

Regulatory Readiness of Halal Tourism Destinations Development in West Kalimantan

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Abstract

This research sought to represent the various halal destinations in Sambas Regency. The tourism industry contributes to the economic development of numerous districts. It is not difficult to develop halal tourism in West Kalimantan, in general and in Sambas Regency in particular, because the Muslim population is large and the region offers a variety of natural and cultural tourist attractions. All of its strategically significant tourist locations are expected to contribute to the growth of halal tourism. As a result, the purpose of this research is to describe tourist attractions as one of the most important locations worldwide. Instead of relying on specific concepts or theories to describe halal tourism, this study employs a qualitative descriptive approach using content analysis. According to the study, West Kalimantan is one of the provinces with a diverse range of tourism destinations, including religious, cultural, maritime, and natural landmarks. Geographically, the region shares a direct border with Sarawak in East Malaysia. Sambas Regency is one of the cross-border entries that have been formally opened, along with PLBN Aruk. Unfortunately, although the majority of the population is Muslim, no standards define a clear concept of halal tourism. However, there are no Sharia-compliant travel agencies, Sharia tour guides, or Sharia tour packages available; Kal-Bar has not been listed in the central government's halal tourism destination program; and there are no halal-certified hotels.

Keywords: destination, halal, readiness, regulation, tourism.

Pendahuluan

Halal tourism has emerged as a dynamic segment of the global Islamic economy, gaining traction not only in Muslim-majority countries but also in Japan, Australia, Thailand, and New Zealand. This trend reflected a broader shift in which Muslim-friendly services, ranging from airlines and hotels to restaurants, are increasingly available, significantly boosting repeat visits from travelers. With the world's Muslim population reaching about 1.6 billion in 2010 (23% of the global total, per the Pew Research Center) and projected to reach 31% by 2050, the demographic potential is immense. These travelers, often young, educated, and affluent, come from key markets such as Turkey, Indonesia, Malaysia, Brunei Darussalam, and the Middle East, thereby driving demand for tailored travel options, as noted by researchers including Chookaew et al. (2015) and Jaswir and Ramli (2016).

In Indonesia, this global phenomenon aligns perfectly with the country's tourism sector, which boasts natural beauty, cultural diversity, myriad languages, and local wisdom that draw both domestic and international visitors year after year. The Ministry of Tourism projects the industry to generate US\$20 billion, contributing substantially to government revenue, foreign exchange, and national well-being, as highlighted by Jaelani (2017), Taufik et al. (2019), and Widagdyo (2015). The Minister of Tourism and Creative Economy has emphasized tourism's growing economic impact, positioning it as a cornerstone of national income. Indonesia's advantages include its vast array of physical, cultural, and artificial attractions, coupled with the world's largest Muslim population, positioning it ideally to capitalize on halal tourism for economic growth, as argued by Rusli et al. (2018), Hermawan (2019), and Laka et al. (2019). Enhancing

attractions, infrastructure, and amenities in quantity and quality remains key to attracting more travelers.

Yet, challenges persist, particularly in rural and village-based destinations that dominate Indonesia's tourism landscape, such as Malang in East Java (Asmaradana et al., 2019; Yuliviona et al., 2019). While halal tourism shows reasonable growth and appeal among domestic and international visitors (Rusli et al., 2018), ensuring visitor satisfaction in these areas is tough. Regional tourism does spur local revenue and indigenous incomes (Laka & Sasminto, 2019), but smaller regencies like Sambas in West Kalimantan—rich in potential, akin to other Indonesian areas (Yuniarti, 2021; Suki & Salleh, 2016)—point to untapped opportunities aligned with global Islamic finance trends. The gap lies here: despite Indonesia's promotion of tourism domestically and abroad, rural halal destinations often lag in Muslim-friendly infrastructure and service quality, limiting their ability to convert potential into sustained economic gains and visitor loyalty fully.

This study addresses that gap by examining halal tourism development in Sambas Regency, West Kalimantan, to assess current attractions, infrastructure, and amenities, and to propose targeted improvements to enhance visitor satisfaction, boost local economies, and position the area as a competitive halal destination within Indonesia's broader tourism framework.

Literature Review

Halal Tourist Destination

Indonesia is a gem between two oceans, an archipelago with breathtaking landscapes. Because of Indonesia's favorable geographic location, all nations traveling through it have access to trade routes, benefiting Indonesia's economic development. Indonesia advertises itself to the rest of the globe as a desirable tourism destination, thanks to its beautiful scenery and pleasant towns. The tourist industry is one of the country's economic pillars. Indonesia attracts a large number of visitors from across the globe by land, sea, and air due to its strategic location (El Fikri, M 2019). Since local wisdom can eventually be marketed to and enjoyed by tourists, localities in Indonesia must continue to advance while retaining their unique characteristics.

West Kalimantan, the second-largest island after Java, has the potential to promote tourism. It is critical to maintain an integrated, sustainable approach to infrastructure development, public amenities, local attractions, and community empowerment. It must incorporate the development of halal tourism destinations in West Kalimantan, as well as the development of attractions and easy access to tourist locations in Sambas Regency.

The Halal Tourism Industry

Tourism-related events aim to satisfy people's wants for entertainment. The services provided by many parties allow for enjoyment. The tourism sector is composed of several interconnected firms that produce goods and/or services to meet the needs of both visitors and agencies. Tourist products are produced by a variety of economic sectors, including accommodation providers, transport providers, attractions, tour operators, and others. The roads and the warmth of the inhabitants are examples of community services. Nature-created, including in the shape of unspoiled fields, seas, and so on (Perda Prov Kal Bar 2018).

Halal Travel Institution

According to Regional Regulation No. 3 of 2018, a tourist institution is a collection of elements and networks produced and structured by the authorities, local government, private industry, society, human resources, regulations, and operational procedures. These elements and linkages fulfill tourism's aims. Meanwhile, Zaenuri (2019) claims that community involvement and participation in tourism agencies can provide an alternative solution.

When perceived within the context of neighborhood work, they remain capable of preparing labor to support tourism. Tourist attractions can be developed by creating and expanding potential tourism institutions. The Tourism Awareness Group (POKDARWIS) was formed as an extension of the Tourism Office to strengthen the community's readiness and concern for managing, maintaining, and exploiting the natural potential that is a tourist attraction. Its job and purpose are to motivate, mobilize, and communicate. Its job is to motivate, mobilize, and communicate. POKDARWIS operates as a promoter to popularize these tourist attractions, in addition to supervising community members' participation in tourism-related endeavors, offering mentoring and instruction, and producing tour packages (Zaenuri, M., Atmojo, M. E., & Iqbal, M 2019), (Winasis, A., & Setyawan, D 2016).

Research Methode

The study uses a descriptive-qualitative method, and data were gathered through in-depth interviews. Naturalistic, data-descriptive, concerned with processes, inductive, and meaning-making (researcher) are the characteristics of the qualitative approach. This technique will allow for a thorough examination of the destination's relevant literature and the readiness of the halal tourism business in West Kalimantan. The research design determined how the research would be conducted. This research was conducted in several cities and regencies in West Kalimantan, including Kota Pontianak, Kubu Raya Regency, Mempawah Regency, Bengkayang Regency, Kota Singkawang, and Ketapang Regency. The informants for this study were the heads of the Provincial, City, and Regency Tourism and Creative Economy Offices in the aforementioned areas.

Creswell, J.W (2014) states that "investigation to reveal an empirical fact objectively is based on scientific logic and procedures and is supported by strong methodology and theoretical basis according to the scientific disciplines that are pursued." This research project will use semi-structured interviews, as well as exploratory and recorded analyses, to achieve the study's research objectives. Meanwhile, according to Moleong (2013), qualitative research aims to understand phenomena that study participants experience. Comprehensive depictions in the form of phrases and words in a specific natural environment and by the application of numerous scientific methodologies.

Finding

The province of West Kalimantan was named "Thousand Rivers" because it contains the Kapuas River, Indonesia's longest river. Based on data on the development of destinations and the tourism sector in West Kalimantan, there are 584 tourist destinations scattered across 14 regencies or cities, which the researcher will explain.

The research condensed the interview data into the Sambas Regency Weaving Tourism Village (Tenun). Regional tourism's competitiveness can be increased by improving the management of existing natural resources (Nurcholifah I., & Listiana E.).

Nevertheless, this research focuses only on destinations in Sambas Regency. It compiles the benefits of the following tourism spots: Batu Bekajang, Sebus Village, Sambas Botanical Garden, Rindu Samudera, and Hutang Gunung Semunjuh. Moreover, the total number of tourist visits is 108, 282, with 157 trips from Malaysia. According to the Sambas district government tourism figures, the figure has climbed by 16.18% over the previous year.

The availability of halal restaurants, the presence of shopping, culinary, and sightseeing tourism products, the establishment of cultural arts performances that do not infringe Islamic law, the appearance of appropriate places of worship and purification, as well as sanitation and the surrounding environment for tourists, are the main indicators that measure the readiness of halal tourism destinations in Sambas Regency.

Although the government has not yet established a Halal tourism campaign, respondents' perceptions may have clustered in the Neutral category. As a result, respondents' comments

are often indifferent. When all replies are taken into account, 71 percent are at the favorable or prepared level, indicating space for improvement (Amalia, S 2018).

Public Facilities Development

Local governments support halal tourism along coasts, where local residents independently establish vital religious facilities, such as the Qibla (the smallest item) in the prayer room, hotels (lodging), and a halal certificate (still in progress). All visitors to tourist locations, Muslim or not, have the right to safety, tranquility (including the freedom to pray and enjoy public services without disruption), and security. As a result, in the section discussing the research findings, we will examine a range of factors affecting halal tourist readiness in Sambas from the perspective of destination readiness. In essence, the concept of halal is a right granted to consumers (for Muslims and Non-Muslims). The phrase "friendly," which means amicable, carries the same meaning (in terms of the services, attractions, and security provided).

Sustainable infrastructure development is still underway to facilitate access to tourism destinations, both within and beyond the municipal limits of Pontianak, and toward Sambas Regency, including Mempawah Regency, Sungai Duri, Bengkayang, and Singkawang city. Several access routes are still in poor condition. Tour operators' provision of restrooms and the construction of a prayer room are merely two examples of how public facilities and infrastructure are being built in line with the local community's (pokdarwis) awareness of the value of offering as many services and tourist attractions as possible.

In contrast, domestic and foreign tourists are characteristics of tourism actors. The tourism service industry includes villas, resorts, and homestays; a travel agency, "Destination Sambas"; modest food vendors; and no tourist information center or souvenir shop. Tourism services are not yet optimal because there are no banks/ATMs, communication services and networks are inadequate, and energy is only available for 14 hours each day. There is already a police sub-sector and a health center. The Temajuk Village Government and the District Government are responsible for administration. The majority of the population are Malay and Muslim, and work as farmers and fishermen. The communities are GenPI Sambas, Jewita Sambas, and WWF Paloh.

Tourist Attraction Development

Both cities and neighborhoods are still working on developing their tourist attractions. Numerous artificial tours have been constructed by the Pontianak city authority (waterfronts, floating restaurants, etc.). The local government continues to oversee coordination and development, just like with the equator monument.

Halal tourism has developed in numerous regions, even though West Kalimantan lacks rules that properly govern it. Sambas Regency, where the majority of people are Muslims, which is well known for its religious tourism, is one of the regions that has paved the way for halal tourism. Many tourist spots, including Paloh Village in Sambas Regency, Mempawah Regency with its Agung Mosque, Bengkayang Regency with Lumukutan Island, Mempawah Regency with Randayan Island and Kabung Island, and other beaches, have adopted halal tourism practices without intending to do so. Kubu Raya Regency is well known for its religious tourism, mangrove tours, and river-crossing trips. Additionally, the natural features in the village, including strong currents, provide wonderful attractions for tourists.

In Sambas Regency itself, Temajuk Village's tourism potential includes natural attractions such as Tanjung Bendera Beach, Camar Bulan Beach, mangrove forests, and Tropical Rainforests. Ubur Ubur Dance, Dzikir Art, and the production of processed shells are examples of cultural potential. The Jellyfish Season, Camar Bulan Resort, Paloh Coastal Festival, and crab hunting are all possibilities. Tourism development by boosting the quality of marine tourism, establishing the Paloh Coastal Festival, and developing Mangrove ecotourism. Access improvements include Temajuk Village transit and the reconstruction of village roads and

bridges.

Tourism amenities include the Tourism Awareness Movement and the establishment of a souvenir center. Auxiliary is with Digital Promotion, the development of BTS, electrical power, and the establishment of art studios. Natural, social, and cultural attractions, events, and tourism-supporting facilities serve as economic capital. The phrase "a piece of paradise in the tail of Kalimantan" is symbolic capital. Cooperation between the community and the actors, as well as jerampah behavior, as cultural capital, Inhibiting factors, include the lack of banking facilities, road access, a weak internet network, and 14-hour electrical flow as an accessory component, along with the absence of Regional Regulations addressing tourism development in Temajuk (Yuniarti, D, 2021).

The Sambas Regency local government is concerned about the capacity of tourism awareness groups (POKDARWIS) and is providing assistance and training to these groups. The district administration has organized help for Pokdarwis Kalilaek and Green Leaf to explore tourism potential in Sebus Village. Sebus village, which lies opposite the South China Sea, has the longest turtle breeding season in Indonesia, as well as tourism spots such as beaches, waterfalls, mangrove forests, and diverse biota, including endangered species such as turtles and Bekantan (DISPARPORA, 2022).

Empowerment of Community

DISPORAPAR of Sambas Regency has launched a competition titled "Cipta souvenir Khas Sambar 2023" to boost the creativity of human resources and community businesses. The activity evolved into a community empowerment event organized by the regional government to improve welfare and support the growth of the halal tourism business in Sambas Regency.

Moreover, the government has empowered the community by establishing tourism awareness organizations (pokdarwis). Each organization is responsible for providing the services, recommendations, and facilities that ensure the security and comfort of visitors to the area's tourist spots. Pokdarwis serves several functions, one of which is to motivate. Pokdarwis is charged with encouraging neighbors to participate in Sapta Pesona. Pokdarwis is tasked with serving as a communicator, disseminating information about the growth of nearby tourist attractions and the visitors who will come. Pokdarwis coordinates and socializes the tourist village's activities. Pokdarwis can also serve as facilitators by hosting training courses in areas such as tourism, entrepreneurship, cooking, and homestays, as the Disporapar in the Sintang district has done. Pokdarwis must also serve as intermediaries between the community and the government in the creation and enhancement of high-quality tourism amenities (Nurcholifah, I., Nurlia, 2023).

The district government also held a competition to design traditional Sambas souvenirs, which led to the creation of woven rattan crafts in Piantus, Sejangkung, and other villages, as well as the introduction of Songket Sambas. Tenun Sambas, also known as Kain Lungi or Kain Emas, is a handicraft from the Sambas community that dates back to 1675. According to Hairiah, Deputy Regent of Sambas Regency, Linggu woven cloth is distinctive to Sambas natives who have lived there for nearly 300 years. The woven fabric features hundreds of patterns (Syaifulloh, M., Utama, E. J. P., Dediansyah, A., & Wibowo, B 2022).

This Tenun is still in use these days. Foreign communities, such as those from Brunei, Malaysia, and Singapore, began exploring Tenun materials. Because of the uniqueness and beauty of its patterns, this Tenun house is frequently visited by them from inside and beyond the country (Hijriah, A., Purwiati, H., & Winarti, E 2017). As a result of its distinctiveness and selling value, Sambas' weaving can improve the quality of talent, particularly in the creative industry, and become a model of growth in the economy in the Regency that comes from small- and medium-sized industry groups (Sumar'in, S. I., Andiono, A., & Yuliansyah, Y 2017).

Subsequently, Tourism-conscious communities are those that recognize the need to develop and support tourism in their area, as well as those that participate in direct activities to support tourist attractions. Similarly, because Sambas Regency has many tourist attractions, its residents play a role in promoting tourism growth. The District Government also plays a policy-setting role by issuing decision letters to numerous tourism awareness organizations through the Department of Youth Sports, Culture, and Tourism (DISPORABUDPAR) regarding certain existing tourist attractions (Evita, R., & Rosalina, T 2018).

Regulation Framework

West Kalimantan is one of the provinces with a diverse range of tourism destinations, encompassing religious, cultural, maritime, and natural landmarks. Geographically, the region shares a direct border with Sarawak in East Malaysia. Sambas Regency is one of the cross-border entries that have been formally opened, along with PLBN Aruk. Unfortunately, even though the majority of the population is Muslim, no standards define a clear concept of halal tourism. However, there are no Sharia-compliant travel agencies, Sharia tour guides, or Sharia tour packages available; Kalb-Bar has not been listed in the central government's halal tourism destination program; and there are no halal-certified hotels.

Conclusion and Recommendation

This study concludes that West Kalimantan has significant potential to develop into a halal tourism destination, supported by its Muslim-majority population, its strategic location bordering East Malaysia and Brunei Darussalam, and its diverse culinary and cultural attractions. The findings indicate that local governments, tourism stakeholders, and community-based organizations, such as Tourism Awareness Groups (Pokdarwis), are ready to support the development of halal tourism. However, the study also identifies a major regulatory challenge: the absence of specific provisions, standards, and development targets for halal tourism in the Regional Tourism Development Master Plan (RIPPARDA/RIPPDA). This regulatory gap limits the effectiveness of tourism development initiatives and hinders the optimization of West Kalimantan's halal tourism potential.

Therefore, the Provincial Government of West Kalimantan should integrate halal tourism into the Regional Tourism Development Master Plan by establishing clear policies, development strategies, and implementation guidelines that can be adopted consistently across districts and municipalities. Strengthening collaboration among government agencies, tourism businesses, halal certification institutions, and local communities is also essential for developing halal-compliant destinations. In addition, capacity-building programs for tourism stakeholders, particularly Pokdarwis and local business actors, should be enhanced to improve understanding of halal tourism standards, destination management, sanitation, hospitality, and service quality. These efforts are expected to strengthen West Kalimantan's competitiveness as a sustainable halal tourism destination and support its positioning in both national and international tourism markets.

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