



HALAL TOURISM IN INDONESIA - CASE STUDY IN LOMBOK, WEST NUSA TENGGARA

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ABSTRACT

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The present study aims to conduct implementation of halal tourism in Lombok, as the best halal tourism destination in Indonesia. The topic that will be presented through interactive data analysis until the data is saturated is about Halal tourism institutional, Community empowerment, Community participation, Marketing, Halal tourism investment development and Penalties for violating the provisions of halal certification. A semi-structured interview approach to key informants. The results show that the implementation and development of halal tourism on the island of Lombok is still in its early stages. Indonesia has an organization that guides Islamic economic and financial law for halal tourism fatwas and halal certification. The local government and Indonesian

clerical organizations have worked together to achieve halal tourism in Lombok. Efforts to create a halal tourism brand have not materialized due to natural disasters and the COVID-19 pandemic. It is expected that the causal chain frameworks developed in this study will provide a research roadmap for academics as well as insights for the government and the tourism industry in developing a halal tourism model in Indonesia.

Keywords: Halal tourism; Muslim Friendly Tourism; Lombok; West Nusa Tenggara

INTRODUCTION

One of the most recent tourist trends is halal tourism. Halal tourism is becoming more popular as Muslim tourists become more aware of halal options for meeting their needs among the various public services available today (Battour et al., 2014). Some predominantly non-Muslim destinations, such as the United Kingdom, Australia, South Korea, Singapore, Japan, Spain, India, and Thailand, now offer halal tourism (National, 2019, 2020). They began marketing "Muslim-friendly" sites to Muslim visitors. In addition, Sharia-compliant hotels are beginning to pop up in various Muslim and non-Muslim areas. The demand for halal products and services is growing in tandem with the growth of halal tourism, so tourist destinations that provide places that serve them have a competitive advantage. The availability of halal products and services (hence referred to as halal products) expands the hotel and tourist business (Battour, 2011; Olya, 2018). Non-Muslim travelers can benefit



from halal products and services as well. Non-Muslim travelers, in reality, are interested in purchasing halal items due to product safety characteristics, socio-cultural politeness, and a healthy lifestyle. Halal tourism has emerged as a booming tourism sector due to this shift in visitor behavior (Stephenson, 2014).

Why are Muslims prohibited from consuming certain foods and beverages? According to Islamic law, Muslims are prohibited from consuming certain foods and beverages, such as pork and processed pork products, animals that died before being slaughtered, blood and blood products, alcohol, and carnivorous creatures that were not murdered correctly or in the name of Allah (Battour, 2010; Battour et al., 2014; Stephenson, 2014). Only Halal foods and beverages are permitted to be consumed by Muslims. Halal is defined as a set of goods or acts that are permissible to be used or exploited by Shari'a (Islamic law) (Ali, 2017). Because of these Islamic religious regulations, halal food and beverages are critical for tourist locations that cater to Muslims. It is natural for Muslim visitors to request halal food and beverages. Some restaurant chains are even attempting to fulfill the demands of Muslim travelers by selling Halal-certified food and beverages. The availability of halal cuisine allows Muslim tourists to experience a range of well-known culinary pleasures while being safe, encouraging them to visit these locations (Battour, 2016).

In addition, numerous tourist spots have begun promoting "Muslim Friendly Hotels" that claim to be "Shari'a-compliant" (Carboni, Perelli and Sistu, 2014). Muslim-friendly hotels offer Qibla direction, halal meals, alcohol-free beverages, and prayer rooms with the call to prayer, all conforming to Islamic law (Battour, 2010; Henderson, 2010; Stephenson, 2014; National, 2015). For tourism stakeholders, the availability of products and services required by Muslim visitors compliant with Islamic law is critical (Battour et al., 2014). According to a Reuters analysis published in partnership with DinarStandard (2016), halal tourism accounted for 11.6 % of worldwide tourism spending in 2016, amounting to US\$238 billion in 2019. According to the same research, the worldwide halal food and leisure market would be worth US\$2.06 trillion in 2020 (Zaywa, 2016). The possibility for increased halal tourist expenditure has prompted some nations, including Indonesia, to explore halal tourism. The World Economic Forum's Travel & Tourism Competitiveness Index shows that Indonesia's competitiveness index placed 50th in 2015, then 42nd in 2017 (Zaywa, 2017).

Aceh, West Sumatra, Riau and Riau Islands, Jakarta, West Java, Central Java, Yogyakarta, East Java, West Nusa Tenggara (Lombok), and South Sulawesi have all been designated as top halal tourism destinations by the Indonesian Ministry of Tourism. Because Indonesia follows a regional autonomy structure, each region's success in developing halal tourism is unique. In Indonesia, provinces that already have regional halal tourist rules are not owned by all provinces; now, only the provinces of West Nusa Tenggara and Aceh hold halal tourism legislation. This research examines the implementation and growth of halal tourism in West Nusa Tenggara, Indonesia's leading halal tourist destination. The author of this article intends to find a model for the implementation and expansion of halal tourism in West Nusa Tenggara, designated as Indonesia's best halal tourist destination, to serve as an example for other Indonesian provinces. The literature on halal tourism is provided in the second section. The third section describes the research subject.

The fourth section describes the approach, and the findings and conclusions are presented in the last section.

LITERATURE REVIEW

Halal Tourism

Halal refers to goods or acts permissible to be utilized or benefited from under Shari'a (Islamic law) (Ali, 2017). Halal's antonym is haram, meaning forbidden, invalid, or illegal (Jafari and Scott, 2014; Ali, 2017). Haram products include pig, blood, carrion, and unfit-for-consumption liquor. Everything and deed must be labeled as halal or haram. According to the Sunnah, Muslim people should analyze what is legal and forbidden to protect their faith and honor (Tieman, 2011; Annabi et al., 2017). According to this definition, halal refers to all life activities 'allowed' by Islamic principles, including tourism.

The significance of halal food's safety and health in responding to the discovery of haram components might cause Muslim customers to panic and be concerned (Fuseini et al., 2017). Risks might arise as a result of poor purchasing decisions, such as (a) financial risk, (b) performance risk, (c) social risk, (d) physical risk, (e) psychological risk, (f) risk of losing time, and (g) risk opportunities (Mai, 2001). Because halal customers have been instructed to shun haram items to protect their faith and honor, they may experience psychological and social hazards due to the questionable content of halal products. Muslim customers, on the other hand, devote more time and effort to locating, acquiring, and consuming halal items (Bonne and Verbeke, 2006; Bonne et al., 2007).

Halal tourism is fundamentally connected to Islamic-oriented tourism, which is meant to fulfill Muslim concerns and demands and allows visitors to follow Shari'a regulations with the help of the host (Bon and Hussain, 2010). Many government and non-governmental organizations have joined the halal tourism sector by offering Muslim travelers Islamic Sharia law. Various trip packages tailored to match the rising trend of halal tourism are being adopted in various nations, including Muslim and non-Muslim majority countries (Battour, 2010). It is now required to consult the Qur'an and Shari'a in order to have a better understanding of Halal tourism. Religion is a vital component of life in the Islamic world, and its believers must obey the principles outlined in the Qur'an.

Because the Qur'an and Shari'a direct halal tourism, it will have an impact on visitors' conduct, attire, and eating habits. The target consumers might be Muslim or non-Muslim visitors, activity places, products, services, facilities, and vacation destinations; therefore, both ideas are confusing, and their definitions are unclear. In order to avoid misconceptions from various viewpoints, it is necessary to build a perspective on halal tourism that is accurately interpreted (Battour, 2016). According to the definition given above, halal tourism is "a wide range of tourism activities that are permissible according to Islamic beliefs." Those imply that while traveling, a set of additional facilities and services are provided to help Muslim tourists fulfill their religious requirements and retain sacred honor so that they may enjoy tourist trips securely, comfortably, and legally.

METHOD

The authors employed a semi-structured interview approach, observation, and documentation and literature review related to the development of halal tourism. The author conducted interviews to learn about and examine the condition of halal tourism, halal tourism institutions, the role of the community, and halal tourism players. The author performed semi-structured interviews with key informants, including the tourist office of West Nusa Tenggara province, the vice-chairman of the Indonesia Hotel General Manager Association (IHGMA) Eastern Indonesia, Golden Palace Hotel Manager, and a tourism village manager. From September to November 2021, the author additionally conducted observations, documentation, and literature searches to assist data triangulation. After processing the data, the topic was presented via interactive data analysis until the data was saturated. The things that were asked were 1) Halal tourism institutional; 2) Community empowerment; 3) Community participation; 4) Marketing; 5) Halal tourism investment development and 6) Penalties for violating the provisions of halal certification.

Table 1. Research Focus Data Table

No	Research Focus	West Nusa Tenggara provincial tourism office	Deputy chairman of the Indonesia Hotel General Manager Association (IHGMA) for the eastern part of Indonesia	Hotel Manager Golden Palace	Tourism Village Manager
1	Halal tourism institutional	√	√	√	
2	Community empowerment	√	√	√	√
3	Community participation	√	√	√	√
4	Marketing	√	√	√	√
5	Halal tourism investment development	√	√	√	
6	Penalties for violating the provisions of halal certification	√	√	√	

Table 2. Halal Tourism Interview Guidelines

No	Research Focus: Halal tourism institutional
1	Are there government and non-government institutions that support halal certification?
2	Does the socialization, stimulation, guidance and training of halal certification involve government and non-government institutions?
3	Is there an institution that oversees the management of halal tourism?
4	Is there a system that reports the results of the guidance and supervision of halal tourism management?

No	Research Focus: Community empowerment
1	How is the public response to halal tourism?

2	Are there efforts to strengthen public awareness in the form of socialization about the implementation of halal tourism?
3	Is there an effort to increase the understanding, support and participation of the community in realizing the management of halal tourism?
4	Is there an effort to increase the motivation and ability of the community in realizing the management of halal tourism?
5	Are there efforts to involve the community in formulating policies related to halal tourism?
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No	Research Focus: Community participation
1	Are people allowed to form tourism community groups called tourism-aware communities in tourist attraction areas?
2	Are tourism-aware community groups fostered by the tourism office?
3	Do tourism-aware community groups participate in providing suggestions, considerations, opinions, responses and input on the policy direction of Halal Tourism development?
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No	Research Focus: Marketing
1	Is there a mapping and analysis of market opportunities and pioneering marketing to the potential market for halal tourism?
2	Who are the parties involved in the socialization/branding of halal tourism?
3	Is there a development and strengthening of the regional image as a halal tourism destination?
4	How to plan, implement, and evaluate halal tourism?
5	Is there an increase in the role of marketing communication media in marketing and promoting halal tourism?
6	Is there an integrated, synergistic, sustainable and sustainable marketing partnership development?
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No	Research Focus: Halal Tourism Investment Development
1	Is there an effort to gradually increase the provision of tax relief for foreign investment investment in the halal tourism sector?
2	Are there efforts to develop a debureaucratization of investment in the tourism sector?
3	Are there efforts to provide information on investment opportunities in tourism areas?
4	Are there efforts to increase investment promotion in the tourism sector at home and abroad?
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No	Research Focus: Penalties for violating the provisions of halal certification
1	Is there a warning from DSN-MUI if there are tourism managers who violate the rules of halal certification?

RESULTS AND DISCUSSION

West Nusa Tenggara (Lombok)

West Nusa Tenggara is an Indonesian province where Muslims make up most of the population. Because of the many mosques erected by the community in nearly every location, West Nusa Tenggara, notably the island of Lombok, is known as the island of a thousand mosques. There are around 9000 mosques on the island of Lombok, which is divided into 518 villages. The Hubbul Wathan Mosque in the Nusa Tenggara Barat Islamic Center complex, classified as a religious tourism site by the

Regional Government, is one of the most magnificent, most significant, and grandest mosques, with its towers reaching into the sky up to 114 meters. Lombok's halal tourism symbol. The Mataram Islamic Center serves as a cultural center, religious tourism destination, art market, and other religious activities and is a landmark of Mataram City (West Nusa Tenggara Provincial Tourism Office, 2018).

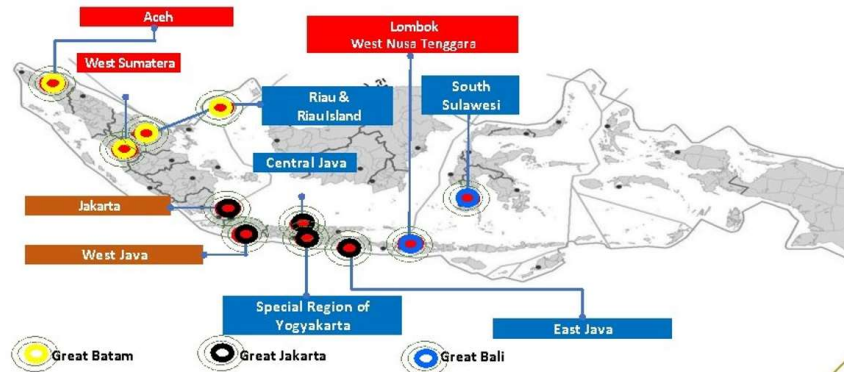


Figure 1. Top 10 Tourism Destinations in Indonesia (Ministry of Tourism and Creative Economy of the Republic of Indonesia, 2019)

Lombok is one of Indonesia's halal tourism spots. The West Nusa Tenggara province administration has stipulated regional laws on Halal Tourists as a legal foundation for parties participating in the tourism industry to facilitate the growth of halal tourism. The regional legislation has been in place since 2016 to provide visitors with security and ease of service so that they may enjoy their tourist trips in a secure, halal, and convenient manner. Furthermore, the regional rule serves as a guideline for managers attempting to integrate halal tourism. Destinations, marketing and promotion, industry, institutions, guidance and oversight, and finance are part of the halal tourism framework. Pemerintah Provinsi Nusa Tenggara Barat (West Nusa Tenggara Provincial Government, 2016)

Lombok was named Indonesia's best halal destination in the 2015 World Halal Travel Summit award in Abu Dhabi, United Arab Emirates. Then, on December 7, 2016, the 2016 World Halal Tourism Award (WHTA) named the Sembalun rural region, also known as the Sembalun Balley Region in Lombok, as the winner of the 2016 World's Best Halal Honeymoon Destination category. In addition, the Ministry of Tourists organized the Indonesia Muslim Travel Index (IMTI) in 2018 and 2019 to expedite the development of national halal tourism destinations that meet worldwide standards. Crescent Rating-Mastercard conducted the IMTI evaluation in partnership with Indonesia, utilizing four primary factors specified by GMTI: accessibility (accessibility), communication (communication), environment (environment), and service (service) (service). The top five priority halal tourism locations in Indonesia will be determined automatically based on the assessment of the four primary factors. The top five priority halal tourist locations in 2019 were Lombok (West Nusa Tenggara) with a score of 70, Aceh with a score of 66, Riau and Riau Islands with a score of 63, DKI Jakarta with a score of 59, and West Sumatra with a score of 59, according to Crescent Rating-Mastercard (Ministry of Communication and Information of the Republic of Indonesia, 2019).

Implementation of Halal Tourism in West Nusa Tenggara

Since 2016, West Nusa Tenggara has had a regional halal tourism policy. The West Nusa Tenggara tourist agency has been increasingly passionate in socializing efforts to provide the fundamental demands of halal tourism to stakeholders since the issuing of a regional ordinance on the subject. There was a debate about using Sharia or Halal while regional halal tourist laws were being developed. However, it was decided to adopt the term halal tourism since it alludes to attracting all Muslim visitors to West Nusa Tenggara. As a result, this sort of halal tourism does not convert all types of tourists now available in West Nusa Tenggara to halal tourism but instead serves as an option to other types of the tourism market in West Nusa Tenggara. The basis for the tourist office's decision, according to the findings of an interview with the West Nusa Tenggara provincial tourism office, was

“The tourism office seeks to fulfill the demands of the high number of international tourists from the Middle East, and the second reason is that West Nusa Tenggara, particularly the island of Lombok, had the best halal tourism in 2019. Halal tourism is also known as Muslim-friendly tourism in the Middle East. The same idea, namely, a concerted attempt to provide primarily Muslim visitors with comfort. If visitors wish to pray, there is a place to worship, and there is a place to ablution, then the toilets must be segregated into men's and women's sections to be comfortable. Then, if people want to eat, they do not have to be concerned because halal restaurants already exist (West Nusa Tenggara Provincial Tourism Office, 2021)”.

The tourism office is still focused on meeting the unique needs of Muslim tourists, such as the availability of places of worship or information on nearby places of worship, ablution facilities, separate female and male toilets, spa services, male therapists for male tourists, and female therapists for female tourists. Because it is still focused on the early stages of building halal tourism, namely efforts to meet the legal needs of Muslim tourists to feel comfortable visiting Lombok, the tourism office has not been able to convey a particular theme about halal tourism, the target market for halal tourism in Lombok in the future. Although the Indonesian island of Lombok has been recognized as a halal tourism destination, and the province administration of West Nusa Tenggara published regional halal tourism legislation in 2016, Because the provincial administration of West Nusa Tenggara does not yet have a halal tourist zone, the halal tourism hub on the island of Lombok is currently restricted to the city of Mataram. If halal tourism is applied over the entire island of Lombok and its environs, it may create additional issues. The findings of an interview with the vice-chairman of the Indonesia Hotel General Manager Association back up this claim, noting that

“Halal tourism is not practiced in all sections of the island of Lombok; in fact, it is only practiced in the city of Mataram. Halal tourism does not apply to the western half of the island of Lombok. Senggigi is part of the west Lombok region; tourist business actors in Senggigi are permitted to sell alcoholic drinks. However, alcoholic beverages are prohibited in Mataram city due to the community's commitment to Mataram as a model for halal tourism in Indonesia. In the eastern part of Lombok, halal tourism is not practiced, while in central Lombok, halal tourism is not practiced since many hotels, particularly in Mandalika, include cafés and bars that serve alcoholic drinks. Halal tourism is also not practiced in

the northern half of Lombok (Indonesia Hotel General Manager Association, 2021)".

The island of Lombok's tourism potential already has its market segment, but halal tourism was just introduced to Indonesia in 2016. The islands of Gili Trawangan, Gili Meno Island, and Gili Air, which are located surrounding the island of Lombok, are known for their natural tourist potential. Halal tourism is unlikely to be introduced on the three Gili islands since the notion of tourism on these three islands has always been traditional, not halal. The findings of an interview with the vice-chairman of the Indonesia Hotel General Manager Association (IHGMA) back up this claim, claiming that

"Island, and Gili Air, have long existed prior to the arrival of halal tourism. The Gili Islands' tourism idea is traditional, with online travel agents accounting for the bulk of visitors, most of whom are international tourists who dress provocatively and consume alcohol. The bulk of this island's hotels provides alcoholic drinks and bars. As a result, the tourist market was not initially halal. Many investors would abandon the Gili Islands if halal tourism were implemented here. As a result, there has never been any halal tourist education on the Gili Islands (Indonesia Hotel General Manager Association, 2021)".

Although Mataram city is working to become a halal tourist destination, not all tourism enterprises, particularly hotel management, are willing to accept the concept of halal tourism and apply for halal certification in all of their facilities. They are concerned that their current business may be lost if requested to seek halal certification. During the annual regional coordination meeting with the tourism office, hotel management asked if the government could guarantee that hotel rooms in Mataram would be filled with Muslim guests with a minimum occupancy rate of 80 percent if hotel managers were willing to carry out halal certification in all hotel services.

Hotel management is aware that if they adopt halal certification, all amenities for male and female visitors must be divided, starting with room rental services, restaurants, spas, fitness centers, and halal swimming pools. All hotel ornaments must be replaced with ornaments that have Islamic nuances, employee uniforms must be changed following Islamic religious law, prayer rooms for guests and employees must be provided, separate ablution areas must be provided, and operational and financial management systems must be changed following Islamic law. Suppose the hotel wants to apply halal certification to all of the hotel's facilities. In that case, management will need to plan a budget to implement the halal idea across the hotel and adjust the management concept, facilities, and current market segments. Local and international, traditional visitors disapproved of halal in all hotel amenities. Many hotels do not apply halal certification to their whole hotels due to high capital expenditures and the fact that there is no certainty that customers will occupy hotel rooms. Hotel management often implementation halal certification solely at restaurants.

Aside from the limits mentioned above, another roadblock for 4-star and 5-star hotel management in Mataram city is that one of the requirements for acquiring a 4-star or 5-star hotel class designation is that the hotel must include a bar that sells alcoholic drinks. For hotel management, one of these circumstances poses a problem. On the one hand, local governments are recommended to construct a halal

hotel that does not offer alcoholic drinks. In contrast, the central government law for obtaining a 4-star or 5-star class label requires the establishment of a bar (Ministry of Tourism and Creative Economy of the Republic of Indonesia, 2013).

Halal Certification in Indonesia

The DSN-MUI (National Sharia Council-Indonesian Ulema Council) is an Indonesian institution that acts as a reference for sharia economic and financial legislation. DSN-MUI supports Muslim aspirations on a variety of economic issues. DSN-MUI promotes Islamic teachings in the economic/financial sphere, as long as they conform to Islamic sharia norms. The formation of the DSN-MUI is a good step toward facilitating ulama collaboration in dealing with different economic and financial challenges. Various issues requiring a fatwa will be handled and discussed for each Sharia Supervisory Board in Sharia financial institutions to have a consistent perspective in managing them. DSN-MUI takes a proactive role in reacting to the dynamics of Indonesian society's economic and financial growth to support the implementation of Islamic teachings in economic and financial life (DSN-MUI, 2019). The DSN-MUI fatwa commission is responsible for drafting fatwas. The fatwa commission's job is to negotiate and give fatwas on questions of the Islamic law that the community faces. The fatwa commission trial is convened when necessary its opinion on particular matters in Islamic law by the public or the government. It usually takes one trial to issue a fatwa, and it is conceivable that numerous fatwas can be issued in one trial (Muzhar, 1993).

The fatwa commission's other responsibilities include scheduling commission sessions to negotiate and issue fatwas on matters of the Islamic law that the community faces. The DSN-MUI provides a fatwa and answers to questions of the Islamic law that are believed to require the validity of Islamic law when discussing issues of the Islamic law that are under societal pressure (Jamil, 2010). Fatwa means "response to a situation" (giving a firm answer to everything that happens in society). While the fatwa has the connotation of a sharia law explanation given in response to a case filed by someone who asks, the explanation is dubious and leads to two interests, namely personal and public interests. In Islam, fatwas have a paramount significance. Fatwas are viewed as a viable option for breaking the ice in the evolution of Islamic law. Islamic law cannot be divorced from religious reasoning due to its stipulations (Fatah, 2006).

Because Sharia-based tourism, also known as halal tourism, is gaining popularity worldwide, especially in Indonesia, the government needs standards for implementing it. In 2016, the government collaborated with DSN-MUI, which issued a fatwa about Sharia-compliant tourist implementation guidelines. So that halal tourism can be implemented as long as the conditions of this fatwa are followed. The central premise for establishing Sharia tourism based on the fatwa is to avoid polytheism, disobedience, evilness, and badness while also providing monetary and spiritual advantages. Furthermore, the DSN-MUI fatwa controls the terms of the parties (seller and buyer) as well as the contract (transaction method), all of which must adhere to Islamic Sharia (DSN-MUI, 2016).

In addition to the fatwa commission, the Institute for the Study of Food, Drugs, and Cosmetics – Indonesian Ulema Council was founded by the Indonesian Ulema Council to carry out MUI obligations in sustaining the peace of the people by eating straightforward halal food, medication, and cosmetics (LPPOM-MUI). On January 6,

1989, LPPOM-MUI was created to provide halal inspection and certification. Food manufacturers, including those supplied in hotels and restaurants, have been urged to create, sell, and serve food and drinks free of haram components by the head of the Indonesian Ulema Council, the Minister of Religion, and the Minister of Health. LPPOM-MUI performs product research in the form of an audit, subsequently presented to the MUI Fatwa Commission as the foundation for deciding a product's halal fatwa. As a result, the mission of LPPOM-MUI is to undertake research rather than to issue fatwas. Due to the gravity fatwa and the magnitude of commitment in front of Allah, three parties sign the Halal Certificate. First, as the party responsible for his discoveries on the manufacturing site, LPPOM-Director MUI. Second, from the Chair of the MUI Fatwa Commission, as the person in charge of halal food, medicine, and cosmetics. Third, the General Chairperson of the MUI is in charge of disseminating the fatwa among Muslims (LPPOM-MUI Sumatera Utara, no date).

Halal Certification Supporting Institutional System in West Nusa Tenggara Province

In partnership with the National Sharia Council of the Indonesian Ulema Council (DSN-MUI), the West Nusa Tenggara provincial tourist office provides the socialization of halal certification to tourism business actors to achieve halal tourism. The West Nusa Tenggara provincial tourist office serves as a contact for tourism company actors seeking halal certification from the West Nusa Tenggara MUI and offering socialization. Furthermore, the Tourism Office and the DSN-MUI of West Nusa Tenggara give administrative cost subsidies to tourism industry players that require assistance with the cost of halal certification filing. The technical application for halal certification is that tourism business actors contact the tourism office with the required documents, and the tourism office then assists in the completion of the documents. After the file has been entered into the DSN-MUI, it will be subjected to a series of examinations materials, goods, and facilities. DSN-MUI will decide whether or not it qualifies for a halal certificate after completing its inspection. The tourist office will give support if tourism business actors cannot achieve halal certification due to a lack of paperwork. However, it is up to the tourist business actor to decide whether to reapply or renew the halal accreditation. As a result, tourist industry players have the option of continuing to seek halal certification or not.

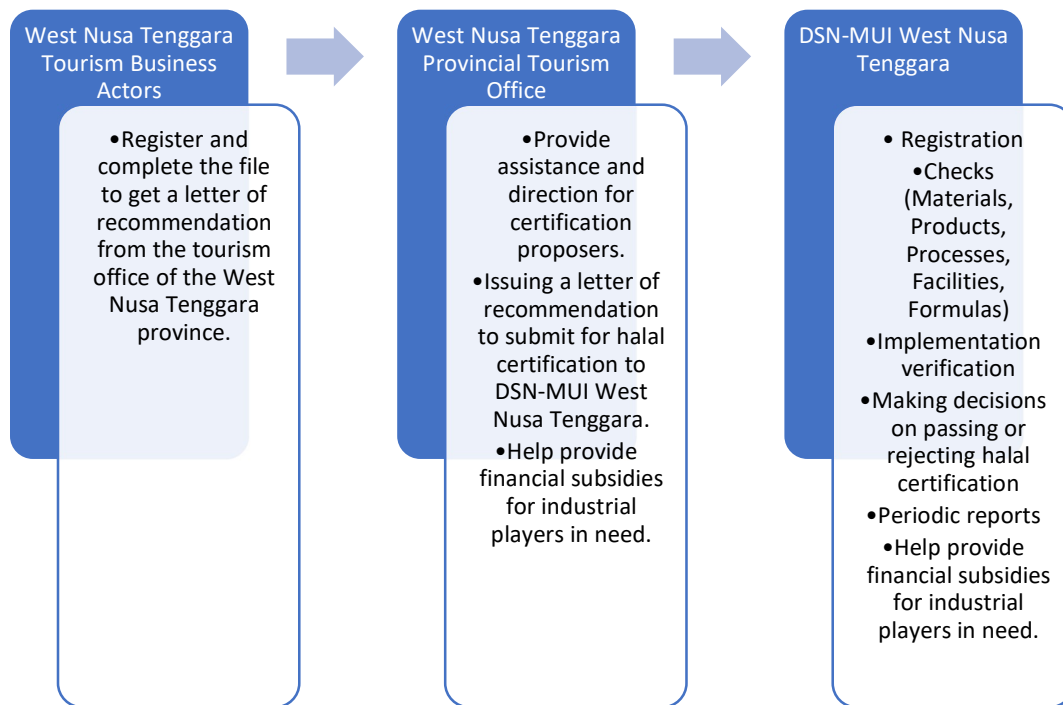


Figure 2. West Nusa Tenggara Halal Certification Application Process (West Nusa Tenggara Provincial Tourism Office, 2021)

Tourist industry players have found it simpler to secure halal certificates thanks to the tourism office's function as a liaison between them and the DSN-MUI. According to tourism office statistics, several tourist company players applied for halal certification in 2016. It is also speedier in terms of submitting halal certification, in addition to subsidy help. If the tourism business actors apply for halal certification without a tourist office intermediary, it can take many months, but it takes only a few weeks to get a halal certificate if they apply for halal certification through the tourism office.

Table 3. West Nusa Tenggara Province Halal Certification Participants' List

Year	Restaurant (Hotel)	NonHotel Restaurant and Restaurant	Catering	Community Small and Medium Enterprises	Bottled water	Slaughterhouse
2012	6	0	0	239	0	0
2013	1	0	0	226	0	0
2014	2	0	0	180	0	0
2015	5	75	20	75	0	0
2016	28	107	262	279	0	2
2017	7	52	15	347	9	1
2018	13	22	21	78	10	3
2019	1	6	8	15	6	0

2020	4	10	10	250	12	4
Total	67	272	336	1689	37	10

Source: West Nusa Tenggara Provincial Tourism Office
(West Nusa Tenggara Provincial Tourism Office, 2021)

The validity term of the halal certificate has initially been two years; however, it has been extended to four years from 2021. According to one hotel management, if a tourist business actor obtains a halal certificate but breaches the halal certification's conditions, the halal certificate will be canceled immediately by LPPOM-MUI.

Tourism Business Actors and Communities Empowerment

There were benefits and negatives when the tourist office initially disseminated information regarding halal tourism, whether what was intended by halal tourism was Sharia-compliant or not, at the forefront of selling halal tourism in West Nusa Tenggara from 2016 to 2017, the tourist agency gave direction tourism actors. Because halal tourism information is still a new program, halal tourism socialization is confined to tourist business actors and has yet to reach the general population. In addition to offering sociability, the tourist office requested feedback from tourism industry participants. The tourism office holds a coordination meeting at the end of each year, compiling a program for the following year. At this meeting, tourism business actors are invited to provide evaluations and criticisms of the previous year's implementation and suggestions for improvement for the following year. The socializing for halal tourism was suspended on August 5, 2018, when an earthquake struck North Lombok, West Nusa Tenggara, with a magnitude of M 6.8 that escalated to M 7.0. (Nugroho, 2018). Due to natural calamity, the administration focused on rehabilitation exacerbated by the Covid-19 epidemic, which has not yet subsided. Socialization attempts have stagnated as a result of these two calamities.

Halal Tourism Marketing

Even though Lombok has become Indonesia's most excellent halal destination, the island does not have its halal tourist brand. One of the reasons why the tourist agency has been unable to focus on developing halal tourism branding is because Lombok was afflicted by an earthquake in 2018 and the covid-19 outbreak, which has yet to be eradicated. Efforts to develop a halal tourist brand are currently confined to an annual coordination meeting attended by associated parties such as tourism associations in Lombok, tourism enterprises, and academics to guide halal tourism brand development. Lombok employs the 'friendly Lombok' brand in its halal tourist promotion operations.



Figure 3. Lombok tourism brand (West Nusa Tenggara Provincial Government, 2018)

CONCLUSIONS

West Nusa Tenggara's local government supports the growth of halal tourism by adopting regional halal tourism laws as legal protection for tourist sector operators. Regional regulations on halal tourism are based on the DSN-MUI fatwa on the implementation of sharia tourism. Furthermore, halal tourism implementation and development on the island of Lombok is classified as still in its early stages. Socialization to provide halal tourism facilities such as prayer rooms, ablution places, separate toilets for men and women, and inviting tourism business actors to apply for halal certification. On the island of Lombok, halal tourism is used as an alternative to conventional tourist, rather than replacing all current conventional tourism with halal tourism. Halal tourism is exclusively used in the city of Mataram. The National Sharia Council - the Indonesian Ulema Council (DSN-MUI) is a non-governmental body that serves as a reference for Sharia economic and financial legislation. It then issues a fatwa on Sharia-based tourism implementation guidelines and the Food, Drug, and Cosmetics Study Institute, responsible for inspections and certifications. The West Nusa Tenggara province administration has partnered with MUI in halal certification initiatives for tourist business players to encourage the growth of halal tourism. The government and DSN-MUI subsidize halal certification for industry players who need it. The tourism office acts as a liaison and companion for tourism business actors with DSN-MUI in managing halal certification submissions. The administrative process runs faster than if tourism business actors filed for halal certification themselves. Because halal tourism information is still a new program, halal tourism socialization is confined to tourist business actors and has yet to reach the general population. The government halted the socialization of halal tourism and the marketing of halal tourism because it focused on recovering from the earthquake that struck northern Lombok in 2018, followed by the COVID-19 epidemic, which has yet to be eradicated. The tourism office employs the 'friendly Lombok' brand in its halal tourist promotion initiatives.

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