

Conference Paper

The Comparative Study of Muslim Friendly Homestay Programs in Indonesia and Malaysia: Social Legal Perspective

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Abstract.

This paper aims to compare the implementation of the halal tourism concept in Indonesia and Malaysia, especially in the case of Muslim friendly homestays. The study methodology used is comparative normative juridical research. The study was conducted by taking an inventory of the laws and regulations regarding halal tourism that have been owned by several regions in Indonesia. Then compared with the implementation of halal tourism, especially in organizing Muslim friendly homestay on Lake Toba, North Sumatra with Malaysia. The results of the research show that Indonesia does not yet have a legal umbrella governing halal tourism, only a few cities and provinces have regional regulations. Regions with Halal Tourism Regulations Regimes that already have Halal Tourism Regulations include Regime No. 51 of 2015 issued by the governor of West Nusa Tenggara, Regime No 1 of 2020 issued by the province of West Sumatra, Regime No 19 of 2022 issued by the provincial governor of North Sumatra concerning regulations for implementing halal tourism regional regulations. Regime No 6 of 2020 issued by the regency of Bandung Regime No 9 of 2019 issued by the provincial government of South Sumatra concerning halal tourism, the data indicates that Indonesia lacks a legal framework for halal tourism. It stands in contrast with Malaysia, which achieved success in the halal tourist sector partly as a result of the creation of halal standards and the nationwide adoption of a systematic halal assurance system. Malaysia's Islamic development department initiated a policy of standardizing halal food and standards such as Muslim Friendly Hospitality Services (MFHS), which contain three important components: the principle of providing accommodation, tour packages, and guide tours based on Islamic principles.

Keywords: comparative study, Muslim friendly homestay, legal framework

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1. INTRODUCTION

The greatest Muslim population in the world is found in Indonesia, reaching 87.18% of the population of 232.5 million, which is around 202.6 million [1]. This figure shows that Indonesia has a considerable market share for halal tourism. When associated with the demographics of Indonesia's population, which is predominantly Muslim, halal tourism has great potential as an opportunity for Indonesia to diversify its economy. This can also be a source of foreign exchange in Indonesia, increase MSMEs, and create jobs in order to increase the level of people's welfare.

According to the Muslim Travel Index, there will be 140 million Muslim tourists traveling the world in 2021, and that number is expected to rise to 230 million by 2026 [2]. The Indonesian government must make use of this halal tourist potential. With a contribution to foreign exchange of USD 13,568 billion, tourism is the most significant economic sector and is expanding quickly. It comes in second place in the palm oil industry, which generated USD 15,965 billion in 2016 [3].

In the context of being a halal tourist destination, Indonesia has several comparative advantages, namely: the world's largest Muslim population, unique and beautiful natural attractions and communities, and cultural heritage. Indonesia can take advantage of this competitive edge to establish itself as a leading halal tourism destination around the world [5]. However, the growth of halal tourism in Indonesia is not consistent with this comparative advantage. In the category of Muslim-Friendly Travel, Indonesia is not even listed among the top 10 halal tourist destinations, the State of the Global Islamic Economy Report 2022 [6] states.

The 2022 State of the Global Islamic Economy Report data, it is estimated that total Muslim spending will reach USD 2 trillion in 2021, which is around 0.27% of the world's total gross product. Consumption of halal food, pharmaceuticals, cosmetics, tourism, and the media sector for recreation. Fashion, media and recreation, travel, pharmaceuticals, and cosmetics are the largest contributors. This spending increased by around 8.9% from 2020 [6]. Along with the expansion of the global population, this number could rise.

Indonesia has the potential to create and improve Muslim Friendly Tourism destinations. The main goal is to increase the attractiveness and convenience of Muslim tourists coming to Indonesia. Therefore, improving amenity services, attractions, and accessibility for Muslim tourists must continue to be developed. The potential impact on Indonesia's tourism-related foreign exchange earnings is substantial. However, due to the absence of a legal umbrella that regulates halal tourism, the implementation is

ineffective. In several regions in Indonesia, there are regional regulations that regulate halal tourism, but they do not specifically address the

standards that must be met as a condition for halal tourism and specifically regulate Muslim Friendly Homestay.

Halal tourism is currently governed by Law No 10 of 2009 on Tourism, as well as Law Number 33 of 2014 concerning Guarantees for Halal Products. Due to the lack of articles specifically addressing halal tourism, these two statutes can only be used as a supplemental legal foundation. Halal tourism arrangements are comprehensively regulated in the DSN-MUI Fatwa Number 08/DSNMUI/X/2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles, however, the DSN fatwa is not legally enforceable. In considering this, the research challenge is to look at the development of Halal tourism law from a philosophical, legal, and social point of view. The development of a National Systematic Halal Standard and Halal Assurance System in Malaysia The Malaysian Islamic Development Department started a policy of standardizing halal food as well as standards such as Muslim Friendly Hospitality Services (MFHS) which contain three important components, namely the principle of providing accommodation, tour packages, and guide tours based on Islamic principles [7]. According to the explanation above, there are two problems that would be discussed further: (1) How does the research challenge to look at the development of Halal tourism law from a philosophical, legal, and social point of view?

The development of a National Systematic Halal Standard and Halal Assurance System in Malaysia regulation of Halal Tourism in Indonesia compare to Muslim Friendly Tourism in Malaysia?, and (2) How effective is the current implementation of Halal tourism regulations in Indonesia in the implementation of standard Muslim Friendly Homestays.

2. METHODOLOGY/ MATERIALS

This study's methodology is legal, which clearly explains how Indonesia's legal system regulates halal tourism there. The data that has been gathered and processed will be discussed using the Qualitative Normative method, wherein the discussion is carried out by interpreting and discussing the data that has been obtained and processed, based on existing legal science theories, legal doctrines, and norms. In connection with data collection, researchers conducted surveys with homestay owners, interviews with local government, and Focus Group Discussions with related government agencies. The source of the data used, which is either the primary data or the secondary data.

The collected data is analyzed and discussed using qualitative techniques and then presented in a descriptive manner. RESULTS AND DISCUSSIONS

2.1. Halal Tourism Potential in Indonesia

Halal tourism is currently essential, especially for Muslims, along with raising public awareness of the significance of halal and haram items. The Indonesian Islamic economic movement is not limited to the Islamic financial sector but also encompasses the real economy. There are Sharia cafes and around 730 hotels with Muslim-friendly or Sharia concepts with an average growth of 10% every year. Islamic economics also exists in a wider economic context, as evidenced by the existence of two Islamic Traditional Markets in West Lombok in West Nusa Tenggara and Surabaya in East Java. Halal tourism refers to halal tourism related to Sharia, such as the 2 Syariah Beach in Lombok, Halal Cultural Destination in Aceh, Halal Cuisine in West Sumatra, and others [8].

Indonesia as a halal tourism destination is one of the top priorities of the Tourism and Creative Economy Department (Ministry of Tourism and the Creative Economy) (Ministry of Commerce, Industry and Tourism). The Ministry of Commerce, Industry, Tourism, and the Government of Indonesia (Ministry of Economy, Industry and Tourism) aims to make Indonesia a prime destination for halal tourism. Expert Staff of the Minister of Tourism for Economic Affairs and Creative Areas, Kemenparekraf Anang Sutono, in Focus Group Discussion IV of the 2020-2024 Implementation Plan for Indonesia's Islamic Economic Development which is being held by the National Islamic Finance Committee (KNKS), at the Ritz-Carlton, Jakarta, Friday (22/11) said there are nine Kemenparekraf strategies: First, serve guests convenience-enhancing amenities and services. Second, make Muslims more alluring or beautiful. constructing connections between halal tourist locations is the third. Fourth, targeting the Muslim travel market with marketing based on preferences, origin, destination, and time. Fifth, developing marketing and advertising campaigns to boost halal tourism revenue. Sixth, promoting the use of digital marketing platforms. The seventh step is to create both quality and quantity human resources. The eighth is improving institutions and policies, bringing together stakeholders, and doing research. Ninth, improving industrial proficiency by creating tourist places that are tolerant of Muslims [9].

Indonesia ranks second in the world in terms of halal tourism, according to the 2022 global Muslim travel index (GMTI). Global halal tourism has grown as a result of seven factors: an increase in the Muslim population, an increase in Muslim middle-class income and disposable income, a rise in the Muslim millennial population, easier access to travel

information, and an increase in the number of travel service providers that can meet Muslim (Muslim) worship requirements. amiable), Ramadan travel, and commercial travel. These factors encourage nations around the world to gradually start concentrating on fostering halal tourism. According to GMTI (2018), this development needs to concentrate on four key areas: accessibility, communication, services, the environment, and [10].

The supporting industries of the halal tourism sector are inseparable from it, or in this instance, it is included as a number of access points. A halal tourism value chain made up of travel and tour locations, modes of transportation, lodging, dining, and hotels and accommodations is formed by these many entry points [11].

Based on GMTI data, Saudi Arabian tourists spent US\$21 billion, US\$16 billion was spent by tourists from the United Arab Emirates, and Qatar spent around 13 billion US\$ on tourism. It is evident from this that it is essential if Indonesia wants to attract tourists from the Middle East, which happens to be an area with Muslim-majority nations. These nations have the highest travel expenses for tourists [12].

2.2. Indonesian Regulation of Halal Tourism

To increase the promotion of halal tourism in Indonesia, the National Sharia Council (DSN), the Indonesian Ulema Council (MUI), the Business Certification Institute (LSU), and the Ministry of Tourism and Creative Economy are all cooperating. Tourism that complies with Sharia principles is defined as halal tourism by the fatwa of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) Number 108/DSN- MUI/X/2016 with recommendations for organizing tourism based on Sharia principles. In this instance, the DSN-MUI fatwa is what is intended by Sharia principles. Therefore, the DSN-MUI fatwa must be followed by all businesses involved in halal tourism connected to its implementation, including Sharia hotels, halal restaurants, halal travel agencies, spas, and so forth [13].

A Grand Launching of Sharia Tourism was held by Ministry of Tourism and Creative Economy (Kemenparekraf) and the Indonesian Ulema Council. This program aims to promote the growth of Sharia business entities in the Indonesian Sharia tourism industry by luring both domestic and foreign tourists. Four categories of enterprises, including hotels, restaurants, travel agencies or services, and spas, will be the main targets of the development of Sharia tourism. The National Sharia Council of the Indonesian Ulama Council and the Ministry of Tourism and Creative Economy established the following standards for tourism [14]:

- (a) Aims for social welfare.

- (b) Aims at refreshment, education, and peace.
 - (c) Keep away from khurofat and polytheism.
 - (d) Keep away from bad deeds, such as adultery, pornography, pornography, alcohol, drugs and gambling.
 - (e) Pay attention to behavior, ethics and noble human values, such as not being indifferent and immoral.
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- (a) Pay attention to security, reliability, and peace.
 - (b) It has an inclusive and universal character.
 - (c) Pay attention to environmental conservation.
 - (d) Promote socio-cultural values and local wisdom.

However, this collaboration did not result in a comprehensive regulation governing halal tourism. Minister for Tourism and Creative Economy Regulation No 11 of 2016 concerning the Revocation of Regulation No 2 of 2014 concerning Guidelines for the Implementation of Sharia Hotel Business, as Permenparraf 2/2014 no longer meets the current tourism requirements and trends. In fact, Permenparekraf 2/2014 is a mandate from Article 14 paragraph (2) of Law Number 10 of 2009 concerning Tourism ("Tourism Law") before being amended by Law Number 11 of 2020 concerning Job Creation ("Job Creation Law"). However, the Permenparekraf was later repealed so that there were no more regulations specifically governing the Sharia hotel business [15].

An MUI fatwa is a statement of opinion that the MUI makes with reference to a concern affecting Muslims. Considering the many categories and organizational structures of Indonesian regulations in Law 2011 Number 12 Regarding the For MUI fatwa is a ruling that the MUI makes with reference to a concern affecting Muslims. The viewpoint of the DSN-MUI Fatwa is not a type of statutory regulation with binding legal force, according to Law Number 12 of 2011 concerning the Formation of Legislation, which lists the categories and hierarchies of laws and regulations in Indonesia. Only Muslims are required to abide by and obey MUI fatwas. MUI fatwas are not legally binding and cannot be disregarded by all Indonesians. This MUI Fatwa should be written down in the form of Legislation so that it can apply effectively. Therefore, with the repeal of Permenparekraf 2 of 2014, there is a legal vacuum, especially regarding the regulation of Sharia hotel businesses. The government should immediately issue new regulations regarding Sharia hotel businesses which are of course adapted to the current demands and developments in tourism. Especially in Indonesia, halal tourism is growing rapidly.

Currently, only the following regions have Halal Travel Regulations in place, Regional Regulations for Halal Travel (Regime No. 51 of 2015), Regime No. 1 of 2020 (Regime No 1 of West Sumatra Provincial Government) North Sumatra Regime No 19 of 2022, Regime No. 4 of Bandung Regency Government (Regime No 6 of 2020).

Due to the strong dedication of the Regional Government (Pemda) of West Nusa Tenggara Province (NTB) to increasing of halal tourism in the province, Lombok is recognized as the top destination for halal tourism in Indonesia. Halal certificate for hotel restaurants, non-hotel restaurants, restaurant chains, and MSMEs has been regularly carried out since 2016 in collaboration with MUI and LPPOM, the Culture and Tourism Office, and MSMEs. There have been 644 halal certificates issued. In addition to halal meals, NTB also makes it incredibly simple to locate places of worship. In a region where the percentage of Muslims exceeds 90%, there are 4,500 mosques dispersed across 598 villages and sub-districts. NTB has so earned the moniker “island of a thousand mosques” [13].

In 2018 at the Wonderful Indonesia Halal Tourism Meeting and Conference, Bandung was recognized by the Ministry of Tourism of the Republic of Indonesia as the finest halal tourism destination. The city of Bandung is also committed to always offering a variety of facilities for halal tourism by signing an MoU with the Ministry of Tourism for accelerating the development of halal tourism in Bandung. Bandung also supports the development of halal tourism in the City of Bandung. The Bandung Tourism College (STP) is one of those that play a role in the field of education for tourism under the supervision of the Indonesian Ministry of Tourism. STP Bandung already has a study center for the study of halal tourism and products called Enhaii Halal Tourism Center (EHTC) which takes part in studying the potential for increasing halal tourism in the city of Bandung. The Bandung City Government formed the Bandung City Halal Tourism Acceleration Team to increase halal tourism in the City of Bandung. The government through the Halal Product Assurance Organizing Agency (BPJPH) and LPPOM-MUI has the authority and duty to provide halal certification for a tourism product or service. MUI Bandung City provides full support in the development of halal tourism in the City of Bandung by conducting tests on halal food in the laboratory and providing halal certification for industry players. The support of the Bandung City Government for MSME actors is shown by access to obtaining halal certification at the Bandung City Trade and Industry Service for free because it is funded by the government. Halal industry players will get service facilities in the form of assistance with halal label permits, food nutrition inspections, and packaging consultations for brand rights [16].

According to the Global Muslim Travel Index (GMTI) for 2022, Indonesia is ranked second globally among halal tourist destinations. This shows that Indonesia is a superior destination in terms of halal tourism. This should be balanced with adequate and definite regulations as a guide for the execution of halal tourism in Indonesia.

Indonesia has the potential to become a center for halal tourism on a global scale because it is supported by natural beauty, cultural diversity, and the world's largest Muslim population. The role of KEMENPAR in promoting Indonesia as a center for halal tourism destinations also deserves appreciation. However, the growth of halal tourism requires solid laws as a legal foundation in addition to enormous marketing campaigns to gain a certain position on a worldwide scale. Since there are no formal laws or ministerial regulations controlling halal tourism in Indonesia, it is categorized as poor from a regulatory standpoint. Halal tourism is essential if Indonesia wants to attract tourists from Middle Eastern countries that are predominantly Muslim. These are the nations where tourists spend the most money traveling.

2.3. The Halal Tourism Dilemma in Indonesia

Islamic tourism is defined by the Organization of the Islamic Conference (OIC) as a journey intended to provide facilities and services to Muslims in line with Islamic values. Along with Islamic tourism, other phrases like Halal tourism, Sharia tourism, and Muslim-Friendly tourism are also employed. However, the understanding of halal tourism in Indonesian society is still biased. Indonesian people tend to view halal tourism as religious tourism. Halal tourism refers to the adoption of halal tourism by non-OIC nations in order to meet the demands of Muslims living in those nations, for as by offering mosques and halal eateries [13].

Halal tourism, which encompasses all tourism based on Islamic Sharia norms and is appropriate for both Muslim and non-Muslim tourists, is frequently confused with religious tourism, however, it has a broader definition than religious tourism.

Public awareness of the terminology of halal tourism is still relatively low. There are three groups belonging to religious tourism as derivatives of historical tourism, and at first glance, they seem to overlap. However, from the point of view of tourist motivation (push factors) and destination attractiveness (pull factors) the three groups have differences. Pilgrimage tourism is tourism with spiritual motivation aimed at getting closer to the Creator and seeking tranquility in accordance with the principles of tourist beliefs, such as Hajj or Pilgrimage [13].

One of the barriers to the growth of halal tourism in Indonesia might be misconceptions about the industry. Therefore, there is a need for a shared understanding of halal tourism among the government, stakeholders, and the general public. The role of the National Sharia Council of the Indonesian Ulama Council (DSN MUI) is needed as a fatwa-producing institution (a decision on an issue related to Islamic law) is needed in providing guidelines so that a common understanding is formed regarding halal tourism in Indonesia. With the following key messages using a social-community and social engineering approach:

First, make halal tourism a deciding factor for tourist places that offer unique value, such as securing comfort and safety for visitors. In addition, the term “halal tourism” can refer to any tourist location that welcomes Muslim visitors (also known as “Muslim friendly tourism”).

To achieve this, a variety of halal infrastructural facilities that support the fundamental demands and supplementary needs of Muslim visitors and tourists while they are traveling to, inside, and returning from a tourist site can be completed [13]. In order to develop and improve halal tourism in Indonesia, it is necessary to develop a new paradigm regarding the concept of halal tourism in Indonesia. This is so that the concept of halal tourism can be accepted by non-Muslim Indonesians. Because even though in Indonesia the majority of the people are Muslim, there are also some areas where the people are more non-Muslim, for example in Samosir, North Sumatra. Even though the tourist destination of Lake Toba is one of the 10 National Tourism Destinations (DPN) in accordance with Government Regulation Number 5 of 2011 concerning the National Tourism Development Master Plan for 2010 – 2025 and which has become five super priority destinations by the Indonesian government in its joint development with Borobudur, Mandalika, Labuan Bajo, and Manado.

2.4. Regulation of Muslim-Friendly Tourism in Malaysia

In comparison with Malaysia, which ranks 1st as a destination for halal tourism country[17]. Malaysia's two main advantages for halal tourism are its highly established halal industry and its wide network of halal restaurants around the nation. The creation of halal standards and the implementation of a comprehensive system of halal assurance are significantly responsible for the success of the Malaysian halal business.

Malaysia is a leader in creating halal standards and has released roughly 10 Malaysian Standards (MS) that are used as benchmarks both domestically and internationally. The first Halal pharmaceutical guidelines in the world are found in MS 1500:2009 (Halal

Foods - Production, Preparation, Handling, and Storage - General Guidelines) and MS 2424 (Halal Pharmaceutical General Guidelines 2012) [18].

Developing Malaysian standards for the halal industry was the responsibility of the Department of Malaysian Standards, a division of the Ministry of Science, Technology, and Innovation (MOSTI), in collaboration with SIRIM and JAKIM (Department of Islamic Development Malaysia), a division of The Prime Minister Department. JAKIM oversees the halal certification procedure for goods intended for both domestic and foreign markets. The JAKIM Halal mark is one of the most well-known and respected indications of halal compliance in the world. State Islamic Religious Department (JAIN), State Islamic Religious Council (Majlis Agama Islam Negeri - JAIN), and State Islamic Religious Council (Majlis) are the certification bodies at the state level. For the domestic market, the halal certificate can be issued by Agama Islam Negeri (MAIN).

Food producers in Malaysia are urged to adopt and uphold standards that meet international benchmarks like ISO 9000, Codex Alimentarius, Quality Assurance Program, Hazard Analysis and Critical Control Points (HACCP), Good Hygiene Practice (GHP), and Sanitation Standard Operating Procedure (SOP) in addition to following halal laws [19].

According to estimates, the yearly value of the worldwide halal food trade in Malaysia will exceed USD 600 billion. JAKIM Halal Certifications are one of the best marketing tools for food producers and traders. Muslims and non-Muslims alike acknowledge the link between halal cuisine and everyone's interest in food safety and hygiene. Producers are responsible for upholding the halal status of their products at all stages of manufacturing, from the choice of raw materials and ingredients to the packaging and distribution of final items, through standards and certification [19].

Standards in Malaysia's halal tourism sector can help improve Malaysia's reputation in the global halal commerce and tourist business by streamlining best practices, encouraging methodical development, and preventing abuse and misuse by careless and profit-driven operators. If a government wishes to draw Muslim visitors, rules and criteria must exist and be followed since they promote consumer belief in the nation's products and services, which raises the appeal and worth of the nation as a travel destination.

A subset of community-based tourist activities is homestay. It gives visitors the chance to live there, eat there, and participate in activities and celebrations of local traditions alongside locals as if they were family.¹ For travelers who require different types of lodging, a homestay can be an alternative to a traditional residence. Since 1995, a homestay program has been promoted in Malaysia as a kind of rural and culturally-community-based tourism. These initiatives seek to improve rural communities, lessen

economic disparities between rural and urban areas, and guarantee the involvement of ethnic communities in tourism-related activities [20].

Traditional homestays include meals, cooking lessons, and other activities where visitors can interact with and learn about one another's cultures.⁵ It is run and coordinated mostly by Kampong (village) residents working with the Village Development and Security Committee (JKKK), which supports regional traditions, customs, and activities. Additionally, it allows visitors to have firsthand cultural experiences while living in a multiethnic society. For comfort and safety, the homestay host will ensure cleanliness. A Shariah rule or principle must be incorporated into the homestay itself, even though it is part of a structure known as a house [20].

Islam has outlined a few precepts that must be adhered to. The foundation of society is a house, to start. In Islam, the home is seen as a place for expression and for fostering family ties. As a result, a designer should construct and create the home in accordance with Shariah for the occupants. For Muslims, purification is crucial. Therefore, a household should emphasize the need for cleanliness throughout. A house should also be designed as simply and wasteless as possible. To ensure that the inhabitants are safe from harm or danger, safety is crucial. The decor should be a reflection of a Muslim resident's modesty and moderation [21].

The results of the author's research in Penang City on October 29, 2022, as an example of halal tourism in Penang City, Malaysia, homestay owners pay close attention to Muslim-friendly standards set out in terms and conditions that must be obeyed by every homestay visitor. Such as not being allowed to bring pets such as dogs and the separation of cutlery for Muslim and non-Muslim visitors. There is a special homestay area in Aur City which consists of community houses that are rented out to both local and foreign tourist visitors. The homestay area still pays attention to halal standards and is guaranteed by the Government of Malaysia with a plaque from the government agency that guarantees cleanliness, service, and hospitality. Homestay owners are given training and outreach about attracting tourists, and the Government of Malaysia is also providing incentive funds for homestay repairs to homestay owners. The Malaysian Government's support for halal tourism has been regulated with good regulations and is also manifested in providing support as concrete evidence.

Halal tourism in Indonesia will receive more attention if the same approach is taken, as well as backing from the central government. The issue is that Indonesia does not have a supreme legislative framework that governs halal tourist implementation, despite the fact that regional legislation for halal tourism implementation exists in specific regions and only applies there. To achieve Indonesia's goal of being the top country for halal

tourism among other nations, significant developments in the formulation and ratification of halal tourism regulations are required. Local governments can develop regional rules on halal tourism and ratify them along with representatives of the local populace as part of a short-term strategy (quick win strategy). After that, regional leaders take the lead in formulating their implementation to maintain their competitiveness in growing regional tourism. This program is part of the main quick wins of the economic master plan (APBN) and the Regional Revenue and Expenditure Budget (APBD). Apart from funding, there are also limitations in terms of Human Resources (HR) and government expertise in building and managing basic infrastructure.

CONCLUSION AND RECOMMENDATION

Halal tourism is an essential component of Indonesia's tourism strategy if the country wants to draw in more tourists from Middle Eastern countries that are predominantly Muslim. These are the nations where tourists spend the most money traveling. In contrast to Malaysia, Malaysia has a well-established halal business, a sizable network of halal eateries, and centralized, well-organized laws. The creation of halal standards and the widespread adoption of an organized system of halal assurance are significantly responsible for the success of the halal business in Malaysia. The establishment of Malaysia's reputation in the international halal trade and tourist industries has been largely based on these characteristics. If the same strategy and assistance from the national government were used, halal tourism in Indonesia would get more attention. The issue is that Indonesian halal tourism is not implemented under a single, comprehensive legal framework. To achieve Indonesia's goal of being the top country for halal tourism among other nations, significant developments in formulating and ratifying halal tourism regulations are required.

The need to strengthen legal factors in terms of legal substance not only in the form of regional regulations, namely Regional Regulations but the Central Government needs to issue technical regulations including PP or Permen to strengthen and provide legal clarity to the concept of halal tourism technically so that there are no misperceptions among the public, causing rejection for the implementation of the halal tourism concept. That halal tourism will be more accepted if it includes the term or idea of Muslim friendly tourism. Apart from that, arrangements provide space for strengthening regional institutions in tourism management. Structural factors through capacity building and active coordination of related institutions. Factors of supporting facilities or facilities need to be realized by Sharia tourism training institutions, efficient administrative processes, and the addition and development of halal tour guides. Community factors and cultural factors are addressed by optimizing community empowerment, which can use socialization methods, or intense mentoring involving all elements, educational

institutions, and non-governmental organizations. Creating a new paradigm for the idea of halal tourism in Indonesia is important in order to advance and improve the industry. This is done in order for non-Muslim Indonesians to accept the idea of halal tourism.

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