

# Halal Tourism Development Model in East Java, Indonesia

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**Abstract.** *This research aims to decide the model of halal tourism growth in East Java and Surabaya in particular. The research method used Qualitative methods with techniques for data collection through observation. The study is a model of halal tourism communication set up in East Java. Good planning and phasing, which will direct development steps, decides the success of developing a tourism destination. In developing halal tourism, a number of steps and activities need to be taken. The goal is to achieve the goal of halal tourism activities*

**Keywords:** *Destinations, Tourism Models, Halal Tourism, Sharia Tourism*

## 1. INTRODUCTION

In December 2017, international tourists visiting Indonesia increased compared to the number of visits in December 2016, by 3.03 percent, i.e. 1.11 million visits to 1.15 visits. Its mean sheer number of tourists rose to 8.0 percent (<https://www.bps.go.id/>). The Ministry of Tourism estimates that in 2018-2019, around 5 million Muslim tourists will visit Indonesia. According to data from the Ministry of Tourism of the Indonesia in 2019, the best Halal tourism agents in the world are the countries of Malaysia, Turkey and the United Arab Emirates. In the meantime, Indonesia, which is growing its potential for halal tourism, is targeting 10 areas which are being used as pilot projects to become a halal tourist destination. (Perbawasari et al., 2019) And among the ten regions are Lombok in Daerah Istimewa Aceh, West Nusa Tenggara, and West Sumatra which received the first recipients of halal tourism certification internationally. The seven other leading destinations for the Indonesia Muslim Travel Index (IMTI) 2019 are Jakarta, Yogyakarta, Riau Islands, West Java, Malang Raya in East Java, Central Java, and Makassar in South Sulawesi. (Kusumaningtyas & Sri Lestari, 2020).

Halal tourism is a definition of tourism which has the potential to be created. It is estimated that the Muslim population of the world will hit 26.5% by 2030 (Babaoglan, n.d.). Spending on Muslim visitors is expected to hit \$200 billion by 2020. Today, almost all of the world's countries have begun (Babaoglan, n.d.) attracting tourists from Middle East, as well as Malaysia, Singapore, Korea, Japan and Thailand. In addition, the central government is planning for the provinces of East Java and South Sulawesi to be internationally certified as halal tourism areas in 2018.

The central government's vision for the creation of halal tourism for the province of East Java, represented by the Ministry of Tourism, was selected because diverse and creative requirements can be fulfilled by natural resources and social resources.

## **2. LITERATURE REVIEW**

### **Halal tourist destination**

It can be used as social resources in the creation of a dignified halal tourism destination with ownership of natural assets and a plentiful population in East Java. Therefore the provincial government of East Java hopes to be able to include ideas, expenditure and other tangible ways to establish imaginative, innovative, dignified and culturally oriented halal tourist attractions with the assistance of any tourism stakeholder. This is consistent with the outcomes of studies performed by (E. Burn, 2013) It notes that the development of immersive multimedia is a choice for enhancing the quality of information and publishing of tourist artifacts and items of the creative industry.

Halal tourism is a type of tourism that has just been developed based on Islamic values and religious beliefs that are characterized by service hospitality, the feasibility of religious facilities, the variety of guarantees of halal food, sharia accommodation, and other tourism-related technical issues. (Abdullah, S. I. N. W., & Lui, 2018). For East Java, on the other hand, m Increasing income through tourism areas supported by the role of travelers in tourist destinations know and visit. It is easy for tourists to acquire information and knowledge about tourist destinations. This also needs to be supported by the manager's advertising role in informing potential tourists about the products and services offered so that they are interested in visiting. (R Nurrachmi, 2018)

As a province with the highest population, it provides valuable fresh air to grow halal tourism destinations. In view of the future situation and conditions for the growth of Halal business tourism in Indonesia, there are still large open business opportunities for the production of Halal tourism in East Java, particularly supported by the majority of East Java's Muslim friendly, creative and intellectual population. In addition, through regulated laws and regulations as well as urgent external intervention for changes in tourism services based on religious concepts, the process of developing a halal tourism business can be strengthened. The Provincial Government of East Java encourages investments to be made in the tourism sector in particular for accommodation and restaurant services, particularly in cities that do not yet have international standard tourism facilities.

Synergies must be formed between the Ministry of Tourism, the Provincial Government, community, the tourism industry and universities in order to promote the implementation of the integrated halal tourism vision in this strategy, in order to reinforce East Java as the most important tourist destination in Indonesia and Southeast Asia with a view to boosting economic growth and growing its bargaining power. In connection with the development of halal tourism in East Java, particularly those that already have halal tourism businesses in Surabaya, namely Sunan Ampel Travel.

A positive trend is shown by this trend of religious tourism visits, although the increase is not so significant. This is because halal tourism is not familiar to the domestic community. So far, administration of halal-based tourist destinations has not been maximized. But the East Java Ministry of Tourism is optimistic that this halal tourism business has good prospects with multiple programs aimed at promoting halal tourism, because this tourism is a trend abroad. Many countries, including countries with Muslim minorities such as Singapore, Vietnam, Cambodia and its environs, are exploring the potential for halal tourism. These nations are competing to attract Muslim tourists' attention because they are deemed to have the opportunity to generate revenue from the tourism sector.

The average movement of domestic tourists who make pilgrimage visits to the graves of the Sunan (Wali Songo) reaches 45 million each year. That number increases by 5-10 percent every year, and is not affected by economic conditions (Baehaqi Almutoif, 2019) Even though currently the economic conditions are less conducive, this pilgrimage tourist destination is the most stable among others. Therefore, the Ministry of Tourism is trying to boost the number of halal tourist visits this year in East Java by socializing various promos, so that halal tourist destinations can support the economy. (R Nurrachmi, 2018).

However in terms of infrastructure and superstructure, the presence of tourist destinations in regencies / cities in eastern Java is still under development.(Kusumaningtyas & Sri Lestari, 2020) This tourist destination in East Java has great potential in the future, but there are still several barriers to the development of tourism, such as insufficient facilities, road access to tourism, support from parties or related parties, human resources, illegal fees, etc. The principal support for a location, including tourism, is facilities. It will have an impact on visitor satisfaction if the tourism facilities are inadequate.

It is true that the readiness of the tourism communication model has not been formed based on the phenomena that occur around tourist destinations in Tumpang, Malang, because a lack of human resources (HR) is still an obstacle to the realization of the Halal tourism program(Nugraha & Prastowo, 2017). Although, apart from tourist items, the key thing in the creation of halal tourism services is the carrying capacity of quality human resources in serving tourists.

In fact people do not really understand how to manage innovative and quality tourist attractions around tourist objects. This has been one of the factors that have contributed to the increase in established cultural tourism in halal-based tourist destinations. Combined with the idea of faith, the potential of nature has now become a potential source of motivation to increase the high selling power of economic development. There is still minimal production of halal tourist destinations. The picture that exists in the minds of domestic and foreign visitors becomes immeasurable and vague without effective communication. Based on facts, the lack of knowledge in the mass media about halal tourist destinations visited by many tourists in the East Java region.

Although the presence, growth and dominance of halal tourist destination creation programmed by the Provincial Government is being intensively carried out. Some of these field findings and secondary data are the basis for conducting research in the East Java area on the design of Halal tourism communication models with case studies in several East Java districts / towns. In general, it is anticipated that the aim of the research will help to provide the government and society with solutions to the problems of tourism management, especially in the field of tourism promotion for the wider community. The researchers conducted research on how to design halal tourism communication models in the East Java region based on the above phenomena and field data, that could be used as role models in other regions to develop innovative halal tourist destinations. Therefore, in this analysis, the issue can be formulated, namely defining and explaining how the mechanism is to form a Halal tourism communication model in the East Java region?

In compliance with Islamic law, halal tourism is linked to tourism. Halal is an Islamic word for anything permissible or forbidden. (Qaradawi, 2013). Halal tourism refers to the management of tourism according to Islam's position. (Battour et al., 2018). This also refers to hotels with Islamic facilities, such as a prayer room and a Qibla bearing for prayer in the hotel room, by having the Qibla guide in each room for company.(Kusumaningtyas, 2020) Second, the problem of the halal concept is related to the availability of halal food, halal kitchens and halal facilities for tourists to accommodate (Battour et al., 2018). Third, it refers to Islamic culture or the general morality of the adherence of tourists to general Islamic ideals, such as the prohibition of prostitution or the wearing of vulgar clothing in the tourist arena. Finally, in tourist areas, a ban on gambling and alcohol means alcohol and free gambling.

Halal tourism, in fact, does not differ much from tourism in general. Halal tourism is a tourism definition that makes it possible for Muslim tourists to satisfy their travel needs. These requirements include the inclusion of Halal certified restaurants, the availability of mosques in public areas, the existence of separate swimming pool facilities for men and women, and others.(Battour et al., 2018). There are six needs for Muslim tourists (Deputy for Policy Development Tourism, 2015). These six needs must be fulfilled by the halal tourism industry (1) there are halal food and goods, (2) prayer facilities, (3) toilets with washing facilities, (4) Ramadan or iftar services, (5) the management of visitor attractions and accommodation must ensure that there are no unethical practices, and (6) the provision of facilities between men

and women for these particular activities. A category with a significant share segment is Halal Travel Destinations. The halal factor in food is the factor which encourages Muslim tourists to travel.. The Muslim tourist demographics are mostly Millennials and Generation Z. According to (A. Vargas Sánchez & Perano, 2018), groups (post-Millennial) are very much tied to the world around them. In the journey of a Muslim who needs to ensure that the goods they get comply with their Islamic rules that enable the product attributes to be halal, genuine, inexpensive and available, the Internet and the social atmosphere play an important role. This indicates that Halal Tourism is a major need and needs to be met.

Food, drinks, medical and cosmetic items that did not contain alcohol or chemicals containing pork, blood and carcasses were the halal products previously imagined. But now the halal industry has developed into financial products (such as banking, insurance, etc.) for lifestyle goods (travel, hospitality, recreation and health care). The Islamic economic market, which has had considerable experience. A new way to grow Indonesian tourism that upholds Islamic culture and values is seen as Sharia tourism. Sharia tourism has so far been interpreted as a visit to a grave (pilgrimage) or a mosque. Indeed, sharia tourism is not taken for granted, but rather tourism, framed with Islamic values, that comes from nature, culture or art.

### **Halal Tourism Concept**

In Islam, the concept of sharia, which does not clash with Islamic principles and ethics, is linked to the Halal and Haram definitions. Halal is known as justified, while haram is known as forbidden. Halal's idea can be seen from two viewpoints, namely a religious and an industrial perspective. (Hasanah & Harun, 2018). What is implied by the religious viewpoint, that is, according to their religion, as the food laws on what is required to be eaten by Muslim consumers. For consumer security, this has repercussions. Yet from an agricultural standpoint. For food manufacturers, it is possible to view this halal definition as a market opportunity. There is a need to ensure that halal goods increase in value in the form of intangible value for the food industry that targets predominantly Muslim customers.

As the World Tourism Organization (WTO) advises, not only Muslims but also nonMuslims who want to enjoy local wisdom are sharia travel consumers. First the general specifications for Islamic tourism are geared towards the common good. Secondly, it is based on enlightenment, relaxation and serenity. Third, stop polytheism and rapprochement. Fourth, being free of immorality. Fifth, keep it easy and clean. Sixth, the atmosphere is maintained. Seventh, preserve the ideals of socio-culture and local wisdom.

### **3. METHODS**

Qualitative approach is the tool used in this analysis. According to researchers, in qualitative studies, they aim to understand actions and structures through understanding the number of people involved, the beliefs, rituals, symbols, and symbols of belief well. Basically, qualitative research tests individuals in their contexts, engages with them, seeks to understand their language and their understanding of the world around them by taking them to the field and being in the place of their research for a certain amount of time (Nasution, 1996). The type of research design used is descriptive.

According to (Subana & Sudrajat, 2011), descriptive analysis informs and interprets knowledge relating to reality, situations, factors, and events that arise when the study takes place and presents it as it is. The researcher does not regulate the situation during the analysis in descriptive research. The writer performs the following data collection steps in order to obtain the necessary data:

1. In-depth interviews to get details that is in line with fact. To obtain information on halal tourist destinations, contact trends between cultures, communication structures and culture in the tourism field, interviews were conducted.

2. Participatory and formal observation. Observations are recorded in the form of observations of halal tourism events, trends from the outcomes of group encounters, contact and culture in the tourism field, method assistance, and recorded in order to receive the information sought from the informants.
3. Literature / Research in archives. Scientists use multiple sources related to the truth under research. Includes the documentation needed, consisting of questions and photographs that have been captured in text, note, speech, picture and digital format, without the involvement of the researcher. Stakeholders interested in the creation of the halal tourism field are the informants in this report.

## **4. RESULTS AND DISCUSSION**

### **The Background of the Emerging Concept of Halal Tourism in East Java**

Literature / Archival research. In science, scientists use several outlets linked to the facts. It contains the required documents, consisting of questions and images that have been collected without the participation of the researcher in writing, note, voice, illustration and digital format. The informants in this report are stakeholders involved in developing the halal tourism field.. (Minister of Tourism, 2012). Due to the universal features of its goods and services, Islamic tourism is used by many people. Tourism goods and facilities, tourist objects and tourist locations in Islamic tourism, as long as they do not clash with Islamic ideals and ethics, are the same as tourism products, services, objects and destinations in general. Sharia tourism is however not limited to religious tourism. (Valeriani et al., 2020).

The political structure and philosophy introduced by a nation or country, including the growth of the Islamic economy in which theological marketing is carried out is one of the factors that can impact the macro economy. (Fahamsyah, 2020) The root of its creation is the reflection of the global economy that is affected by Islamic philosophy. (Boğan, E., & Sarıışık, 2019).

This year the emphasis of the economic growth of Sharia can be defined as rising. This is demonstrated by a major rise in the culinary, banking, insurance, clothes, cosmetics, entertainment and tourism sectors of the Islamic economy. In addition, Islamic Finance-based business management is considered important in the realization of sustainable halal tourism. (Fahamsyah & Bintarti, 2018)

Most of the tourism schemes addressed recently cover the issue of halal tourism or the success of friendly halal tourism destinations for 1.82 billion potential tourists from Muslim communities worldwide. Halal tourism is tourism goods and services that meet the needs of Muslim tourists in line with Islamic law, such as service facilities and dietary constraints. (Mohsin, A., Ramli, N. and Alkhulayfi, 2016). Recently, halal tourism has become an emerging issue in the world of industrial tourism, especially in several Asian countries such as Taiwan, Korea, Japan and Singapore (Samori, Z., Md Salleh, N.Z. and Khalid, 2016) because the potential for Muslim tourism is increasing rapidly. (Abror et al., 2020) Surprisingly, they also found that most of the tourists from Muslim countries are millennial generation. Millennial generation are those who are educated who have a high familiarity with technology.

The goal of the Government of Indonesia, with respect to the development of the Sharia industry in the tourism sector, is to be able to organize a model of halal tourism areas that are easily visited by foreign tourists. A type of market and demand for both the process and the result of every halal product is tourism, best known as halal tourism.

Alongside business development in Muslim-majority countries that are members of the Conference of Islamic Organisations (OICs) that quickly conduct business and trade, the presence of multinational companies from the Arabian Peninsula, IT that promotes intercountry cooperation, and the strengthening of Islamic philosophy, the concept of halal tourism continues to expand.

Thus, in many Muslim population countries, the development of the halal tourism industry has been initiated by professionals, in particular in Indonesia. East Java is now developing regional halal tourism in several towns, including beaches in South Malang, Waterfalls (Coban), Kampung Ingggris, Karapan Sapi in Madura, Bromo Tengger Semeru National Park, Baluran National Park, Taman Safari Indonesia Batu, Malang, Ampel Mosque and Sunan Ampel religious tourism, as one of the areas with the largest Muslim population. Regional tourism field, which is the main objective of reviving the potential of tourism, especially those centered on Sharia. On the other hand, the advent of the halal tourism idea is one of fulfilling the lifestyle of Muslim women today, which is becoming a new economic force because they are active in the tourism industry as producers and consumers, which has become part of most people's lifestyle in this millennial period. (Heydari, Chianeh, R., Del Chiappa, G., & Ghasemi, 2018).

Basically, halal tourism production is not exclusive tourism, as non-Muslim visitors will enjoy sharia-ethical tourism facilities. It is a problem for the people and government of East Java from halal tourism growth destinations to be able to enforce it properly or otherwise. Therefore to ensure that certain East Java districts/municipalities have been identified as Tourism Halal Promotion, which can be used as a source of information on the implementation of East Java's Halal tourism contact model.

This is because halal tourism focuses more on the process of serving Muslims food while traveling to a place and demonstrates that the idea of halal tourism introduced by the central government and provincial government does not yet have the same understanding and understanding of society, particularly among tourism activists. In the Focus Group Discussion (FGD) in Surabaya, a number of informants who studied in the Kenjeran and Mangrove Forests area reported that only travel services and other beaches around Kenjeran are carried out here. But they just learned from the Tourism Office about the concept of Halal tourism without any intention of finding out more about the concept of Halal tourism in Kenjeran and Mangrove Forest. The informant claimed that the government had indeed communicated halal tourism, but until now it can be said that the idea is suspended animation. This is because the process of tourism growth in Kenjeran is still focused on developing tourism and improving the tourism infrastructure around Kenjeran Beach, which is a promising source of regional income.

### **The Process of Establishing a Halal Tourism Model in East Java**

Good planning and the stages that will direct the development steps decide the progress of a tourism destination development. It was important to carry out a range of steps and activities in the creation of tourism or halal destinations. The Master Plan will form the basis for structured policy-making in the context of preparations for the promotion of halal tourism in the region.

Efforts must be made to raise awareness among stakeholders that the location has the potential to become halal tourism in order to obtain successful communication results. More information and communication networks must be established either directly or through the media (online and offline). The Indonesian Ulama Council / Institute guarantees Halal and related agencies with information and communications built to improve cooperation between companies.

### **CONCLUSION**

The idea of halal tourism is still confined to the political debate transmitted by the regional government of East Java. Halal Model Tourism is also limited to non-binding guidelines in the perspective of Islamic economics, but the advice is if the future area planned growth capital to tourism destinations in the legal form of a single stage and linear top-down contact. While the idea of halal has become a lifestyle for most of the Muslim community, because of facilitation,

halal tourism is less developed, halal food, halal certification, and lack of marketing are not easy to ensure.

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