

## How To Promote Halal Tourism Through the Stakeholders? Case of Halal Tourism Market in Indonesia

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### Abstract

*Inline to accelerate the development of halal tourism in Indonesia, this paper aims to analyze the halal tourism market in Indonesia through the approach of Muslim tourist behavior both in terms of current supply and potential demand. By using a combination method as a research approach, the results of this study are expected to be more contributive in formulating promotion strategies and development of halal tourism throughout Indonesia, especially in D.I. Yogyakarta. This study involved 718 respondents. This research was completed with interviews at the West Nusa Tenggara Province Culture and Tourism Office as a role model in the development of halal tourism. The results of the analysis show that tourists are dominated by the millennial generation and women, where differences in gender and age generations also indicate behavior and needs in traveling. In the end, there are at least seven strategies that can be done to develop halal tourism, such as (1) regulations; (2) acceleration of halal certification; (3) optimization of supporting facilities and infrastructure; (4) cooperation with business actors and travel agents; (5) approaching religious and community leaders; (6) cooperation with airlines; and (7) actively involved in national and international promotion*

**Keywords:** Halal tourism, tourism, halal industry

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### 1. INTRODUCTION

Halal tourism in recent years has become a new alternative source in the development of the economic sector. The significant growth of the market and the huge open potential are two main reasons why halal tourism can be used as a new economic object that must be developed seriously. In its journey, the Muslim travel market has moved very progressively, from 25 million in 2000 to 131 million in 2017. At the same time, the Global Muslim Travel Index (2018) records Indonesia as the second-ranked country after Malaysia in destination choices. World Muslim tourists in 2018. These two things further show that the potential for the halal tourist market in Indonesia has a great opportunity to continue to be developed.

Yogyakarta as one of the favorite tourist destinations in Indonesia, both for domestic and foreign tourists, should take a role in the development of halal tourism in Indonesia. The Yogyakarta D.I

Tourism Statistics Report (2017) notes that since 2013, the number of tourists coming to Yogyakarta has continued to experience a significant increase, almost doubling.

However, to realize Yogyakarta as one of the icons driving halal tourism in Indonesia, several things need to be resolved first. First, related to public literacy about what and how the real concept of halal tourism is. Because in fact, some people still experience confusion and even misunderstandings regarding the concept of halal tourism in question. As in the research conducted by Pratiwi (2018), there is still 71 percent of the people of Yogyakarta, 36 percent of whom admit that they do not understand the concept of halal tourism, and the rest have little understanding. This of course will more or less have an impact on the development of halal tourism in D.I. Yogyakarta. Because after all, the community whose position as a stakeholder is also the main driving

element in accelerating halal tourism both in D.I. Yogyakarta or another province in Indonesia that wants to develop halal tourism.

Second, the development of halal tourism should be based on the needs, preferences, and behavior of Muslim tourists. Therefore it is very important to carry out further analysis related to the halal tourism market in Yogyakarta, through the approach of Muslim tourist's behavior so that promotional activities are right on target (Khan, 2018 in GMTI, 2018). Another advantage, the results of this research can be applied to other areas in Indonesia that also want to develop halal tourism.

This paper is related to various previous studies that have discussed halal tourism. The paper on halal tourism has been increasingly developed to date, namely up to 21,700 writings with the keyword halal tourism, of which about 50% discuss concepts, opportunities, challenges, and trends such as research conducted by Battour & Ismail, (2016), Chandra (2014), El-Gohary (2016), Mohsin, et al. (2016); Vargaz-Sachez & Moral-moral (2014); Samori, et al. (2016), Bogan & Sarisik (2019), Jaelani (2017); and Rusli, et al. (2018). Meanwhile, others began to discuss the market, strategy, interest, loyalty, perception, satisfaction, and behavior as done by Battour (2018); Wardi, et al. (2018); Junaidi (2020); Elaziz & Kurt (2017), and Han, et al. (2019).

More specifically, this paper is related to a paper that analyzes the halal tourism market and halal tourism development strategies. Research on halal tourism in Yogyakarta has been conducted by Pratiwi (2016) with the title of the research, "Analysis of the Sharia Tourism Market in Yogyakarta City", showing that there are differences in tourists' perceptions of Sharia tourism and the Department of Culture and Tourism at that time did not understand about Sharia tourism. Besides, Fatkhurrohman (2017) with the research title "Developing Yogyakarta's Halal Tourism Potential for Strengthening the Islamic Economy in Indonesia" researched by analyzing documents, such as the impact of halal tourism on economic growth, and a fairly large flow of tourists from abroad.

Meanwhile, regarding the strategy for developing halal tourism in Indonesia, this paper is related to the writing of Firmansyah & Devi (2019), entitled "Developing Halal Travel and Halal Tourism to Promote Economic Growth: A Confirmatory Analysis". In this paper Firmansyah & Devi (2019)

formulate a development model for halal destinations in Indonesia which can be started gradually through the development of halal aspects of halal food and drinks, the availability of places of worship, the availability of gender-differentiated tourism facilities, and an Islamic atmosphere in traveling. Then this paper is also related to the research carried out by Firdausi, et al., (2017) with the research title "Lombok: Halal Tourism as New Indonesia Tourism Strategy", which discusses the country's branding strategy through Lombok which is a role model in tourism development. halal.

The difference between this research and related research is that the author conducts a more massive market analysis involving a relatively large sample of more than 700 respondents drawn from D.I. Yogyakarta is a potential area for halal tourism development. By looking at the readiness of the halal tourism market in terms of demand and supply and the use of the tourist behavior approach in analyzing the market, it is hoped that the development of halal tourism can be carried out on target by stakeholders. Not only that, but this research will also be complemented by an exclusive interview with the NTB Tourism Office regarding tourism development strategies that can be implemented by regions wishing to develop halal tourism.

In this regard, the author is interested in researching the title "How to Promote Halal Tourism through the Stakeholders? Case of Halal Tourism Market in Indonesia ". Thus there are at least 3 (three) problem formulations that will be answered in the research, namely:

- What is the potential demand based on Muslim tourist behavior for the development of halal tourism in D.I Yogyakarta?
- What is the condition of the current supply of halal tourism in D.I. Yogyakarta from the perspective of Muslim tourists?
- What is the strategy for promoting halal tourism?

## **2. LITERATURE REVIEW**

### **Definition of Halal Tourism (Halal Tourism)**

The failure to define and differentiate between Halal Tourism and Islamic / Religious Tourism often creates misunderstandings in the development of true halal tourism. El-Gohary (2016) also emphasized that equating the concept of halal tourism with Islamic tourism can give the community the wrong impression, especially regarding what the tourism

objectives are, who can enjoy them, and where the tourism is going.

The word Halal comes from Arabic which means permitted, permitted, accepted by sharia law which does not only concern a few aspects but is related to all aspects of a Muslim's life, both male and female (El-Gohary, 2016). Halal tourism itself is one of the concepts of *halalness* that has emerged in the tourism aspect which has been defined in different ways by observers, academics, scholars, and so on, considering the novelty of the development of this concept.

In contrast to Religious/Islamic Tourism which is directly correlated with Islamic faith and doctrine, which involves intention and worship in tourism activities to get rewards from Allah SWT, halal tourism is related to tourism objects or activities that are permitted according to Islamic teachings by Muslims in the tourism industry. The location is not only limited to religious tours/Islamic countries but also non-Islamic countries (Battour & Ismail, 2016). This is of course different from Religious / Islamic Tourism, whose main motivation in traveling is to explore religion and increase faith through religious tourism to certain destinations such as pilgrimage, umrah/hajj, and other places to increase faith in Allah SWT ( FICCI Religious Tourism Report, 2012: 2, in Yousaf and Xiucheng, 2018).

Thus it can also be concluded that Religious/Islamic Tourism is a tour specifically intended for Muslims with certain purpose criteria and the main motive for increasing faith in Allah SWT. Meanwhile, halal tourism has a wider scope, which is not only limited to Muslim tourists but also non-Muslim tourists. The objectives are not only limited to religious tourism objects but can be very varied on the condition that these tourist objects are managed under Muslim-friendly Islamic law.

In Indonesia, Halal Tourism Indonesia defines halal tourism as tourism that refers to the values, culture, and rules that exist in Islam, which in halal tourism provides Muslim-friendly facilities and makes it easier for Muslims to worship. The same thing is also stated in an article entitled Halal Tourism: Emerging Opportunities that halal tourism refers more to the provision of products, facilities, and services that meet the needs of Muslim tourists, especially in terms of ease of worship (Mohsin, Ramli, & Alkhulayfi, 2016).

### **Tourism Market Analysis**

According to the International Labor Organization (ILO, 2012), the tourism market analysis consists of three elements, namely (1) Potential Demand, namely elements that analyze the market through potential demand from the consumer side. Does this element include who the consumers are? What is consumer motivation? What services are expected/needed? And whatever they don't like; (2) Current Supply, which is an element that analyzes all services, activities, routes, and trips that have been offered by the area which can be analyzed from the perspective of consumers and service providers; and (3) Competitors, namely elements that analyze the tourism market based on competitors, either offering similar services or products, complementary or alternative. Besides, Product Management Resource (2019) reveals that what needs to be analyzed are regulations and barriers to entry related to the industry.

To analyze the current supply conditions of the halal tourism market in an area, a reference is needed regarding the criteria for halal tourism itself. Based on the opinions of experts and practitioners, here are the criteria for halal tourism according to Sucipto and Andayani (2014):

- a. Travel Destinations
  - 1) Tourist destinations include natural tourism, cultural tourism, and artificial tourism.
  - 2) There are proper and holy worship facilities
  - 3) Halal food and drinks are available
  - 4) Art and cultural performances and attractions that do not conflict with the general criteria for halal tourism
  - 5) Sanitation and environmental hygiene are maintained
- b. Accommodation
  - 1) There are proper facilities for purification
  - 2) Some facilities make it easy to worship
  - 3) Halal food and drinks are available
  - 4) Facilities and atmosphere that are safe, comfortable, and conducive to families and businesses
  - 5) Sanitation and environmental hygiene are maintained
- c. Travel Bureau
  - 1) Organizing travel or tour packages following the general criteria of halal tourism
  - 2) Have a list of accommodations that are following the general guidelines for halal tourism accommodation

- 3) Have a list of food and beverage businesses that match the general criteria for halal tourism
- d. Criteria for Guides
  - 1) Understand and be able to implement sharia values while on duty
  - 2) Good character, honest, friendly, and responsible at work
  - 3) Look polite and attractive according to Islamic values and ethics
  - 4) Have work competence according to applicable professional standards
- e. Aviation
  - 1) Provides flights to some Islamic countries
  - 2) Provide halal food during the trip
  - 3) Providing maximum and friendly service following Islamic principles
  - 4) The flight attendants dress modestly
- f. Shopping Centers and Stopovers
  - 1) Provide a proper mosque or prayer room
  - 2) The location of the mosque or prayer room is not in a hidden place
  - 3) Maintain cleanliness of the building.

Besides, about the terminology of halal tourism, the concept of halal is also inseparable from what are the “Haram” aspects that are prohibited in halal tourism. Here are some opinions from experts and practitioners regarding what is not allowed in the concept of halal tourism adopted from the opinion of Almulla Hospitality (2007), Rosenberg and Choufany (2009), Henderson (2010), Sahida et al. (2011), Battour et al. (2010) and Saad et al. (2014) in El-Gohary (2015), such as not providing alcohol or liquor, does not provide places or facilities for nightclubs, not serving haram food in any form even though it also provides halal food, 2) The staff does not serve cross-gender, the ie male staff serves male guests, while female staff serves female guests and families, al-Quran and worship equipment is available in every hotel room, There is a Qibla direction, not combining public facilities that are prone to genitalia, namely by providing separate public facilities for men and women (such as swimming pools, fitness centers, etc.), the mosque or prayer room is separated between men and women, toilets and beds are positioned so that they do not face the Qibla, the art on display does not form the human body, Using halal funding sources, and paying zakat

### **3. RESEARCH METHODS**

This study uses mixed methods with a concurrent triangulation strategy. In this research model, quantitative and qualitative methods are used together and in balance both data collection and analysis, then comparing the data obtained to be combined or differentiated (Sugiyono, 2011). Thus, the results obtained can be complete when compared using only one method. In practice, descriptive quantitative methods will be used to analyze the halal tourism market in D.I. Yogyakarta both in terms of supply and demand. While qualitative methods will be used in analyzing halal tourism development strategies in West Nusa Tenggara Province which are expected to be used as references or role models for halal tourism development in D.I. Yogyakarta.

The types of data used are primary data obtained through interviews at the DIY Culture and Tourism Office and questionnaires distributed in the most popular tourist spots in each district/city in D.I. Yogyakarta based on DIY Tourism Statistics (2017). In connection with the number of the population, it cannot be ascertained due to fluctuations in the number of Muslim tourists, the target data in this study is a minimum of 500 questionnaires as the eligibility requirements for the sample size in a study (Roscoe, 1982: 253, in Sugiyono, 2011). After all, data is analyzed and explored, researchers will conduct interviews and comparative studies to the West Nusa Tenggara Province Culture and Tourism Office. The aim is to find out more about the key to the success of West Nusa Tenggara as an icon of halal tourism in Indonesia, especially how it is developed from the side of its stakeholders and the role of the government in realizing halal tourism in West Nusa Tenggara Province.

### **4. RESULT AND DISCUSSIONS**

Of the 718 questionnaires data collected, 60.4 percent were female and the remaining 39.6 percent were male. Meanwhile, based on their age, respondents were dominated by the millennial generation (19-39 years) by 69.6 percent or around 500 respondents, while others aged under 19 were 16.7 percent (120 respondents), aged 40-59 years by 12, 5 percent (90 respondents), and 1.1 percent (8 respondents) for respondents aged 60 years or more. Besides, Muslim tourist respondents were dominated by students at 51.4 percent (369 respondents) and

indicated that nature/sports tourism was the most favorite tourist destination.

To ensure the relevant responses of respondents in this study, researchers have sorted out the responses of respondents based on the number of tourist attractions visited in the past 2 (two) years to ensure that respondents' responses will be more in line with the real conditions of the current supply of the halal tourism market in D.I. Yogyakarta. Based on the data obtained, 80.2 percent (576 respondents) of the total respondents had visited more than five tourist attractions in Yogyakarta, while the remaining 19.8 percent (142 respondents) visited less than 3 tourist attractions.

For further analysis, all respondents' responses will still be used in all aspects of the analysis, except in the aspect of the Halal Tourism Market Analysis D.I. Yogyakarta (Current Supply) only involves responses from Muslim tourists (576 respondents) who have visited more than five tourist attractions in D.I. Yogyakarta in the last 2 years. This is done to maintain the validity of the research results which will be used as a reference for the development of halal tourism D.I. Yogyakarta is based on the current supply conditions of the halal tourism market in D.I. Yogyakarta.

#### **Behavior Analysis Based on Gender**

Analysis of the behavior of Muslim tourists based on gender will be seen in 3 (three) aspects, namely:

##### **a. Tour Frequency**

Based on the data obtained, the comparison of the frequency of tours between men and women shows that the majority of respondents, namely 42 percent of female Muslim tourists and 34 percent of male Muslim tourists, are uncertain about the frequency of their tours in several months. As much as 26.5 percent of women and 24 percent of men take the time to tour several times a month. As much as 17.5 percent of women and 20.7 percent of men take the tour once a month. Meanwhile, the rest, with a relatively small amount, take tours once and several times a week. Based on the apparent pattern, there are insignificant differences in the frequency of male and female tours.

##### **b. Tourism Planning**

In terms of male and female tourism planning, for women, it is almost 50:50 between those who often / always plan before traveling and those who do not plan on traveling. Meanwhile,

male tourists, the majority do not make plans or are more sudden in traveling

##### **c. Travel Budget**

In terms of budgeting for travel, it also shows insignificant differences between men and women. In both cases, they prefer to provide sufficient funds and prefer low-cost tourism.

#### **Behavior Analysis Based on Age Generation**

To analyze the behavior of Muslim tourists by age generation, this study has classified several age categories of respondents according to their generation level as revealed in the Millennial Generation Profile Book (2018: 18): (1) Baby Boomers Generation, namely generations born in the range of 1946-1960; (2) Generation X, namely the generation born in the 1960-1980 period; (3) Generation Y, namely the generation born between 1980-2000; and (4) Generation Z, namely the generation born between 2001-2010. The analysis of the behavior of Muslim tourists by age generation will be seen in 3 (three) aspects:

##### **a. Tour Frequency**

In each generation, the majority of the tour frequency is uncertain. However, if you pay close attention, the older the generation, the frequency of intense tourism has also decreased. This can be seen from the frequency of tours several times a week and once a week.

Besides, there are similarities in the tourism frequency patterns between Gen Z and Gen Y. Meanwhile, Gen X and Gen Z have different patterns. In Gen X, it is seen that the frequency of 1x tours in a month is more dominant than several times a month. Whereas in Gen BB, there were only three variations in the frequency of tours, excluding tours once a week and several times a week. Thus it can be concluded that Gen Z and Gen Y have similar tourism frequency patterns due to the proximity of the generations, where the frequency of tourism is also relatively more frequent compared to the two previous generations.

##### **b. Tourism Planning**

If observed, Gen Z is more dominant in tourism planning. Meanwhile, the older the generation, from Gen Y to Gen X, tourism planning is decreasing. In that sense, Muslim tourists rarely or more often suddenly do tours.

c. Travel Budget

About the budget provided for tourism, the results of the study show that at each level of generation provide sufficient funds and prioritize low-cost tourism. Thus, there is no significant difference regarding the influence of age on the travel budget by Muslim tourists.

**D.I. Yogyakarta Halal Tourism Market Analysis (Current Supply)**

As additional information, specifically in this section, only involves 576 responses from respondents who have visited more than five tourist attractions in Jogja in the last two years. Meanwhile, those who only visited less than 3 (three) tourist attractions were excluded from the data to obtain more accurate confirmation results.

Based on the general guidelines for halal tourism (Sucipto and Andayani, 2014), there are 6 (six) criteria aspects of halal tourism. First, sharia tourist destinations. In this aspect, most respondents (68.4%) strongly agree that it is easy to find halal food and drinks when traveling to DIY. As stated in the research of Al-Ansi and Han (2019) proves that halal food is the most critical issue for Muslim tourists, which greatly affects the satisfaction and behavior of Muslim tourists in the future.

In the second place, most respondents (64.4%) agreed with the availability of places of worship at tourist destinations in DIY that the respondents visited. As for the feasibility of places and facilities of worship, it is ranked third. This is presumably because some tourist areas only provide places of worship but this is not balanced with the cleanliness of their worship facilities. Meanwhile, for the highest number of disagreements and lowest approvals were the points of ease of finding a sharia hotel or labeled sharia when traveling to Yogyakarta. This is presumably due to the relative lack of Islamic identity in Islamic hotels so that tourists find it relatively difficult to identify Islamic and non-Islamic hotels.

Second, accommodation. For the accommodation aspect, the majority of tourists (97.2 percent) agree and strongly agree that tourist attractions have safe and comfortable places for families and businesses.

Third, the Sharia Tourism Travel Bureau. As many as 87.1 percent of respondents agree and strongly agree that there are travel agents that match the general criteria for Islamic tourism. Then 87.9 percent agree and strongly agree that there are travel

agencies that facilitate tours to places with religious nuances. This is indeed proven that quite a several travel agents provide halal tour packages or sharia tours in D.I. Yogyakarta such as ESQ Tour, Cheria Holiday, Dream Gede, Jokjakartour, and so on. Meanwhile, for respondents who disagree and strongly disagree regarding the availability of halal travel agents, it is suspected that they do not know or lack information that there are many halal travel agents in D.I. Yogyakarta.

Fourth, the criteria for Sharia Tour Guides. Regarding this aspect, most respondents (97.6 percent) agree and strongly agree that the quality of service at tourist attractions is good, friendly, and satisfying. Besides, respondents (97 percent) also agree and strongly agree that employees/staff have good knowledge of tourist attractions. As for the point of the dress, although most respondents agree and strongly agree that employees at tourist attractions are dressed neatly and politely according to the criteria in Islam, this point has the highest level of disagreement compared to the two previous points. This is presumably because although the tour guides are neatly dressed and polite, not all of them match the criteria of dressing in Islam.

Fifth, Sharia Aviation. The highest level of respondent approval is at service points, 96.9 percent of respondents agree and strongly agree that flight attendants and flight attendants provide friendly service. Meanwhile, those with the lowest level of approval were dressed, 89.4 percent of respondents and 11.6 percent of respondents disagreed that flight attendants/stewards dressed neatly and politely were even allowed to wear a headscarf while on duty. This is alleged because not all airlines have relaxed the dress policy that allows flight attendants to wear the headscarf while on duty. Meanwhile, Sriwijaya Air and Citilink (Local) airlines allow their flight attendants to wear headscarves. Meanwhile, the rest are foreign airlines originating from the Middle East.

Sixth, Shopping Center. On this indicator, most respondents agree and strongly agree that shopping centers are kept clean, have proper mosques or prayer rooms, and it is easy to find mosques and prayer rooms in shopping centers. However, among these three indicators, the indicator for the ease of finding a mosque/mosque has the highest level of disapproval. This is because usually the shopping centers, mosques, or prayer rooms are not easily accessible to tourists. On average, it is located in a parking lot and

separated from the shopping area. However, there are also several shopping centers (malls) that provide prayer rooms on each floor, such as Jogja City Mall so that Muslim visitors can easily pray without having to leave the shopping center. Besides, Ambarrukmo Plaza, although it doesn't have a prayer room on each floor, has a special area at the top of the building built by the mosque, although the access is relatively easy because you have to climb the emergency stairs to the mosque.

#### **D.I. Yogyakarta Halal Tourism Market Analysis (Potential Demand)**

After knowing the characteristics of respondents and analyzing the behavior of Muslim tourists based on age and gender, it can be seen what is the potential demand for halal tourism in D.I. Yogyakarta. ILO (2012) states that Potential Demand is an element that includes (1) Who are the consumers? (2) What is the consumer's motivation for traveling? (3) What services are expected/needed? (4) And whatever you like and don't like.

Based on the previous explanation, First, who are the consumers? it can be concluded that the tourism market in D.I. Yogyakarta is dominated by women and those aged 19-39 years. By knowing who the potential tourists are, the direction of halal tourism development can be determined more easily. For example, to improve the appropriateness of worship facilities, tourism managers should provide more and cleaner prayer set.

Second, motivation in traveling. 99 percent of respondents agreed and strongly agreed that their motivation for traveling was to increase the spirit of religiosity through vacation. Because with a vacation, tourists can take a deep breath with Allah SWT's creation. This is in line with the results of the questionnaire that nature tourism is the most favorite tourist destination for Muslim tourists. Because through nature, tourists can see the beauty of Allah SWT's creation. However, there were tourists who were on vacation purely for fun, namely as many as 137 respondents.

Third, what services are needed/expected? In the two highest ranks, what Muslim tourists need most is (1) proper places and facilities of worship in tourist attractions (A1). This is very crucial in the development of halal tourism for Muslims because many provide places and facilities of worship only in moderation, but do not maintain the appropriateness and cleanliness of the worship facilities themselves;

(2) sanitation and environmental hygiene of tourist attractions. This indicator is in line with proper places and facilities of worship because hygiene and sanitation are also related to the need for Muslim tourists to purify. In this regard, support from the government is urgently needed. Because of the tourist attractions whose sanitation is still not good, they are in tourist places that are geographically far from the city or remote locations where most of the sanitation management is self-help from the surrounding community. Meanwhile, the current millennial generation (Gen Y) is the main consumer of tourism in D.I. Yogyakarta is looking for unique and newly discovered tourist spots. Besides, Muslim tourists also need the convenience of finding food or restaurants labeled halal, Islamic hotels labeled halal, and an integrated website that makes it easy for tourists to access information related to halal tourism on D.I. Yogyakarta.

Regarding hotels labeled sharia, this is in line with the opinion of Muslim tourists that the existence of a sharia label is needed to facilitate the identification of hotels that are and are not. Whereas what is currently found is that there are quite a lot of sharia inns in DIY but they do not include sharia labels. This is important, where Muslim tourists (94.5 percent) state that they are very selective in choosing lodging that does not violate Islamic law. Because they are not comfortable staying in hotels that allow men and women to stay together without a clear status.

Besides, regarding the availability of halal travel websites, it is also important. The integrated halal tourism website is expected to provide integrated information regarding the needs of tourists for halal tourism in D.I. Yogyakarta. As has been implemented by the Province of West Nusa Tenggara, which won the World's Best Halal Travel Website category. This step is also a promotional media to introduce D.I. Yogyakarta halal tourism in a wider reach without being limited by space and time. This specifically answers the needs of the millennial generation as the main market for halal tourism who likes the ease and speed of access through websites that have one-stop facilities.

Fourth, what do tourists like and dislike? Among the three, two things that are most liked by Muslim tourists are (1) friendly, polite and informative tourism services and interestingly, (2) Muslim tourists (98 percent) like the sound of the call to prayer or reminders of prayer times heard at tourist attractions

or shopping center. This becomes interesting considering that you rarely hear reminders of prayer or call to prayer at tourist attractions or shopping centers. Therefore, it can be a separate consideration for stakeholders to accommodate the needs of Muslim tourists for prayer time reminders.

Therefore, it can be a separate consideration for stakeholders to accommodate the needs of Muslim tourists for prayer time reminders. Meanwhile, the things that Muslim tourists dislike the most are dirty places and worship facilities at tourist attractions and eating places that sell halal food mixed with haram food. This deserves attention because there are still several food stalls that are not even clear about the identity of the food being sold. Even though the food sold is haram food. This inconvenience is of course reasonable, because even though it is served through different plates, if the food is processed in the same kitchen and the cutlery is washed in the same place, then the halalness of the food is doubtful.

#### **Recommended Strategy for Promotion and Development of Indonesia Halal Tourism**

After conducting in-depth interviews with the West Nusa Tenggara (NTB) Provincial Tourism Office, several main things can be used as role models for the Special Region of Yogyakarta (DIY) and other regions in Indonesia to develop the halal tourism industry. The following are some analysis results from interviews with the West Nusa Tenggara (NTB) Provincial Tourism Office:

##### **a. Background of Halal Tourism**

The Province of West Nusa Tenggara (NTB) is the first region to seriously design and implement the concept of halal tourism in Indonesia. Departing from the results of the analysis that the market potential for Muslim tourists tends to increase every time.

Also, another thing that became the background for the initiation of halal tourism was the motivation of the NTB government, especially Lombok, to seek new models in promoting tourism potential in NTB. So far, the potential of Lombok has not been optimally promoted to the national and even international levels. Therefore, the government then looked for ways to frame Lombok tourism into a new attraction, namely by introducing the concept of halal tourism as a tourist identity in the NTB area. Moreover, NTB has a very strong basic capital, namely an area

with a majority Muslim population and a very large number

Based on some of the above, it can be concluded that the initiation of the emergence of the idea to develop halal tourism in NTB did not come from the majority of the Muslim population, but because of NTB's impasse in promoting tourism packages and regional potential. On the other hand, the NTB government also sees the large potential for halal tourism from the number of tourists from several countries in the Middle East. For two reasons, namely the impasse in the promotion and the large potential, the NTB government then looked for new patterns in tourism development in NTB. So then halal tourism was chosen as the identity of NTB tourism, also supported by a large Muslim population so that it became a driving force in the development of halal tourism in NTB.

In its correlation to tourism in the Special Region of Yogyakarta (DIY) and other provinces in Indonesia which is also well-known as one of the city centers of choice for tourism, the initiation to also develop halal tourism for the two reasons above is very relevant. That aside from promoting conventional tourism, DIY can increasingly invite tourists by presenting halal tourism packages. With the development of halal tourism, DIY can also become one of the cities of choice for Muslim tourists, seeing the potential both domestic and foreign which tends to increase every time.

##### **b. The Concept of Halal Tourism**

To develop halal tourism, it is important to design the concept of halal tourism first, so that development efforts will be easier to implement. Referring to the results of an interview with the West Nusa Tenggara (NTB) Tourism Office, the concept of halal tourism being developed in NTB is Muslim friendly. On the one hand, NTB does not immediately abandon the conventional tourism concept that has been and is generally applied in other tourism areas but then tries to complement the tourism package by designing other tourism alternatives, to ultimately maximize the potential of Muslim tourism which will overall increase tourism traffic in NTB.

The NTB Tourism Office designs their tourist attractions to be friendly to Muslim tourists, such as providing worship facilities and infrastructure, reminders of the entry of worship



times, guaranteeing halal food in tourism areas, including tourism activities that are identical to aspects of religiosity, such as *qurban* tours and so. The concept of halal tourism as such is made with the aim that when traveling, Muslim tourists can still carry out their prayers easily around tourist areas without obstacles, minimal access, or lack of supporting facilities and infrastructure. The NTB government believes that the implementation of the Muslim-friendly halal tourism concept can directly provide tourist comfort to Muslim tourists, so that satisfaction and interest in traveling to NTB will increase.

The presence of the concept of halal tourism in NTB stems from an analysis of the great potential to provide new tourism alternatives to invite tourists from Islamic countries to visit NTB. This background can also be an inspiration for DIY to be able to see the potential of new tourists, apart from conventional tourists who have been visiting DIY. As one of the tourism axes in Indonesia, DIY already has very strong capital to then manage the tourism sector into an alternative concept, namely halal tourism.

The goal is that the demand for tourist areas that are friendly to Muslim visitors can be fulfilled properly, and at the same time become an attraction for potential new tourists. Also, the DIY government already has other assets, namely awareness of several tourist attractions to provide religious facilities and infrastructure such as prayer rooms and others. The awareness of tourism agents or stakeholders in applying the concept of halal tourism is certainly an advantage for the government in implementing the concept of halal tourism, especially in the context of the diversity of backgrounds in DIY.

The awareness of the managers of tourist attractions and travel agents should be a boost for the government, in this case, the DIY Tourism Office, to bureaucratically support the application of the concept of halal tourism in DIY. Seeing the potential of Muslim tourists and at the same time, the awareness of tourism business actors to be in line with the Muslim-friendly concept are certainly two strategic aspects for the DIY Tourism Office to design bureaucracy and regulations so that the concept of halal tourism can be one of the new potentials to further increase

tourist visits to the region. Special Yogyakarta (DIY).

**c. The Role of Government in Halal Tourism Development**

The government as the full holder of the regulations certainly has a very strategic role in the development of the halal tourism sector. If all this time tourism business actors and tour agents in DIY have only relied on their business intuition in providing Muslim-friendly services, then the government should follow up on stakeholder responses through various strategic efforts.

The NTB government as the initiator of halal tourism has certainly been much better at demonstrating the government's participation in the development of the halal tourism sector. Departing from the award received by the NTB Province regarding the concept of halal tourism, then the government followed up on development efforts by making a Regional Regulation on Halal Tourism as contained in the West Nusa Tenggara Province Darerah Regulation No. 2 of 2016 concerning Halal Tourism. Regulation is of course an important basis in synergizing the government's ideas with suitability in the field. The regulations set by the Tourism Office will become a guide or guide in inter-sectoral cooperation as part of efforts to develop halal tourism.

After designing linear regulations on the idea of halal tourism, the NTB government then continued its efforts by approaching tourism agencies or tourism business actors for how to design tour packages that fit the concept of halal tourism. Besides, the government also takes an active approach to community leaders, traditional and religious leaders, to hear suggestions and input, also involves leaders in socializing efforts to the community regarding the government's idea of implementing the concept of halal tourism in NTB. This socialization effort was carried out by the government so that the community as an important part of tourism could participate in supporting and being actively involved in advancing halal tourism in NTB.

Then the role of the government in the context of being an agent for promoting halal tourism is also being carried out by the NTB Tourism Office. The government is regularly involved in promotion forums both nationally and

internationally. Even the NTB Tourism Office has regular annual events whose purpose is as a promotion forum for halal tourism in NTB. On the other hand, these events are also used as a meeting place for investors and business actors directly, to support the development of halal tourism infrastructure in NTB.

The government also continues to make promotional efforts by inviting stakeholders to be involved in the development of halal tourism. Among these promotional efforts is the cooperation between the NTB government and airlines to open new routes from potential regions or countries to West Nusa Tenggara. The latest achievement of the NTB Tourism Office is the success of opening the NTB - Mecca flight route once per day. With this routine flight to and from Mecca, the NTB government hopes that the potential of Middle Eastern tourists will increase visiting NTB.

Seeing the role and efforts made by the NTB government in the development of halal tourism, as one of the directions of conventional tourism, DIY certainly has far more supportive facilities, infrastructure, and infrastructure. In terms of basic capital, DIY is much better than to become one of the axis of halal tourism in Indonesia. Only as far as this research is conducted, the DIY government has not seriously thought about how to take advantage of the opportunities that have been available as capital in the development of halal tourism. The first thing that the government must do is of course design regulations, then continue with socialization to both tour agents and the public - so that there is a common perception to support the development of halal tourism in DIY, and lastly is promotional efforts that can be done in various strategic ways.

**d. The Effect of Halal Tourism Implementation on the Increasing Number of Tourists**

The final goal of implementing halal tourism is of course an increase in the number of tourists. In the 2019 tourist visit report book, it was noted that in the last five years, tourist visits in West Nusa Tenggara had a very significant increase, from 1,629,122 tourists (2014) to 2,812,379 (2018) or around 73 percent (Tourism Statistics of Nusa Tenggara Province). West Southeast, 2018). This data shows that the government is included in the category of successfully making halal

tourism an alternative new tourism option that can maximize the potential for tourist visits so that overall it has increased significantly.

In the analysis conducted by the West Nusa Tenggara government, the increase in the number of tourists is due to the increasing attractiveness of tourists to religious tourism packages, which are part of the implementation of halal tourism in NTB, such as the Qurban tour package and others. The same information is also obtained from travel agents who understand in detail the traffic of visitors and enthusiasts of halal tourism in NTB, that the demand for halal tour packages tends to increase every time.

The reason that the government has a central role in efforts to increase the number of tourists has proven very effective after the government designed halal tourism in NTB. Likewise, DIY has the same opportunity as one of the main choices for potential tourists, both domestic and international. Increasing the number of tourists is important because it will directly increase the income budget in DIY. With the implementation of halal tourism, it will certainly become a new potential source that has proven effective in increasing tourist visits in NTB.

**e. Analysis of Supporting and Inhibiting Factors for the Implementation of Halal Tourism**

In implementing regulations or a concept on regional development, of course, the government faces several aspects that either support or hinder the implementation process. To implement halal tourism in NTB, the government is also facing several things that are progressively very well managed, through appropriate approaches.

In terms of public response regarding the concept of halal tourism, at first, some circles misunderstood the concept meant by the government. Some people just don't support it because of different perceptions that have occurred. However, the government can overcome these obstacles by asking community leaders, traditional leaders, and religious leaders to assist the government in correcting previously erroneous perceptions. After routine outreach to the community through the role of the leaders, then the people of NTB fully support the application of the concept of halal tourism in NTB, especially because there is spiritual encouragement from within the community itself.

The next response is from tourism business actors, who tend to see halal tourism as promising new business potential. The government relatively does not experience significant obstacles in making approaches and outreach to travel agents in NTB. However, some things are still a problem, namely the acceleration or acceleration of the design of halal tour packages which can then be offered to potential tourists.

The last response from the tourists was very positive. Tourists claim to be very comfortable with the various facilities available at tourist attractions, the attraction of tourists to halal tour packages is also increasing. Even the concept of halal tourism is also very accepted by non-Muslim tourists. Things like that then make the government more confident that the concept of halal tourism can be accepted by all parties as a whole.

The obstacle that the government has so far felt is the development budget. Then, on the other hand, the existence of issues or images that NTB is not safe is also very detrimental. Even though the fact is that so far NTB is still in the safe and comfortable category, no adverse events have occurred in connection with tourism in NTB.

The ease that is relatively more experienced by the NTB government in the process of implementing the concept of halal tourism can certainly be used as a role model by the DIY government as a strategic consideration. The readiness of travel agents is certainly important, while public acceptance is also a supporting factor that cannot be understated. The rest of the DIY government certainly has other aspects that are different from NTB that need to be considered, especially the status of the Special Region which on the one hand is very profitable and on some sides can be a challenge in development efforts.

## 5. CONCLUSION

Based on the results of the research conducted, current supply conditions of the halal tourism market in D.I. Yogyakarta shows a positive trend or dominantly (> 80%) on each indicator that the supply conditions are good and very good from tourist areas. Especially in the aspect of the availability of halal food and beverages. However, what should be noted in this aspect is the difficulty of Muslim tourists in identifying hotels that operate with sharia principles

because there is no Islamic identity/label on the hotel. Furthermore, the potential demand for the halal tourism market in D.I. Yogyakarta which is dominated by women and the millennial generation shows a positive tendency (> 90%) on every indicator that the market needs halal tourism services in D.I. Yogyakarta. The highest needs of Muslim tourists include the availability of proper places of worship and sanitation hygiene in tourist areas. Besides, tourists also need hotels with sharia labels and an integrated website about information about halal tourism in D.I. Yogyakarta which can make it easier for tourists to find tourism facilities in the Yogyakarta area. Then, there are also things that Muslim tourists like the most, such as friendly, polite, informative tourism services, and the sound of the call to prayer or reminders of prayer times at tourist attractions.

For the strategy, there are several strategic points for promoting the development of halal tourism through stakeholders at D.I. Yogyakarta based on interview, such as establish special regulations for halal tourism, acceleration of halal certification, optimization of facilities and infrastructure to support halal tourism, such as the provision of places, worship facilities, and proper sanitation; playing the call to prayer or prayer reminders at tourist attractions or shopping centers, provision of an integrated halal tourism website, Cooperate with tour agencies or tourism business actors in designing tour packages following the concept of halal tourism, Approach community and religious leaders as influencers in society to facilitate socialization and education regarding halal tourism to the public, The government can also cooperate with airlines to open new routes, especially from Islamic or Muslim-majority countries to D.I. Yogyakarta, and the government is regularly involved in promotional forums both national and international.

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