

Sustainable Halal Tourism in The Post Pandemic Era: Opportunity and Challenges

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ABSTRACT

The halal industry is the fastest growing industry in the global economy with a large annual growth rate. In 2016, the size of the global halal market is estimated to reach \$5.73 trillion and is projected to reach \$6.53 trillion by 2024. It is clear that halal industry is expanding into a promising industry and this halal tourism is one of its parts. This segment of halal tourism is very promising before 2020 even predicted will be higher by the time. However, the sustainability of Halal tourism has to be questioned since the pandemic hit the world which creates many conditions of uncertainty. Nevertheless, talking about sustainability means there should be understanding of the situation that take place, then there should be a way in communicating the completion and evaluating of process and also policies. The interactions between these points are related to the issues that may arise after this pandemic. This study aims to investigate sustainable halal tourism in the post pandemic era. The purpose of this study in this paper is to elucidate how the pandemic strikes the industry that was fluttering and becomes the largest sources of foreign exchange in many countries that provide halal tourism. The methodology that is using here is literature review techniques. The results of this studies are expected to be able to contribute some facts for the currently situation and the upcoming situation after the pandemic. Through this research, it is necessary to draw a strong economic policy, especially in halal tourism which will support a healthy and halal local economy. In addition, to encourage SMEs that are synergistic with halal tourism in the government's economic policy encasement and stakeholder collaboration to rise together after this pandemic.

Keywords: Halal Industry; SMEs; Policy; Sustainable; Pandemic

INTRODUCTION

Tourism is one of the most important sources of Gross Domestic Product (GDP). It plays one of the important roles in the economy because of the contribution of the job growth and economic growth in many countries. As the expansion of the Tourism, Halal tourism has become the iconic market. It is started from the population of Moslem is currently around 30 percent of the world's total population. It is expecting to continue increase from year to year. This can be an indication of the increasing of Moslem tourist.

Many experts predicted that 2020 will be the year where halal Tourism will be increasing. It said that Moslem Tourists are expected to increase by 30 percent and increase the value of expenditures to 200 billion USD based on Master Card and Crescent in 2016. This increase is in line with the increase in Moslem Tourists from year to year (Bhuiyan et al., 2011; Yusof & Shutto, 2014; El-Gohary, 2016; Henderson, 2016).

Here we are now in 2020 where all the prediction that has made by experts is slowly declining. These predictions must then shift and do not materialize. In May 2020, the Indonesian

Ministry of Finance published an economic and financial report. The report stated that the COVID-19 pandemic was still escalating and had a significant impact on the global economy.

“Halal” is an Arabic word which means, “countenanced” for Muslims and therefore relates to approved and permitted forms of behavior. The Important concept of Halal in the Moslem Community is about a legal and healthy permitted actions by the Islamic law. This term Halal represents a moral behavior that encompasses all areas of life. For example, clothing, language, food and leisure, etc. (Jaelani, 2017). It called “Haram” as the opposite. Haram is about what is illegal and prohibited (Mohsin et al., 2016).

The term “Halal Tourism” is a term that trips are made for recreational, leisure or social reasons, in order to know other cultures and admire the creations of God. El-Gohary (2016) inserts Halal Tourism as a subcategory of religious tourism. Accordingly, Halal Tourism can be understood as the offer the tourism products (and destination as a whole) that are specially designed to meet the requirements and needs of Muslim travelers, directly influenced by the observance of their religious obligations (Vargaz-Sanchez & Moral-Moral, 2019).

Many haven't known that Islam is one of the religions that encourage Muslims to go travel which has purpose to socialize, leisure, enhancement of well-being, gaining more knowledge and appreciating the magnificence of the creations of God. In Islam travelling is not only going to Hajj or Umrah or visiting the sacred city of Muslim in Mecca, Saudi Arabia. (Yousaf & Xiucheng, 2018).

Hoteliers around the world realized the potential of Halal tourism, which comply, with the Sharia laws of Islam as described on Qur'an, as a promising market segment of tourism, catering to the requirements of traveling Muslim community. In order to get a better insight into Halal tourism, it is important to understand its relevance with Qur'an and Sharia law. (Mohsin et al., 2015)

The purpose of this research is to contribute some facts for the currently situation and the upcoming situation after the pandemic. Through this research, it is necessary to draw a strong economic policy, especially in halal tourism which will support a healthy and halal local economy. In addition, to encourage SMEs that are synergistic with halal tourism in the government's economic policy encasement and stakeholder collaboration to rise together after this pandemic.

METHOD

The method used in this research is integrative review to overview the knowledge base, examine the literature and main idea of Halal Tourism related to situation before and after pandemic. Researcher synthesized all the related previous researches by combining perspectives and insights from different minor fields of Tourism, specific in Halal Tourism (Snyder, 2019).

This method was chosen to provide conclusive results from all relevant articles, it can also be an article to describe the conditions that occur in specific fields of Tourism in Halal Tourism at this time.

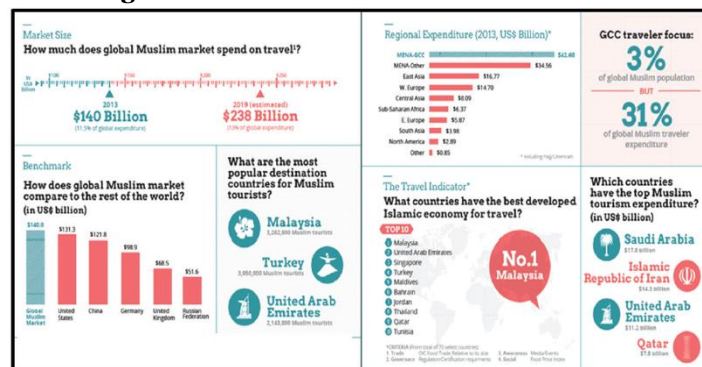
The aim is to summarize the best evidence in a particular research topic. The database is collected using appropriate keywords related to the specific halal industry in Halal Tourism. The research year of the selected articles is between 2016-2021, this is due to see the phenomena that occur in the Tourism field before the pandemic and after the pandemic in order showing the opportunities and challenges.

RESULT AND ANALYSIS

Halal Tourism represents a segment of the tourism market with a remarkable potential for growth and future development. CrescentRating (2018) determines that Moslem travel market will be one of the fastest growing segments in the global travel industry in the Global Moslem Travel Index. Henderson (2016) mentioned that many Muslims who go travel are not necessarily spiritual but there is a desire to behave in manner deemed permissible or halal in accordance with sharia law derived primarily from interpretations of the holy book of the Quran and the Sunnah or life, actions and teachings of the Prophet Mohammed recorded in the books of the Hadith. Halal tourism, however, imply a uniformity which may be misleading. Levels of religiosity and willingness to overlook Islamic strictures will vary across and within Muslim communities (Mukhtar & Butt, 2012; Zamani-Farahani & Musa, 2012). There are also practical realities to deal with when travelling which may make it difficult to maintain everyday routines encompassing prayer and dietary regimes.

The effort of making halal tourism developed involves the major involvement from its stakeholders and government as the policy makers should initiate the help to make the system integrated.

Figure 1. Global Muslim market on Tourism



Source: Battour (2018)

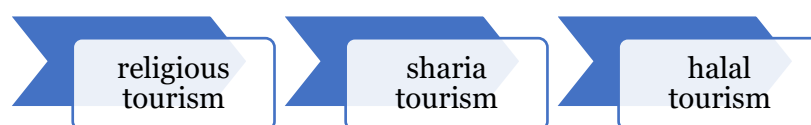
Indonesia as an archipelago has great potential in terms of tourism development. Many countries recognize Indonesia's existence as a centre for halal tourism on a global scale. This is supported by nature, cultural diversity, and the largest Muslim population in the world. This could be a challenge for Indonesia, because Indonesia is having this large majority who are Muslim but if we compare to another country such as Malaysia and Singapore. In Malaysia the 'mature and advanced halal industry' and widespread availability of formally certified halal restaurants are showcased, alongside prayer facilities. There are links to the aforementioned Halal Directory and lists of 'Muslim friendly' travel agencies, airlines, hotels and resorts, souvenirs and attractions (Islamic Tourism Centre of Malaysia, 2015). There is a little bit different in Singapore compare to Malaysia, where less space is given over to the topic in

Singapore's advertising, but visitors are promised access to halal food from the numerous MUIS-accredited outlets and over 70 mosques for prayers. There are signs of greater provision for Muslims by hotels, tourist attractions and tour operators which are illustrated by halal kitchens, prayer rooms and Arabic speaking staff (Chang, 2011).

The Ministry of Tourism of Indonesia is the leading sector in tourism development and promotion of halal tourism destination centres. The development of halal tourism is not solely focused on massive promotion, but also strengthens the legal basis of halal tourism regulations. Clear rules become provisions for organizing and making a roadmap for halal tourism in Indonesia. Regarding this The Ministry of Tourism of Indonesia mentioned about the minimum criteria about the Halal tourism destination, which are (Pryanka & Octaviany, 2018 in Hakim & Muslikhati, 2019): (1) Amenity, it is related to the availability of hotels or halal lodging places along with other facilities and infrastructure; (2) Attractions, the availability of halal supporting facilities such as the existence of halal tourist destinations, halal culinary, worship facilities and infrastructure and number of tourist visits and; (3) Accessibility, the availability of access, both transportation information and supporting infrastructure.

Halal tourism is a promising tourism concept and has bright prospects. many tourists who like and acknowledge this halal tourism as a new alternative in traveling. However, the concept of halal tourism is often seen as a representation of religion and scary monsters as a complement to conventional tourism so far. Spiritual is the reason why this tour is an alternative. Halal tourism not only belongs to Islamic tourists, non-Muslim tourists are also allowed to enjoy halal tourism. In the context of the development of halal tourism, we can trace that the development of halal tourism cannot be separated from religious tourism, sharia tourism and then developing into halal tourism (Fatkurrohman, 2017). The development process can be seen in the following picture.

Figure 2. Developing Yogyakarta's Halal Tourism Potential for Strengthening Islamic Economy



Source: Fatkurrohman (2017)

Bon and Hussain (2010) proposed about the Halal tourism, where it is a subtype of religious tourism. It is the tourism that is undertaken by the followers of Islam, these followers live their lives by the Sharia Law. Following Sharia Laws is a way to become Halal. Halal tourism essentially deals with a Muslim oriented tour, designed to address the Muslim considerations and needs, where the tourists abide by the Sharia laws as facilitated by the hosts.

The Indonesian Ministry of Tourism in 2012 defined sharia tourism as an activity that is supported by various facilities and services provided by the community, businessmen, government, and local governments that comply with sharia regulations. According to Sofyan (2012), Islamic tourism is tourism based on Islamic sharia values. To develop sharia tourism, the Ministry of Tourism and Creative Economy is collaborating with several parties, namely the National Sharia Council, the Indonesian Ulema Council (MUI) and the Business Certification Institute.

Here are the differences between conventional, religious and sharia tourism:

Table 1. Tourism type comparison table based on literature review

| No | Comparison | Conventional | Religious | Sharia |
|----|--|---|---|---|
| 1 | Object | Nature, culture, heritage and culinary | Places of worship and historical relics | all |
| 2 | Goal | To entertain | Increase spirituality | Increase spirituality in entertaining ways |
| 3 | Target | Touching the pleasures and pleasures of the dimension of lust, solely for entertainment. | Spiritual aspects that can calm the soul in search of inner calm. | Fulfilling desires and pleasures and fostering religious awareness. |
| 4 | Guide | Understand and take control information so that it can attract tourists to tourist objects. | Mastering the history of figures and location into a tourist attraction | Make tourists interested in objects as well as evoke the religious spirit of tourists. Able to explain the function and role of sharia in the form of happiness and inner satisfaction in life human. |
| 5 | Worship Facilities | Just a complement | Just a complement | Become an integral part of tourism objects, worship rituals become part of the entertainment package |
| 6 | Culinary | General | General | Specific of halal |
| 7 | Relations with the Community around the Tourism Object | Complementary and only for material gain | Complementary and only for material gain | Integrated, interaction based on sharia principles |
| 8 | Travel Agenda | Every time | Certain times | Noting the time. |

Source: Data Processed by Author (2020)

Based on the table above, Fatwa of National Shariah Board Indonesian Ulema Council (DSN-MUI) mentioned that Sharia tourism activities despite all the recreational purposes must be avoided from two important elements, such as: (1) Avoid *syirk*, disobedience, *tabdzir* or *israf*, and falsehood; (2) create benefits and to benefit both materially and spiritually; and in addition, (3) there are *ijarah* transactions and *wakalah bil ujarah* between parties in halal tourism, such as: tourists, sharia travel agents, tourism entrepreneurs, sharia hotel providers, sharia tour guides and therapists (DSN-MUI, 2016).

In principle, halal tourism is to present the highest standards based on the principles of Islamic halal which has been recognized by the international community as an alternative to world tourism. Standardization relates to the right to get proper food, service, the principles of healthy and guaranteed tourism. The development of halal tourist destinations must depart from a shared commitment to create a friendly, clean, safe, and comfortable atmosphere. No less important is the commitment of hotel, restaurant, and other food providers to provide food and beverages that are guaranteed halal.

Challenges And Opportunities for Developing Halal Tourism

Many people still think that sharia or halal tourism is the same as religious tourism, even though sharia tourism is different from religious tourism. Religious or spiritual tourism such as pilgrimages to the graves of the Prophets and Umrah. Meanwhile, sharia tourism does not only prioritize tourist destination objects, but sharia tourist attractions must be standardized in accordance with Islamic principles. For example, the availability of access to worship, such as prayer places, places for washing and eating places that provide certified halal food. And visitors are prohibited from bringing alcoholic drinks. Establish clear mahram boundaries and no atmosphere of immoral entertainment. Halal tourism puts forward halal products and is safe for consumption by Muslim tourists, which is marked with a national certification. However, it does not mean that tourists who have a religion other than Islam cannot enjoy halal tourism. For non-Muslims, halal tourism, with halal products, is a guarantee of health for each product. In principle, the implementation of sharia principles means getting rid of things that are harmful to humanity and the environment that are contained in the products and services provided, and of course provide goodness.

With Islamic values that exist in halal tourism, it is not only beneficial for the tourism industry but also for the community in increasing faith, becoming a better human being and preventing things that are harmful to the community, and the residents around tourist attractions are also more benefited with an increasing economy. And for most countries with a Muslim majority population, tourist spots labelled halal are rarely found. Maybe because Indonesia's population is mostly Muslim, for Muslim tourists, traveling anywhere in the country still seems easy. If indeed there are no facilities for worshipping, or there is no halal label in the restaurant, Indonesian tourists can still ask questions in clear language and meaning. And the problem is, what about Muslim foreign tourists who frequently visit Indonesia? Halal tourism is part of the tourism industry aimed at Muslim tourists. Tourist services in halal tourism refer to Islamic rules. One example of this form of service is a hotel that does not provide food or drinks containing alcohol and has separate swimming pools and spa facilities for men and women.

For countries with most non-Muslim residents, halal labels on tourist attractions and in restaurants are important to help the comfort of Muslim tourists. This kind of label is important considering the number of Muslim tourists is one of the highest. The availability of places for worship is also considered, with the construction of mosques and the release of halal tourist maps. This special attention is immensely helpful and certainly provides comfort for Muslim tourists. If tourists are provided with halal tourism and feel comfortable during the trip, of course this will increase the number of tourists who come to the country. Various countries are now paying special attention to this segmentation, such as adding halal labels or mentioning the names of animal slaughterers in restaurants, such as Japan, Korea, Thailand, and China. Its neighbouring country, Malaysia, has long been serious in this field, so that

foreign Muslim tourists do not hesitate to visit there. The development of sharia tourism, especially in Indonesia, needs to be driven by political will from policy makers at both the central and local government levels. This is because all the resources are already available. The concept of sharia tourism development, which has been known by religious communities and is full of their traditions, is a good basic asset.

In addition to the problems mentioned above, the world is also not free travel with the word competition. Each tourist spot provides the advantages they have and of course with good service too. Tourist attractions in several coastal areas of Indonesia are currently increasing, especially marine tourism, which is very attractive to tourists, because of its geographical location. Until now, the government continues to develop halal tourism. It is recorded that there are three provinces that are developed as references and become priority examples for Indonesian halal tourist destinations, namely West Nusa Tenggara (NTB), West Sumatra, and Aceh (NAD).

CONCLUSION

For tourism to rise, a public private partnership is required. However, it should be noted that the contribution of the government in building and developing tourism objects is really influential. Especially in Indonesia, where the majority of the population is Muslim, where the availability and readiness of the government to prepare a halal tourism ecosystem is still very lagging behind when compared to other countries, especially in Southeast Asia, where the population is not as many as Muslim in Indonesia. These halal standards are not just labels but need to be implemented in many areas with high potential to bring in many tourists who are looking for halal tourism attractions.

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