



A Review of Halal Tourism Implementation in Indonesia towards A Global Perspective

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Abstract

According to global tourism trends, the demand for halal tourism destinations has moved into a market that could draw about 1.8 billion Muslims worldwide. It is a significant number that will lead to a great impact on economic development. With almost 231 million adherents, Indonesia is the most populous country in the world, with a majority of Muslims. However, more discussion still needs to be on halal tourism implementation in Indonesia. This research aims to understand halal tourism in Indonesia towards a global perspective. The literature review methodology was used to analyse the secondary data gathered from research articles, social media, websites, and related references. The result shows that three areas need to be noticed in advance for halal tourism implementation (halal tourism terms, facilities for halal tourism, and actual halal tourism conditions). Indonesia needs more improvement before it becomes a top travel halal tourism on a global scale. Moreover, the government needs to overcome and embrace the diversity issues embedded in Indonesia by compromising the social, cultural, and environmental aspects. This paper has contributed to giving the activity stages to implement the halal tourism concept, which meets the global perspective yet fulfils the local context.

Keywords: *halal tourism, halal facilities, halal tourism condition, government*

INTRODUCTION

The number of Muslims worldwide is expected to double compared to non-Muslim growth. If this trend is true, 26.4% of the world's population (total world population is estimated to be 8.3 billion in 2030) will claim to be Muslim in 2030, and 60% will live in the Asia Pacific region (Pew Research Center, 2011, January). This number is a big market for the global business world because this market is also growing. This Muslim market is often referred to as "majority-minority". The term refers to a market that is not large in size but requires special needs so that the potential for transaction value is significant. This "halal" market is also increasingly valuable because it is one of the fastest-growing markets at the global level (El-Gohary, 2020). Therefore, the focus now is not only limited to the economic system but also leads to a halal ecosystem (International Trade Centre, 2015).

The investment grew due to the growth in the consumption sector. Based on reports State of the Global Islamic Economy Report 2020/21, Muslim consumption in five primary sectors is growing. Compared to 2018, in 2019, consumption of food products increased by 3.1%, spending on travel rose 2.7%, purchases of clothes and shoes grew by 4.2%, consumption of pharmaceutical products grew by 2.3%, and spending on media and recreational products increased by 3.7%. These sectors did decline in 2020, but it is hoped that they will move up again after 2021 (DinarStandard, 2020). The issue of Islam has now become an essential issue for business globally in line with the growth of Muslims in the world.

The Indonesian government then responded to this momentum by establishing the National Sharia Finance Committee (KNKS) on November 8, 2016. This committee is a response to the growth of the Sharia-based financial sector at the global level, which has yet to see its maximum performance in Indonesia. Even though Bappenas (Ministry of National Development Planning of

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the Republic of Indonesia) claims that Indonesia has the most significant number of Islamic financial institutions in the world, the development of Islamic finance in Indonesia still needs to be compared to other countries. In 2016, Indonesia's Islamic finance market share was still around 5.3% of the national banking industry in 2016. This percentage is still far below other countries such as Saudi Arabia, which reached 51.1%, Malaysia at 23.8%, and the United Arab Emirates 19.6%.

The KNKS is led directly by the President of the Republic of Indonesia and the Vice President of the Republic of Indonesia. Several years later, this committee developed into the National Sharia Economic and Finance Committee (KNEKS) based on the Presidential Regulation of the Republic of Indonesia Number 28 of 2020. Now KNEKS does not only focus on aspects of Islamic finance but also the development of the halal industry. One of them is halal or Sharia-based tourism.

Regarding this issue, many recent studies have reported halal tourism's great contribution to a region's economic development, such as opening new businesses, creating opportunities and innovation, offering support to existing productive sectors, and expanding other productivity sectors. On the one hand, judging from world tourism trends, the need for halal destinations has shifted into a market that can attract around 1.8 billion Muslims worldwide. It means halal tourism destinations are part of the tourism industry, which is targeted to provide every point that complies with Islamic rules or "sharia".

Malaysia is considered capable of presenting its image as an ideal tourist spot for Muslim families, especially those from the Gulf or Middle East regions. The ideal tourist spot means it provides nature and city tour packages that maintain Islamic traditions (Battour et al., 2010). Apart from Malaysia, several other countries are starting to think that along with the need for halal commodities, halal tourism is also one of the main points that will bring many benefits, including the United Arab Emirates (UAE). Besides the UAE, Turkey is an example of a country combining modernism with Islamic economic practices. Turkey is the second country that appears most often in discussions of halal tourism. Based on GMTI, Turkey is ranked third in 2019 (Mastercard-Crescentrating, 2019a).

On the other hand, Indonesia is not included in the top five favourite areas for halal tourist destinations. Indonesia is only one of the top five contributors to tourists. Thus, it can be said that Indonesia is only a source of supply for consumers, not producers, even though Indonesia has several times been involved in international events with the theme of halal tourism.

Based on this issue, this study tries to find correlations between studies related to halal tourism in various parts of the world to support this research. In many articles, practices in several countries are then used as the basis for discussions regarding the concept of halal tourism. Therefore, the main objective of this research is to understand halal tourism in Indonesia towards a global perspective.

LITERATURE REVIEW

This section is intended to give an explanation and re-examine the concept related to halal tourism. With the development of various existing information, the authors understand that halal tourism is starting to become one of the essential points offered by multiple countries. Halal tourism is also related to meeting the needs of tourists who more or less have particular preferences when travelling.

As we know, the Indonesian Government's Ministry of Tourism has taken several follow-ups to support the development of the halal industry from the tourism sector. In early 2016, the ministry invited tourism operators from Saudi Arabia and Egypt to visit several top tourist areas in Indonesia. The ministry also involved three foreign bloggers invited along with their families to post their positive experiences on the Halal Trip website (Bastaman, 2017).

The Halal Trip company and CrescentRating are founded by Fazal Bahardeen, a Sri Lankan Muslim entrepreneur. He founded CrescentRating in 2008 to research and assess the quality of the halal travel industry. Some external examples are Global Muslim Travel Index (GMTI) 2019 and Indonesia Muslim Travel Index (IMTI) 2019, which works with Mastercard. One of the reasons for this rating is to also see changes in the trend of halal tourism based on the diversification of tourist demographics. One example is the growth of young tourists from the millennial and Gen Z generations who are very fluent with technology and the internet and who have the desire to travel the world while still not violating the beliefs they believe in. Several years later, Halal Trip was established in 2015 as a portal that provides information, tips, and booking "Muslim-friendly" hotels.

Singapore-based Halal Trip is not the only "Online Travel Agent (OTA)" which explicitly provides tourism products and services that are "Muslim-friendly". There are other examples, for example, Halal booking based in the UK and Tripfez Travel (formerly Lagisatu.com), whose head office is in Malaysia. Their presence is a sign. They respond to the existence of consumers who believe in ratings and reviews in the digital world. They help Muslim tourists to choose "halal" and "halal" facilities and accommodations Muslim-friendly" when going on a trip. There are many choices of tourist destinations, not only in Dubai or Istanbul but also in London and Barcelona. The existence of an OTA that caters explicitly to Muslim tourists' needs indicates the growth of the halal tourism industry globally (Ratnasari, 2020).

Along with the development of world trends in halal tourism and various halal commodities in different parts of the world, several later studies have also stated that the trend of halal tourism is real. There are around 23% of Muslims around the world travel for tourism purposes (Muhamad et al., 2019). In 2019 it was estimated that 200.3 million Muslim tourists were travelling abroad, and the total expenditure is around 12% of the total global tourist spending. Based on State of the Global Islamic Economy Report 2020/21, there are five main countries whose citizens frequently travel abroad, namely: 1) Saudi Arabia (spending \$24.3 billion), 2) UAE (spending \$17.2 billion), 3) Qatar (spending \$14.2 billion), 4) Kuwait (spending \$13 billion), and 5) Indonesia (spending \$11.2 billion) (DinarStandard, 2020). The five countries are members of the Organization of Islamic Cooperation (OIC) - (Organisation of Islamic Cooperation - OIC).

The OIC organisation was formed on September 25 1969 (12 Rajab 1389 AH), and its head office is in Jeddah, Saudi Arabia. OIC is the 2nd largest organisation after the UN, with 57 member countries. In August 2010, OIC formed the Standards and Metrology Institute for Islamic Countries (SMIIC) in Ankara, Turkey. SMIIC is an institution that compiles standardisation of measurements and accreditation needed in manufacturing, trading, and shipping activities between OIC members. One of the newest products is "OIC/SMIIC 9:2019, Halal Tourism Services – General Requirements," published in January 2020. This standard is a guideline for managing halal tourism facilities, accommodation products and services, tour packages, restaurants, and other services for OIC members (DinarStandard, 2020).

OIC and SMIIC are aware that their members play an essential role in the halal tourism industry, providing consumers and producers. In terms of numbers, it is estimated that 10.3% of hotels worldwide are in several OIC members countries such as Turkey, Malaysia, the United Arab Emirates, Indonesia, and Saudi Arabia (The Statistical, Economic and Social Research and Training Center for Islamic Countries (SESRIC), 2018). If ranked, there will be the top five countries which are favourite places for Muslim tourists in 2019, namely: 1) Turkey (6.4 million tourists), 2) UAE (6.2 million tourists), 3) Russia (5, 6 million tourists) 4), Malaysia (5.3 million tourists), and 5) France (5 million tourists) (DinarStandard, 2020). Based on the amount, it would be excellent if the Indonesian government started implementing world-class tourism, particularly halal tourism.

RESEARCH METHOD

To understand trends regarding halal tourism, one of the studies carried out is a bibliometric study in which the team of authors collects and analyses various research that has been conducted and published by several credible sources such as Scopus, Google Scholar, and credible websites. After a connection emerged between the keywords and the author's country of origin or the country where the author researched the halal destination, the writing team selected research that was highly related and also research that was not too related but had implications for the definition and concept of halal and its application.

In addition to conducting studies on various scientific writings, the writing team also conducts ethnography, which examines netizen writings (internet citizens). Based on these initial observations, several main hashtags (#) related to halal tourism emerged through Google and Instagram. The hashtags used as a reference are:

1. #Pariwisatahalalindonesia
2. #halal tourism
3. #Halal tourism
4. #DestinyHalal
5. #Wisataramahmuslim
6. #Wisatamuslimindonesia
7. #Wisatamuslim
8. #Halaltourismindonesia
9. #Moslemfriendlydestination
10. #Halaltravelindonesia

Based on the findings, respectively hashtag the ones that appear on Instagram show quite significant numbers, where all these hashtags are embedded in more than 100,000 hashtags, making it a bit easier for the initial netnography process carried out by the authors. The above hashtag also serves as a reference for the writing team to make online disbursements using the Google platform, with the following results:

1. Indonesian halal tourism as many as 3,300,000 search results
2. Halal tourism as many as 2,600,000 search results
3. Halal tourism as many as 9,390,000 search results
4. Halal destinations as many as 2,710,000 search results
5. Muslim-friendly tourism as many as 1,740,000 search results
11. Indonesian Muslim tourism as many as 15,600,000 search results
12. Muslim tourism as many as 16,600,000 search results
13. Halal tourism Indonesia with 2,620,000 search results
14. Muslim friendly destination with 7,940,000 search results
15. Halal travel Indonesia as many as 25,300,000 search results

Based on this search, the research team found that reviews of halal tourism were considered to be shared. There is indeed a huge market, and we want explicit references to halal tourism, in the sense that various facilities can support people to travel while remaining within the corridors of the Sharia. Some of the main keywords that emerged in the various conversations analysed were then grouped through a coding process which is one of the efforts to be able to dig deeper into the perceptions of the general public in Indonesia and abroad regarding the concept of halal tourism.

FINDINGS AND DISCUSSION

Based on the research that has already been done, some terms and concepts relate to halal tourism. This research will discuss three areas: Halal Tourism Terms and Concepts in Various

Countries, Main and Supporting Facilities for Halal Tourism, and Conditions of Halal Tourism in Indonesia.

Halal Tourism Terms and Concept in Various Countries

The author uses various secondary data, which is then collected and analysed using a bibliometric study. As an illustration of the initial data, the number of research or publications that use the three main keywords that appear on Scopus are as follows:

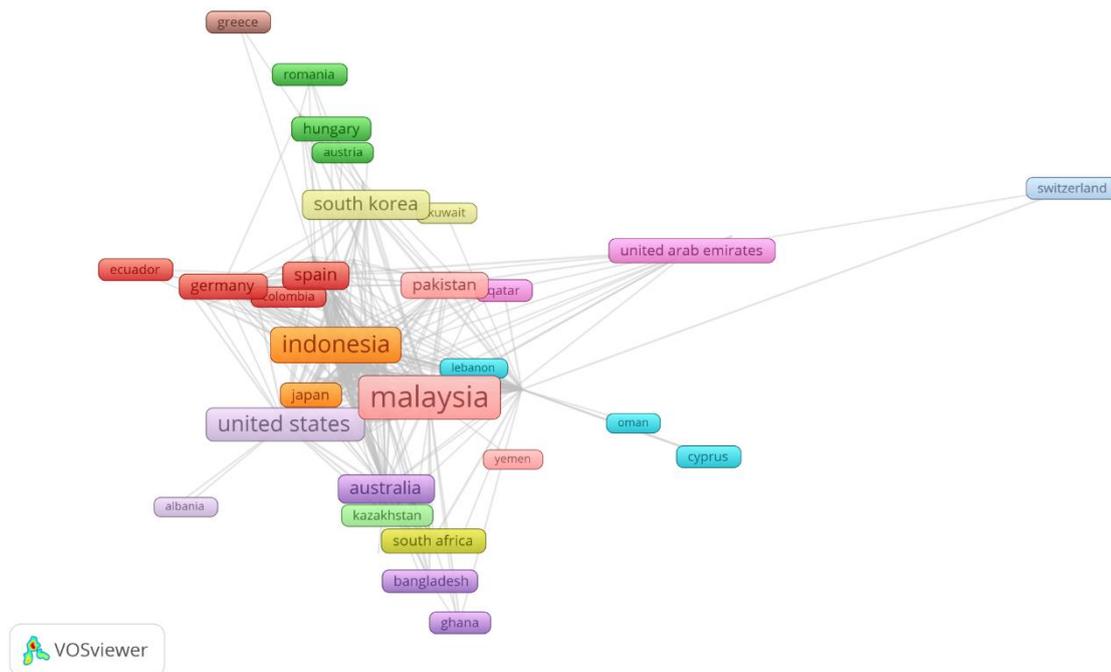


Figure 1. Scopus publications from 2012 using the keywords halal, halal tourism, halal destination

If you look at the academic literature, the concept of halal tourism has just begun to be discussed in the last decade or so (Vargas-Sánchez & Moral-Moral, 2019b; El-Gohary, 2020). Because it is a new concept, there are many references to tourism that cater to the particular needs of Muslims (e.g., 'Halal travel', 'Halal holiday', 'Halal economy', 'Halal certified', 'Shariah compliant', 'Muslim friendly', and 'Islamic travel') (RASHEDUZZAMAN, 2017). Several terminologies' existence creates confusion on both the academic and practitioner sides (Muhamad et al., 2019; Vargas-Sánchez & Moral-Moral, 2019a).

Among the many existing terms, "Muslim-friendly hospitality services" or "Halal tourism" is considered the most appropriate for use in the academic realm. The first term is often abbreviated as "Muslim-friendly" (for example, Muslim-friendly hotel). These two terms are often used when discussing tourism designed to meet the particular needs of Muslim tourists. Needs to be related to the obligations that they have to do based on Islamic teachings that they believe in when they are travelling to an area (RAMLI, N., & ZAWAWI, M., 2017; Vargas-Sánchez, A., & Moral-Moral, 2019b).

The use of the word "halal tourism" turns out to be commonly used by many writers and research institutions, while the use of words "sharia" and "Islamic" is rarely used. The exciting thing is the use of the term "Muslim friendly", which can be attached to the word "tourism", "hospitality

services", or "travel". This word is also found in many research results that use "halal tourism". Its use is usually found before the word "hotel", "airport", "destination", or "restaurant". So, the word "Muslim friendly" is usually used as a term referring to a component of "halal or halal tourism".

Table 1. Compilation of terms

Terms used	Source
Halal Tourism (Halal Tourism)	Battour et al. (2010); Mastercard-Crescentrating (2019a); Mastercard-Crescent rating (2019b); El-Gohary (2020); Islam & Chandrasekaran (2013); Khoiriati, Krisnajaya, & Dinarto (2018); Ladiqi, S., Wardhani, B., Wekke, I. S., & Rahim, A. F. A. (2018); Ladki, Abhimanyu, & Kesserwan (2020); Mannaa (2017); Muhamad et.al., (2019); Nisa & Sujono (2017); Nurdiansyah (2018); Rasheduzzaman (2017); Ratnasari (2020); Thamrin, M. & Virgianita (2018); Tintin (2017); Vargas-Sánchez & Morals (2019a); Vargas-Sánchez & Morals (2019b); Yasuda (2017)
Tourism Based on Sharia Principles	Fatwa of the National Sharia Council-Indonesian Ulema Council No: 1 08/DSN-MUI/X/2016
Muslim Friendly Tourism	Bakhtar (2012); Bastman (2017)
Muslim Friendly Hospitality Services	Abas et al. (2017); Ramli & Zawawi (2017)
Muslim-Friendly Travel	DinarStandard (2020); International Trade Centre (2015)
Islamic Tourism	Samori, Z., & Sabtu, N. (2014); The Statistical, Economic and Social Research and Training Centre for Islamic Countries (SESRI) (2018)

Based on the above understanding, traveling to an area is one of several reasons why Muslims go to a place. Another reason is having an interest in religious aspects, namely: pilgrimage, umrah, and pilgrimage (Mannaa, M. T., 2017; El-Gohary, H., 2020). Term "halal tourism" is usually used for the first reason, namely tourism and recreation (Vargas-Sánchez, A., & Moral-Moral, M., 2019a). Therefore, this report will not discuss tourism activities for religious reasons in the following discussion.

Based on the discussion of the term halal tourism in the academic realm, the authors found that Malaysia is the country most frequently discussed. Based on Global Islamic Economy Indicator (GIEI) 2020, Malaysia is ranked 1st and has remained this way for the last eight years. This country is considered to be the best performing in the food sector, Islamic finance, "Muslim-friendly travel", and cosmetics & medicines (DinarStandard, 2020). This achievement did not start in a short time but withdrew from the rise of political Islam in Malaysia in the 1970s.

This awakening then spawned a commitment to ensure that all products and services in the country do not conflict with Islamic values. The Malaysian government's high commitment to the importance of halal aspects for economic and industrial activities has also inspired companies as large as Nestlé to apply halal in their production processes and supply chains three decades ago (Fischer, 2016).

One form of real commitment from the Government of Malaysia in the field of tourism is issuing guidelines Malaysian Standard on Muslim Friendly Hospitality Services requirements (MS 2610:2015). This standard is considered to be a pioneer (Tintin, 2017), so it is widely used as a reference for ideal halal tourism practices (Ramli & Zawawi, 2017). These standards are also considered essential in the development of Muslim Friendly Hospitality Services (MFHS) in Malaysia. However, they only arrange accommodation, travel agents, and tour guides (Abas, 2017;

Ramli & Zawawi, 2017). Other parties' involvement is essential for halal tourism development in Malaysia.

Malaysia is a country that is considered successful in capturing the needs of tourists from Middle Eastern countries. Consumers from the area who usually come with their families look for tourist attractions that uphold Islamic customs and traditions. This need became even more pronounced when there was a negative stigma against adherents of Islam, especially after the bombing of the WTC building on September 11. The condition makes tourists who use Islamic attributes and traditions feel uncomfortable because they feel suspected by non-Muslim people around them (Bahtar, 2012).

The result is that tourists from the Middle East, Asia, and China are the country's primary consumers (Samori & Sabtu, 2014). Therefore, it is natural that the number of hotels that apply Islamic traditions in Malaysia is one of the most among the OIC countries (The Statistical, Economic and Social Research and Training Centre for Islamic Countries (SESRIC), 2018). Global Muslim Travel Index (GMTI) placed Malaysia first in the halal tourism industry in 2019 (Mastercard-Crescentrating, 2019a).

In the last decade, the UAE has made several breakthroughs that have made the world pay attention to this country. The UAE is indeed a growing investment market. Foreign investment coming into this country is one of the largest among OIC countries (DinarStandard, 2020). Some of its physical forms are projects of skyscrapers (e.g., Burj Khalifa) and elite areas (e.g., Masdar City) launched in the 2000s. In October 2007, the hotel "Shariah-compliant, the first in the world, was launched by Almula Hospitality in Dubai (Battour et al., 2010). In 2013, the UAE government launched a strategy entitled "Dubai Capital of Islamic Economy strategy". In 2017, they then focused on three industries, namely Islamic finance, the halal industry, and Islamic lifestyle (arts and culture, "modest" fashion", and tourism that "family-friendly or especially for families. These projects enhance the image of the UAE at a global level (Tintin, 2017).

Several breakthroughs in investment are being promoted by the Gulf Cooperation Council countries (Gulf Cooperation Council -GCC). The main background is the dwindling oil and gas resources. These countries, including the UAE, then tried to shift their source of income to other sectors, including tourism. The keywords used in the UAE are Muslim tourism and family tourism.

Turkey is considered to be the first country to offer halal hotels. Around 4.3% of hotels are considered to accommodate Islamic principles. This country also has companies that issue cruise ship services that are claimed to be "Muslims friendly". The conditions that distinguish Turkey from Malaysia and the UAE are more liberal. Not only do Muslims care about the raw materials of food products, but Jews also really care. Therefore, halal certification is also attached to vegan and kosher products.

Main and Supporting Facilities for Halal Tourism

As we know, various tourist attractions that are still untouched still need better infrastructure. In addition, infrastructure will support access to these tourist attractions, for example, roads in good condition to tourist attractions which are also supported by adequate and clean facilities at rest areas (rest area). It will be better if the development is carried out holistically and integrative to accommodate various primary needs for halal tourism.

Table 2. Main and Supporting Facilities for Halal Tourism

Transportation Facilities	Terminal Bus
	Train/MRT/LRT Stations

	Airport
	Harbour
	Main / Highway
Rest Area	Hotel/Accommodation
	<i>Rest Area</i>
	Seashore
	Mountains
Tourist attraction	Pool/ wading
	MICE
	Health

Based on the study of the writing team on various literature reviewed, there are several essential points on why a destination will be considered 'halal' or 'Muslim friendly'. From the whole study, the majority was divided into three parts: Need to have (Must be provided), Good to Have (Good when available/prepared), and Nice to have (It would be better if owned/provided). Based on these three parameters, the writing team compiles them into a table of completeness that needs to be provided to support the convenience of all tourists in general and tourists who choose halal destinations as their leading destination.

Table 3. Facilities for Halal Destination

Guidance and Provision of Main Facilities related to the Halal Concept	
Food and drinks (Restaurants, Canteens, Stalls)	Halal and non-Halal food with clear instructions
	Halal and Non-Halal Drinks with Clear Instructions
	Kitchen and cooking equipment are separated for Halal and non-Halal
	Separation of places to put cutlery between Halal and non-Halal
	Separate washing of cutlery between halal and non-halal
Toilet and Bathroom	Directions are clear to show toilets and bathrooms
	Separate toilets for men and women with clean water facilities equipped with toilets for men and women with disabilities
	Separate bathrooms for men and women with closed (not transparent) separate cubicles with running clean water
	Lactation Room for breastfeeding mothers
	Toilets for families with diaper changing facilities for children, children's toilets, adult toilets

Worship Room	Directions are clear to show places of worship
	Facilities for Prayer (Mosque and Prayer Room) with partitions between Men and Women with chairs for the elderly
	Separate and closed ablution room facilities with clean running water and chairs for the elderly

Based on the table above, it can be seen that a halal destination or halal tourism needs to include these important elements in various facilities related to tourism. The facilities are also associated with the previous explanation that there are parameters Need to have (Must be provided), Good to Have (Good when available/prepared), and Nice to have (It would be better if owned/provided). However, the research team realised that in order to become a world-leading halal destination, various things mentioned above needed to be provided. If we refer to it in more depth, the points mentioned above do not only refer to the concept of halal. But also, towards the fulfilment of other individual rights, for example, the provision of disabled-friendly and family-friendly facilities.

Conditions of Halal Tourism in Indonesia

With the world's largest Muslim population and the development of the halal industry, the issues of halal and haram are very well understood and internalised, especially the food that Muslims are allowed to eat. Indonesia has the largest food market among OIC countries (International Trade Centre, 2015). Therefore, investment in Indonesia's food and beverage sector is one of the largest. Several companies, for example, LuLu Group International, a retail company based in Abu Dhabi, also have 15 outlets in Indonesia (International Trade Centre, 2015; DinarStandard, 2020). The investment is significantly related to one of the attractions and also fulfilling the needs and beliefs in the existence of halal food in every tourist attraction in Indonesia.

Indonesia is also an attractive target for investment countries, even at the start of the Covid-19 pandemic. Several large investments have taken place, for example, investments received by PT Aplikasi Karya Anak Bangsa (Gojek) and PT Bumi Berkah Boga (Kopi Kenangan). These two investments show that Indonesia's food and beverage market will still grow. Therefore, the authors believe that investment studies will also occur in the tourism sector (DinarStandard, 2020). One of the most prominent forms of investment in the tourism sector is the investment by Qatar Investment Authority (Qatar), GIC Pte (Singapore) in the company Traveloka Group of Companies (Indonesia) in 2020 of USD 250 million (DinarStandard, 2020).

The investment is an example of fresh air for the world of tourism. Therefore, a comprehensive study on the existence of halal tourism can be integrated as an extensive discourse in the development of each tourism destination. Thus, even though Covid-19 had a severe impact, it is believed that halal tourism will revive, but of course, it must be fully supported by government policies (El-Gohary, 2020).

The role of the Indonesian government in the halal tourism industry is even quite important. Indonesia hosted the event of the OIC's First International Forum on Halal Tourism in Jakarta in 2014. The Indonesian government was also involved in a working group preparing a roadmap for the development of Islamic tourism in OIC countries in 2015. Jakarta also hosted World Islamic Economic Forum (WIEF) 12 in 2016 (Tintin, 2017).

In 2016, Indonesia also became the centre of attention. This time it's not about the exotic rice fields and villages in Ubud Bali or the beauty of the Raja Ampat ecosystem in Papua. However, Indonesia is considered to be one of the best providers of halal tourism areas in the world. This achievement was obtained when Indonesia won 12 awards out of a total of 16 awards at the event,

the World Halal Tourism Award 2016 in Abu Dhabi. This achievement is not entirely surprising because Indonesia has been listed as one of the ten best halal tourism areas in the 2019 GMTI version. In 2015, Indonesia was ranked 6th, and Malaysia was ranked first (Khoiriati, Krisnajaya, & Dinarto, 2018). So, it is only natural that in 2019, GMTI placed Indonesia in 2nd place (Mastercard-Crescentrating, 2019a).

Seeing the various achievements that Indonesia has achieved, there are interesting things that are the primary concern of the writing team, namely why Indonesia has yet to become the report's favourite location. State of the Global Islamic Economy Report 2020/2? Because according to the report, Indonesia is in position number 6, and Malaysia is number one in the industrial sector of Muslim-friendly travel" (DinarStandard, 2020).

What is the answer to the differences in the data and methods of the two indices? Because if you look at the variables used differently, DinarStandard (2020) was compiled using macro data from several countries and interviews and discussions with several experts. On the other hand, Mastercard-Crescentrating (2019a) does not present the method and method of calculation, only variables and secondary data sources accessed from several international institutions (e.g., Halal Trip, Pew Research Center, and United Nations World Tourism Organization – UNWTO).

Another answer may be obtained from the results of other studies. International Trade Centre (ITC), an institution resulting from the World Trade Organization and UN collaboration, provides answers from a macro perspective. Issue First is political and economic aspects. Muslim countries began to play an active role on the political side, thus triggering the growth of the financial sector. The issue second issue is social and technological aspects. The development of technology, especially computers and the internet, has opened up many accesses and opportunities in trade and communication between countries and communities. Issue third is the environmental aspect—growing ethical and ecological awareness of halal products. Issue the fourth are institutional and legal aspects. Due to the increasingly intense human and trade interactions, many halal accreditation institutions have sprung up. These macro factors influence the halal industry's growth (International Trade Centre, 2015).

DinarStandard, in collaboration with Salaam Gateway, which is supported by the Dubai Capital of the Islamic Economy initiative, also provides another alternative answer. They argue that several factors cause the growth of Islamic economics. In general, there are two aspects from the demand side ("Demand-Side Drivers") and the supply side ("Supply-Side Drivers"). Several factors affect the demand aspect, including the growth of the young population, the Islamic lifestyle, digital connectivity, and the growing spirit of ethical consumption. On the other hand, several factors influence the supply side, including the emergence of several government regulations in Islamic countries as consumers of halal products, the growth of trade between OIC members (the majority of Middle Eastern countries), the participation of world's top brands, and the existence of policies economic strategy of Islamic countries (DinarStandard, 2020).

The publications from these two institutions provide a glimpse of a condition that encourages the halal industry to grow at the macro level. Based on this explanation, it is clear why Malaysia and the UAE are the dominant players in the halal tourism industry. Apart from these two countries making Islamic teachings the basis of their country's politics, they have infrastructure support both physical and digital which is more advanced than Indonesia. If you look at the 2019 IMTI report, the accessibility aspect is a major weakness, especially for destinations outside Java (Mastercard-Crescentrating, 2019b). The problem is the lack of connecting modes of transportation that are cheap and fast. Although areas such as Lombok, Bali, Aceh and the Riau Archipelago have great natural tourism potential, tourists have to travel a long time and are relatively expensive.

In understanding, the concept of halal is developing progressively and prospectively, where many countries with a non-Muslim majority population have adopted ideas and concepts that can

be understood by every tourism provider (vendor), which incidentally is not only intended for Muslim tourists. The halal concept is then used to break the argument that providing halal facilities in Indonesia is unnecessary due to the paradoxical assumption that, as a country with the largest Muslim population, we have implemented halal practices in almost all sectors of our lives. The halal idea is also even indirectly adopted as norms and habits that apply implicitly by adherents of other religions living in Indonesia. Thus, there is an assumption that providing facilities in accordance with the Sharia is not a priority because all the available facilities are considered to accommodate the majority of the Indonesian population (read: Muslims - red).

On the contrary, the Fatwa of the National Sharia Council-Indonesian Ulema Council No: 1 08/DSN-MUI/X/2016 Concerning Guidelines for Organizing Tourism Based on Sharia Principles. This fatwa was signed by DR. K.H. Ma'ruf Amin on October 1, 2016 AD (29 Dzulhijjah 1436 H) when he was still chairman of the MUI before becoming the Vice President of the Republic of Indonesia. The following is an excerpt from the fatwa:

1. Tourism is a travel activity carried out by a person or group of people by visiting certain places for recreation, personal development, or studying the unique tourist attractions visited temporarily.
2. Sharia tourism is tourism that complies with Sharia principles.
3. Tourism is a variety of tourist activities supported by various facilities and services provided by the community, business people, government, and local government.
4. Sharia tourism is tourism that complies with Sharia principles.

With the fatwa mentioned above and looking at the trend of halal tourism in the last 10 years, Indonesia has a solid footing and can provide a competitive advantage to this concept in relation to halal tourism destinations in general because this does not conflict with laws and norms and fatwas that are currently operational side by side.

Of course, this needs to be well formulated so that it is in line with and attached to the concept of developing tourism facilities. Therefore, the writing team is trying to propose the stages of the activation process for submitting the concept of this halal tourism through the following phases as presented in Figure 2.

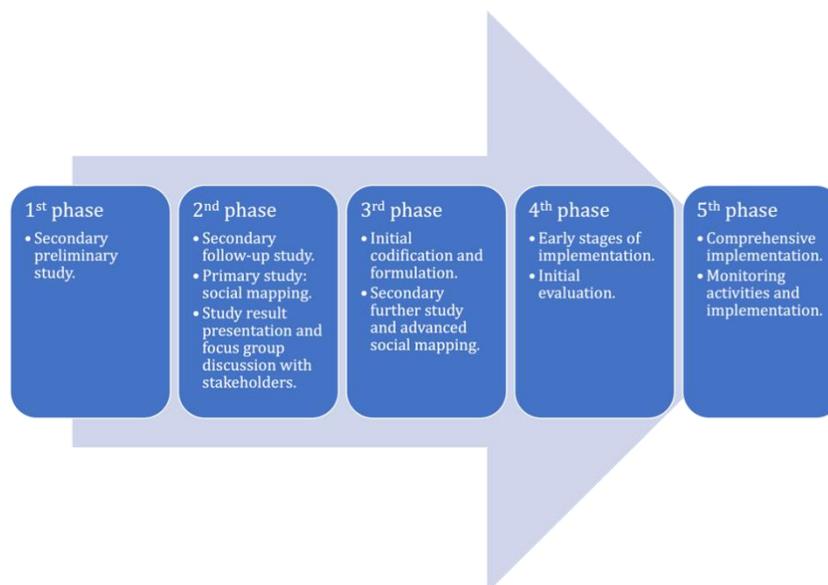


Figure 2. Timeline of Halal Tourism Formulation Activities

Therefore, a redefinition and codification of the concept of halal tourism are needed, which

can then be used as a fundamental reference for accelerating the development of halal destination facilities, which of course, is also intended for the wider community who choose to use various facilities that can be used to make them feel more comfortable when travelling. A thorough understanding of the concept of providing halal tourism (including good reception / non-stigmatisation) will positively impact the whole stakeholders. The timeline above shows the process of activities required to get to the implementation of Halal Tourism. The proposed activities, of course, requires good, mature, and holistic planning.

CONCLUSIONS

Based on a literature review, the fragment of the word "halal tourism" and "Muslim-friendly" are often used by researchers. The term "halal tourism" is usually found in the writer's title section and the initial explanation section. The term "Muslim-friendly" is generally followed by another word (e.g., "hotel", "airport", "destination", or "restaurant"). Therefore, the term is usually used to refer to specific attributes, components, or facilities that support halal tourism ("halal tourism").

Malaysia and UAE are examples of a country that have successfully worked on the halal tourism trend well and has maintained it to this day. Malaysia's dominance in several aspects, including halal tourism, is due to the consistency and commitment of the Malaysian government to implementing halal elements in all of its economic activities, including in its tourism industry. UAE has started investing in halal tourism since they changed the economic direction from oil and gas resources to other sectors. Other countries from the Gulf Cooperation Council countries (Gulf Cooperation Council – GCC) also start to invest in Indonesia's halal tourism sector.

The Indonesian government is also participating in enlivening this trend by preparing various facilities for halal destinations and providing in-depth understanding for halal facility providers, so they can integrate their business model while continuing to provide the facilities previously stated above. However, to become a leading global tourist destination, there are still many things that need to be improved, both in terms of infrastructure, supporting facilities that can accommodate all parties, as well as the preparation of residents around tourist destinations to be empowered to become stakeholders who are also actively responsible for the territory. The role of the Government of Indonesia is essential here, especially to accommodate social, cultural, and environmental diversity in Indonesia.

Diversity is the main challenge for the implementation of halal tourism in Indonesia. This condition is somewhat different from Malaysia and UEA, which have more homogeneous environmental and social conditions, thus facilitating the domination of Islamic politics. This domination is important to push the implementation of regulation relations related to halal tourism, as we can find in Malaysia and UEA.

LIMITATION & FURTHER RESEARCH

Further studies need to be carried out. An in-depth analysis regarding the readiness of the prominent areas determined by the Government of Indonesia also needs to be understood comprehensively and integrated. The results of the 2019 IMTI report can be used as an initial reference. Research on perceptions of the term "halal" also needs to be done. The reason is that halal tourism is new, so there are many different practices and terms. In addition, a study on the impact analysis on the socio-economic surroundings, as referred to by UNWTO in the study of sustainable tourism, also needs to be carried out.

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