

## Indonesian halal tourism trend in Islamic perspective, global, and local context

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**ABSTRACT:** This article discusses based on a critical assessment of various literature to find concepts and discuss trends in halal tourism in Indonesia. The authors found several references, documents, and other relevant data derived from previous studies and personal observations to provide insight into the subject under study. The findings using ACES as basic evaluation indicators used in GMTI reveal that: (1) Halal tourism in an Islamic perspective is contained in QS. Ali Imran: 137, QS. Ar Ruum: 42, QS. An Nahl: 36, QS. Al An'am: 11, QS. Al-Ankabut: 20, QS. Al An'am: 11, QS. As Saba': 11 and reinforced by the hadith, (2) Indonesia occupies the top global position in communication and services. It is not included in the top ten in terms of Access and environment. Based on Indonesia Muslim Travel Index (IMTI) score 2018 and 2019, the regions of Lombok, Aceh, and Riau are in Indonesia's top three halal tourism destinations.

### 1 INTRODUCTION

Halal tourism is a growing component of the global tourism market due to its size and expansion. However, the phrase remains perplexing, and considerable work is required to clarify its meaning and concepts and comprehend its implications from a marketing standpoint and the strategic definition of a destination portfolio (Vargas-Sánchez & Moral-Moral 2020). In this case, Muslim tourists are very influential in their participation in halal tourism activities, one of the most significant market niches in the global tourism industry, thus providing Muslim and even non-Muslim countries opportunities to manage and develop it (Boğan & Sarıışık 2019). Muslim women in Asia travel without abandoning their cultural or religious beliefs, which view that gender interpretation of religious texts promotes a patriarchal orientation in Muslim communities (Poopale Raththian & Selamat 2018).

In a changing environment, the Muslim travel market grows and thrives. Locations, corporations, and travel-related entities must adopt proactive strategies to target and attract this sector to their travel destinations, as it is one of the world's highest-spending travel segments. The Muslim tourism market is expected to increase rapidly, reaching \$220 billion by 2020. It is predicted to increase by another US\$80 billion by 2026, bringing the total to US\$300 billion. In 2017, an estimated 131 million Muslim travelers traveled worldwide, up from 121 million in 2016. By 2020, it is predicted to reach 156 million people, accounting for 10% of the worldwide travel market (Mastercard & CrescentRating 2018).

Meanwhile, the fifth edition of the Mastercard-CrescentRating GMTI 2019 annual report tracks the overall growth of the Muslim travel market. In 2018, there had been a predicted a hundred and forty million global Muslim visitors. It is predicted to attain 230 million by 2026. The Mastercard-CrescentRating 2018 digital Muslim travel report estimates that Muslim Travelers will spend USD one hundred eighty billion through 2026 (Mastercard & CrescentRating 2019).

In the Indonesian context, Judging from its geographical condition, Indonesia is an archipelagic country with more than 17,000 islands and more than 300 ethnic groups. Currently, the government has 35 provinces, and each province has its own culture, language, and ethnic food (Chairy &

Syahrivar 2019; Sismanto & Riswadi 2021). Indonesia covers a total land area of 1,905,000 square kilometers and has 261 million people who speak over 700 languages as of 2017 (Sismanto *et al.* 2022). It is the largest archipelagic country globally, with about 17,000 islands stretching from the Thousand Islands of the Pacific Ocean to the Indian Ocean. The many exotic islands, pristine tropical climate, and cultural diversity make it a popular tourist destination worldwide. Especially in Southeast Asia. Indonesia is the fourth most populous country globally. It has the largest Muslim population globally, and an estimated 225 million people, or 87% of Indonesia's population, are currently Muslim (Mastercard-CrescentRating 2019).

Therefore, this paper focuses on studies to show the definition of halal tourism from an Islamic perspective and how the trend of halal tourism in Indonesia is in global and local contexts. What is unique in the study of halal tourism is that it is included in the latest study, which specializes in researchers and journey enterprise practitioners in Indonesia. However, it has been practiced for a long time; the information displays that halal tourism in numerous visitor locations in Indonesia is considered, making it a visitor center.

## 2 REVIEW OF LITERATURE

The definition of halal tourism has a spiritual and social purpose. Its spiritual purpose is to strengthen one's obedience to God's ways. The following social goal is to encourage and reinforce Muslim ties to Muslims and the ummah (Muslim community). Spiritual goals are fulfilled by reading the verses mentioned by Allah in the Qur'an, remembering and worshipping Allah for order and balance in the universe (Sirak, 2005).

Halal tourism refers to tourism products that provide hotel services according to Islamic beliefs and practices, serve halal food, have separate swimming pools, spas, recreational activities for men and women, alcohol-free dining areas, and prayer facilities (Elasrag 2016). Djakfar distinguishes the term halal tourism from secular tourism. The main characteristic of halal tourism is that it is inseparable between worldly and hereafter values, in contrast to secularistic tourism, which completely separates the profane material aspects from the transcendent hereafter aspects (Djakfar 2017, p. 30).

Halal tourism is rooted in Islamic law as every Muslim must travel for diverse reasons, a few without delay associated with Islamic regulation (e.g., hajj and umrah). While many journeys for education, treatment, knowledge, and others (El-Gohary 2016). The fundamental goal of halal tourism is to reflect the individual on his weakness and poverty before the power of Allah. On the other side, another goal is to promote Muslims' sense of brotherhood. Visits to friends and family are included in this category. The main purpose of both goals is to gain God's approval. Despite the reality underpinning Islamic tourism, the current definition stresses the joys and hedonistic aspirations that drive modern tourism.

Based on the search for research on tourism studies such as Abror *et al.*, halal tourism and customer engagement significantly impact tourist satisfaction. Religiosity is a significant moderating variable, and the research contributes to the tourism sector and customer satisfaction (Abror *et al.* 2019). Good tourism development can impact improving welfare in densely populated developing countries. It means that tourism development increases economic growth and welfare. However, population growth and political instability show a negative relationship with welfare. Besides, political stability determines tourism activities (Khan *et al.* 2021).

From a marketing perspective, Jordan's established halal tourism needs more improvement and promotion. Jordan evaluated definitely in 14 Halal offerings and became unsuccessful within the different ten. The reasons for Jordanian Muslim travelers who need to conform with Islamic regulation journey to halal locations are locations that provide halal-pleasant offerings to discover Islamic religious sites and find out about Islamic history (Harahsheh, Haddad & Alshorman 2019). Social media and the virtual era considerably contribute to the hospitality and lodging business. Online visitor critiques have emerged as a wealthy supply of statistics for traveler decision-making procedures on social media websites (Nilashi *et al.* 2019). As a result, industry players should seize

the opportunity to use social media for advertising their halal tour packages because it is a powerful communication tool in this decade (Feizollah *et al.* 2021). The significance of numerous halal advertising techniques, including halal seek and availability, halal certification and assessment, halal airports, and halal hotels, shows the factors influencing non-Islamic destinations regarding halal issues for Muslim tourists (Adel *et al.* 2020). Marketing strategy shows that historical context and business history play an important role over time (Ramli 2017).

Muslim tourists' needs and concerns when visiting Muslim minority countries (Said *et al.* 2020). Conversely, The perception of non-Muslim vacationers toward halal tourism in Malaysia and Turkey. It additionally investigates the quantity to which non-Muslim vacationers are inclined to shop for halal forms of merchandise and services (Battour *et al.* 2018). The list of halal attributes requested by Russian Muslim tourists shows that the attribute list shows the difference in characteristics requested between gender and type of traveler (Shnyrkova & Predvoditeleva 2019). Halal certification for halal culinary, destination brand and emotional experience provides customer satisfaction and behavioral intention (Ratnasari *et al.* 2020). Food operators' attributes and attitudes towards halal certification in Indonesia show that halal certification can be characterized by the number of branches, halal tourism knowledge, and market segments (Katuk *et al.* 2020).

There is still a lack of theoretical publication research in halal tourism. In addition, there is nonetheless a loss of studies carried out in presenting and figuring out the real concept of halal tourism within the context of Islam (Samori *et al.* 2016). In the existing literature, concepts such as halal tourism, Islamic tourism, Muslim-friendly tourism, sharia tourism, and Islamic tourism often change (Battour & Ismail 2016; Djakfar 2017; Khan & Callanan 2017; Razzaq *et al.* 2016; Sismanto 2021). According to (Khan & Callanan 2017), there is no apparent difference in terminology between the various terms halal tourism, Islamic tourism, and Muslim friendly. The current definition of halal tourism is based on exploring the innovative business opportunities available in the halal tourism industry that can be exploited by halal entrepreneurs (Battour *et al.* 2021).

### 3 METHODS

The research steps that the researchers carried out were as follows—first, tracing information sourced from books and journals related to the topic under study. Second, collect the Global Muslim Travel Index (GMTI) and the Indonesia Muslim Travel Index (IMTI) data from <https://www.crescentrating.com>. Third, examine to explain and interpret the data. In particular, the observation of halal tourism as a part of the spiritual exercise of Muslims methodologically could be defined primarily based totally on the perspective of the Qur'an and hadith. Fourth, conclude the discussions that have been carried out.

### 4 RESULT AND DISCUSSIONS

#### 4.1 *Halal tourism in islamic perspective*

The academic studies conducted on halal tourism from the verses of the Qur'an as a holy book for Muslims in which Allah motivates individuals to travel been done a lot (Bon & Hussain 2010; Battour & Ismail 2016; Namin 2013; Samori *et al.* 2016; Zamani-Farahani & Eid 2016). Tajzadeh Namin conducted a conceptual study of tourism derived from the Koran. According to him, tourism means studying the life of the people of the past (QS. Ali Imran: 137), studying the fate of the people of the past (QS. Ar Ruum: 42), studying how the Prophet was resurrected (QS. An Nahl: 36), studying the lives of the people of the past The wrongdoer (QS. Al An'am:11), thinks about creation (QS. Al-Ankabut: 20), thinks about what happens to wrongdoers (QS. Al An'am: 11), visits cities safe and prosperous (QS. As Saba': 11). The Qur'an calls humans to tour and research training from what occurs to the disbelievers and liars of divine signs; In general, traveling enables humans

to acquire theoretical and sensible causes and to reaffirm their Faith at the Day of Judgment. Travelling enables humans to research from the beyond and stops tyranny and oppression, and traveling improves sight, hearing, and internal expertise and saves humans from the state of no activity and torpor (Namin 2013).

Besides being sourced from the Koran, halal tourism can also be traced to the hadith of the Prophet Muhammad as recorded in Sahih Bukhari, Vol. 4, book 52, hadith 239 quoted by Jaelani. For example, Ibrahim Abu Isma'il As-Saksaki narrated the Prophet's hadith that he said: "I heard Abu Burda was accompanying Yazid bin Abi Kabsha on his journey. Yazid used to fast on the way. Abu Burda said to him: I heard Abu Musa say several times that Allah's Apostle said: If an enslaved person falls ill or travels, he will have a reward similar to that which he gets for good deeds done at home; when in good health." (Jaelani 2017).

There are many terms and meanings of tourism travel in the Qur'an. An important question is whether the objective factors in the Qur'an motivate individuals to travel. By examining the meaning of these verses, the main motivational factor for traveling is that individuals must understand what happens to others who deny Allah's verses, so they must learn from the mistakes of others (Battour & Ismail 2016). Motivating factors for tourism include prayer (pilgrimage and umrah), awareness of human weakness in the face of the eternal power of God, visiting friends and relatives called friendship in Islam, trade, reading verses of the Koran, and meditation. Therefore, tourism activities conducted with this motivation can be considered Islamic tourism. However, understanding from the sector's practice that the activities carried out within halal tourism attempt to Islamize modern tourist activities or make them halal (Sirak 2005).

The category of travel in Islam is characterized by having a purpose and is different from the definition of tourism in general, which is the pursuit of pleasure and hedonism. In Islam, a person who travels during the pilgrimage season is strongly encouraged to trade (work). At the same time, tourism in the general context is not included in those who work. Tourism in a secular context also implies vacations or non-work engagements, a form of diversion from work situations. Vacation trips are meant to be a relaxing, relaxing, and invigorating experience (Sirak 2005). The lesson of the Quran verses above is the possibility of complete submission to God by seeing the beauty and bounty of His creation, understanding the smallness of man and magnifying the greatness of God, and spending it according to the pleasure of Allah. SWT. On the other hand, traveling, to some extent, symbolizes the elements of patience and perseverance (Zamani-Farahani & Henderson 2010). A similar point of view out that the ultimate goal of travel is to impart awareness, human frailty, and an appreciation of God's greatness and oneness through observing historical sights and fabricated wonders, all of which are God's gifts (Sirak 2005).

Departing from some of the views above, tourism in Islam has meaning; (1) the joy of traveling helps relieve sorrow and pain. At least the human soul suffering from this pain will be relieved temporarily and will experience joy. (2) intelligent people will make tourism a livelihood that makes money. There is a possibility that someone who travels can seek and find opportunities to achieve a better life in a new environment. (3) generate money and knowledge. Tourism helps increase knowledge and gain more by learning new things and acquiring new forms of knowledge. (4) customs and traditions. Tourism makes it possible to discover and learn new traditions and customs, compare them with one's own, and improve habits. Traveling helps to learn from new cultures and gives people more options.

#### 4.2 *Indonesian halal tourism trend*

Since the release of the first Global Muslim Travel Index (GMTI) in 2015, a report jointly developed by Mastercard and Crescentrating, the Indonesian government has set tourism targets to become the world's top destinations. Meanwhile, Indonesia has consistently increased its ranking in the GMTI report every year for halal tourism. At 6th in 2015 to 2nd in 2018, and in 2019 since the first launch. Global Muslim Travel Index (GMTI), Malaysia should share the top spot with another destination, Indonesia, with a GMTI score of 78. The improvement in Indonesia's ranking reflects the efforts

made in educating tourism as an industry about the opportunities presented by the Muslim tourism market. Turkey is in third place with a GMTI score of 75. At the same time, the top three positions for non-OIC tourism destinations are occupied by Singapore, Thailand, and the UK with 10, 18, and 25 global positions, respectively, with a GMTI score of 65, 57, and 53. Singapore continues its top position among non-OIC destinations. Japan, Taiwan, South Africa, and South Korea continue their upward movement (Mastercard & CrescentRating 2019). It indicates that all the destinations they offer are increasingly friendly to Muslim tourists. The following is a comparison based on the Global Muslim Travel Index (GMTI) measurement, as shown in the following table.

Table 1. Differences in the world's top 10 rankings based on GMTI measurements.

No	Destinations	GMTI Score 2018	GMTI Score 2019
1	Malaysia	80.6	78
2	Indonesia	72.8	78
3	Turkey	69.1	75
4	Saudi Arabia	68.7	72
5	UAE	72.8	71
6	Qatar	66.2	68
7	Morocco	61.7	67
8	Bahrain	65.9	66
9	Oman	65.1	66
10	Brunei	60.5	65

\*Source processed from (Mastercard-CrescentRating 2019)

The measurement indicators used in GMTI use the ACES Model, which includes four areas: Access (Access), Communication (communication), Environmental (environment), and Services (services). The ACES measurement criteria used in the GMTI were later adopted by the Indonesia Muslim Travel Index (IMTI). This tool helps evaluate the halal position of each province against global standards so that it can provide strategic recommendations in the development of halal tourism. These four areas represent important components that destinations need to focus on to scale up and become more Muslim-friendly. The ability to fulfill each of the four regional strategies is critical for Muslim-friendly travel and will have a distinct impact on Muslim destinations and tourists (Mastercard-CrescentRating 2019). The following is a comparison based on the Indonesia Muslim Travel Index (IMTI) measurement, as shown in the following table.

Table 2. Differences of top 10 rankings provinces based on IMTI measurements.

No	Destinations	IMTI Score 2018	IMTI Score 2019
1	Lombok	58	70
2	Aceh	57	66
3	Riau	50	63
4	Jakarta	56	59
5	West Sumatra	55	59
6	Yogyakarta	51	52
7	West Java	51	52
8	East Java (Malang Area)	48	49
9	Central Java	47	49
10	South Sulawesi	30	33

\*Source processed from (Mastercard-CrescentRating 2019)

#### a. Accessibility aspect

Indonesia is not included in the top 10 world destinations in the credit component. Qatar, the United Arab Emirates, and Switzerland are the top three world destinations, with 50, 65, and 62. At the same time, the visa request scores are 92, 73, and 63, respectively. Transport infrastructure is 85, 88, and 97. The ease of Access of a destination is calculated based on visa requirements and connectivity to the top 30 entry markets and transportation infrastructure at the destination. Connectivity scores are based on air connectivity, and two new criteria were added this year; flight times and land borders to the top thirty destinations. Qatar is top of the table, with the UAE, Switzerland, Malaysia, and Hong Kong completing the top five destinations. Six of the top ten destinations for Ease of Access are non-OIC destinations.

Meanwhile, based on Table 2 above, Lombok, Aceh, and Jakarta became the top three leading destination regions in 2018, with 58, 57, and 56, respectively. The average score in 2018 was 50 out of 10 provinces, with only six provinces scoring above the average while the rest were below the average. The six regions are Lombok, Aceh, Riau, Jakarta, West Sumatra, and Yogyakarta. Riau, East Java, Central Java, and South Sulawesi are among the bottom 40% designated for Halal Tourism. An access component considers the following sub-criteria: air access, rail access, sea access, and road infrastructure. This component measures the ease of accessibility of a destination through several modes of transportation. Islamic tourists will not consider destinations that are not easily accessible.

#### b. Communication aspect

Indonesia is at the top for overall communication with Muslim tourists. Indonesia scored the strongest in terms of reach. Malaysia scores highly in digital presence and ease of communication. Meanwhile, Indonesia still needs to increase its digital marketing strategy in digital communication. Several studies have stated that social media and digital technology significantly contribute to halal tourism (Harahsheh *et al.* 2019; Nilashi *et al.* 2019). The importance of several halal marketing strategies such as halal search and availability should also be carried out by halal tourism actors (Adel *et al.* 2020; Feizollah *et al.* 2021).

Meanwhile, based on Table 2 above, it can be seen that Lombok, West Sumatra, and Yogyakarta rank in the top three in communication with scores of 59, 51, and 50, respectively. The communication component considers the following sub-criteria: Muslim visitor guide, stakeholder education, market reach, tour guide language skills, and digital marketing. This component measures the level of awareness and market reach for the needs of Muslim tourists. It also considers the ease of communication between tourists and destinations so that a destination with poor communication will remain relatively foreign to Muslim tourists.

#### c. Environmental aspect

Indonesia is not included in the top 10 world destinations on the environmental aspect. The top three average world destinations based on environmental components are Singapore, Turkey, and the United Arab Emirates, with tourism climate scores of 98, 50, and 70, respectively. Meanwhile, security scores are 97, 94, and 94, respectively. -100, and inbound economy scores of 37, 87, and 52, respectively. As was the case in the previous GMTI 2018, Singapore scored the strongest for having a sustainable environment favoring Muslim travelers. The majority of destinations with a supportive environment come from countries that are members of the OIC.

Meanwhile, the environmental aspects of regions in Indonesia based on Table 2 above show that Lombok, West Sumatra, and Aceh are in the top three with scores of 80, 73, and 70, respectively. The assessment of environmental aspects considers the following sub-criteria: Tourist arrivals, domestic tourists, international tourist arrivals, Wi-Fi coverage at airports, and commitment to halal tourism. This component measures the travel climate of Muslim destinations, overall environmental safety, and comfort. An environment that is hostile and foreign to Muslim tourists will generally create an unpleasant experience.

#### d. Service aspect

Indonesia is in the top rank of all destinations in the top ten list on service criteria. All of the top ten lists are country destinations included in the OIC. However, most of these destinations still lack a unique experience. Meanwhile, the service aspect of regions in Indonesia based on

Table 2 above shows that Central Java, West Java, and Aceh are in the top three with 58, 54, 50 respectively. In calculating the service aspect, the following sub-criteria are considered: restaurants halal, mosques, airports, hotels, and attractions. This component measures the religious-based needs services provided by tourist destinations. This service is essential to enable Muslim travelers to travel freely while still complying with their religious requirements even when they are traveling.

## 5 CONCLUSION

In the context of Islam, tourism is mentioned a lot in the Qur'an. including studying the lives of past people (QS. Ali Imran: 137) studying the fate of people in the past (QS. Ar Ruum: 42)., exploring how the Prophet was resurrected (QS. An Nahl: 36), studying the lives of the wrongdoers (QS. Al An'am:11), thinking about creation (QS. Al-Ankabut: 20), thinking about what happened to wrongdoers (QS. Al An'am:11), and visited safe and prosperous cities (QS. As Saba':11). Tourism in Islam is also strengthened by the hadith of the Prophet as recorded in Sahih Bukhari, Vol. 4, book 52, hadith 239. Halal tourism in Indonesia has good economic prospects as part of the national tourism industry. Halal tourism emphasizes Sharia principles in tourism management and courteous and friendly service to all tourists and the surrounding area. There are deficiencies in several aspects assessed by the Global Muslim International Index (GMTI), which makes Indonesia not included in the top 10 destinations. The need for the Indonesian government, together with stakeholders, to improve Access and environmental aspects. Ease of Access at tourist sites through enhanced connectivity, visa issuance, and infrastructure. In addition, by giving complete information to potential visitors, it is also vital to raise public awareness about attractions, resources, and existing tourist facilities to encourage Muslim tourists to visit other Indonesian tourist destinations. The most efficient strategy to tell Muslims about the potential for halal tourism in Indonesia is to develop marketing tactics through programs and facilities via social media and websites.

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