clerics think that halal tourism is a need for Muslim tourists.

Based on the fatwa DSN -MUI NO: 108 / DSN-MUI / X / 2016 concerning guidelines for the implementation of tourism based on sharia principles, it is stated that the definition of sharia tourism is tourism that is in accordance with sharia principles, namely the Islamic religion both seen from tourist destinations, travel agencies, guides, hotels and contracts used in sharia

³¹ Menteri Pariwisata, *Desain Strategi Dan Rencana Aksi (DSRA) Provinsi Nusa Tenggara Barat Tahun 2018-2019*, 2018.

³² Setiawan, "10 Destinasi Yang Jadikan RI Juara Wisata Halal," *Detik Travel*, 2019.

³³ Ibid.

³⁴ Muhammad, "Mengintegrasikan Financing Islam Dan Industri Halal: Survei Tentang Praktik Saat Ini Dari Badan Otoritas Malaysia Yang Dipilih," *Asian Social Science* (2014).

pariwisata ³⁵. Based on research conducted by slamet et al, one of the destinations in East Java explained that scholars and community leaders reject the term halal tourism as branding. According to him, branding a destination as a halal tourism is not important, the most important thing is how the tour can provide halal services so that Muslim tourists are comfortable in traveling ³⁶.

So the scope of halal tourism is basically wider than religious tourism, not just as branding and branding. Religious tourism motorcycle taxis are usually around tombs, historical relics or places of worship. While halal tourist attractions can include all objects in conventional tourism and religious tourism. the targets of halal tourism include both, namely fulfilling pleasure and fostering religious awareness, as well as staying in the corridors of religious ethics ³⁷.

3. Understanding halal tourism from the muslim minorities's perspective

Halal tourism is not the same as Islam tourism, where Islamic tourism is more related to faith and doctrine. Many non-Muslim countries understand halal tourism as non-Islamic tourism. Most countries use Islamic tourism as a strategy to meet the needs of Muslim tourists instead of damaging religion or local values of religious culture.

A number of countries make the tourism industry a source of foreign exchange income so that a certain strategy is needed to increase the number of accusers. Not only the Indonesian state is discussing halal tourism, but countries with a minority Islamic population have established a lot of halal tourism because the country is aware of the strong potential of the Muslim market ³⁸.

But unlike Bali and North Sumatra, in early 2019, there was an intensive issue of Sensitive Bali, which is majority Hindu, strongly opposed the implementation of halal tourism ³⁹. Tourism stakeholders in Bali refuse to be used as a halal tourist destination because it is related to the sustainability of Bali tourism which is famous for its tourism culture concept. Bali is more suitable to be a Muslim-friendly tourism destination (PMR) but does not carry halal tourism as a concept ⁴⁰. Not only that, rejection also occurred in the Lake

³⁵ Fahadil Amin Al Hasan, "Penyelenggaraan Parawisata Halal Di Indonesia (Analisis Fatwa DSN-MUI Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah)," *Al-Ahkam* 2 (2017).

³⁶ Slamet, "The Contestation of Meaning of Halal Tourism," *Helliyon* 8 (2022).

³⁷ Fahrul Ulum, "Inovasi Pariwisata Syariah Di Indonesia: Analisis Fatwa MUI No. 108/MUI-DSN/X/2016," *Tsaqafah* 15, no. inovasi pariwisata Syariah di Indonesia: Analisis Fatwa MUI No. 108/MUI-DSN/X/2016 (2019): 1.

³⁸ Hendy Mustiko Ajdi, "The Determinants of Muslim Travellers Intention to Visit Non-Islamic Countries: A Halal Tourism Implication," *Journal of Islamic Marketing* (2020).

³⁹ BaliThisWeek, "Otoritas Bali Menolak Wisata Halal Di Bali," *Bali This Week*, 2019.

⁴⁰ Ujang Suyatman, "Pengembangan Muslim Friendly Tourism Dalam Konsep Pariwisata Budaya Di Pulau Dewata," *Pusat Penelitian dan Penerbitan UIN Sunan Djati* (2019).

Toba Area of North Sumatra, the reason revealed was due to their concern about the loss of old traditions. They do not want the local religious values that have been built to be lost and changed by the values of the Islamic religion.

Some villa or hotel managers consider that the term halal tourism is incompatible with the implementation of hotel services, the reason being the diversity of society and visitors that will be worried about reducing the interest of tourists to visit. In addition, the hotel manager also emphasized that every hotel must have provided a place of worship and halal food so that the term halal tourism is not needed ⁴¹.

4. Opportunities and Challenges of Halal Tourism

Tourism is an important and largest sector to accelerate economic growth in the world. According to the Global Muslim Travel index (GMTI 2018) report, it is explained that the predicted market share of Muslim tourists will increase by USD 220 billion in 2020 and continue to increase in 2026 to USD 300 billion. The increasing growth in the tourism sector is caused by seven factors, namely the increase in the Muslim population, the increase in middle class income, the existence of the millennial Muslim generation, the increasing access to travel information, the number of Muslim-friendly travel service providers, the number of travel businesses and Ramadan travel ⁴².

The existence of this factor has caused an increase in Muslim tourists and it is an opportunity for the tourism sector. There are at least two supporting factors in halal tourism in Indonesia, namely internal factors and external factors. Internal factors are obtained from human resources and natural resources in Indonesia. Indonesia as a country with the largest population of Muslims is 87 percent of the population. And Indonesia is the largest archipelago that has a coast that is a tourist potential that attracts travelers. In addition, the external factor supporting halal tourism in Indonesia is Indonesia's increasingly good ranking in muslim-friendly tourism management. Other external factors are seen in terms of significant tourist visits over the past 5 years ⁴³.

The challenge in developing halal tourism in Indonesia is the field of marketing. The marketing strategy to be able to introduce Indonesian halal tourism is not easy to do because of the difference in demands between Muslim and non-Muslim tourists. So that it becomes a challenge for destination managers to be able to serve the needs of non-Muslim tourists without contradicting the concept of halal tourism. Just as Sharia hotels may not be

⁴¹ Slamet, "The Contestation of Meaning of Halal Tourism."

⁴² Pembangunan, Kementerian Perencanaan, *Masterplan Ekonomi Syariah Indonesia 2019-2024*.

⁴³ Ibid.

attractive to non-Muslim tourists, therefore it is a challenge for the tourism industry sector ⁴⁴.

CONCLUSION

Based on the findings in this study, it can be concluded that the definition of halal tourism in various perspectives 1) The government is of the opinion that halal tourism is one of the strategies or branding to attract foreign tourists, so that the country's foreign exchange and tourism development in Indonesia are increasing. 2) According to scholars, branding a destination as halal tourism is not important, the most important thing is that tourism can provide halal services so that it makes Muslim tourists comfortable in traveling, 3) while destination managers and Muslim minorities state that halal tourism does not need to be embedded in destination services because it will reduce tourist interest.

This is a challenge to be able to develop halal tourism in Indonesia. however, Indonesia itself has a very large opportunity to be able to develop halal tourism with internal and external factors it has.

Author's Contribution

Sofiah: Contribute to formulating research ideas, collecting data, processing data, and interpreting data.

Sofkhatin Khumaidah: Contributing to writing systematics, research methods.

Fauzan: Contributing to analyzing interpretation results, the language proofread.

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The author declares that there is no conflict of interest.

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⁴⁴ Eka Dewi Satriana, "Wisata Halal: Perkembangan, Peluang Dan Tantangan," *Journal of Halal Product and Research (JHPR)* (2018).

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