

Conference Paper

Halal Certification and Its Impact on Tourism in Southeast Asia: A Case Study Halal Tourism in Thailand

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Abstract

Halal is a concept that originally comes from Arabic language which means something permissible or unbounded. This term then become a foundation in Islamic Law. Countries in Southeast Asia region are heterogenic country with rich diversity of culture, religion and custom. Majority population in Southeast Asia is Muslim, thus affect policy making within the region. One of the keys that move the economy is not only trade, but also the tourism sector. In this sector of each country to favor its tourist regions respectively in order to attract tourists to visit the country. The tourism sector could also support the development of a country and also one of the strategic factors in order to increase foreign exchange and also incomes. Halal products is a major requirement for Muslim consumers. There have been many countries although not a majority Muslim population began to encourage halal certification to get a positive response on Muslim travelers and has become a new policy by the government of the ASEAN countries in promoting tourism sector. This article will look at how far the policy of 'Halal' is run in Thailand, and how it impacts on the tourism sector.

Keywords: Economic policy, Halal tourism, Muslim traveller, National income, Travel and tourism

1. Introduction

In the global era and advance international trading system, market investor is searching for interesting opportunity and halal product could be new reference point considering the increasing number of Muslim population in the world. Demand for halal product will also significantly increase along with its population. Halal product is not only being consumed by Muslim majority country, the demand for this product also comes from Muslim minority country. In another hand, increasing number of Muslim tourist also contributing in inspired many restaurants and food court to seek halal

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certification. Japan for example, its economy is oriented to target market object, even though muslim is minority, but Japan realize that muslim population is continuously growing along with consumptive lifestyle. It's become a major reason for Japan to create halal institution and attract Muslim tourist in enjoying the country [1].

Muslim inhabited five continents, and about 60 % of Muslim population lived in Asia and 20 % of it inhabited Middle East and North Africa (Figure 1). However, Middle East and North Africa have the highest presentation number compared to another Muslim majority country. Indeed, more than a half of the 20 countries and territories in that region have 95 % and above total Muslim population [2].

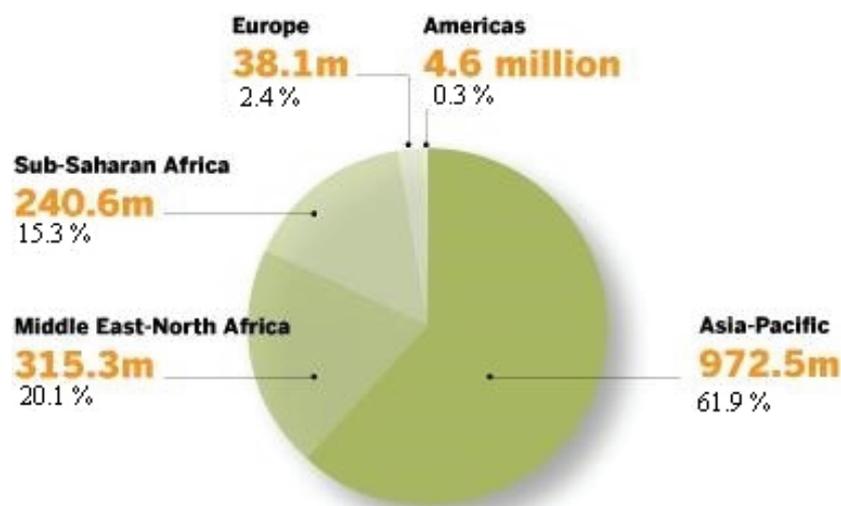


Figure 1: Pew Research Center's Forum on Religion & Public Life [2].

Islam population is continuously increasing each year. The data show that Islam is not only distributed in Asia region, but also in almost one fifth world population. More than 300 000 000 Muslims, or one-fifth of the world's Muslim population, live in countries where Islam is not the majority religion. These minority Muslim populations are often quite large. India, for example, has the third-largest population of Muslims worldwide. China has more Muslims than Syria, while Russia is home to more Muslims than Jordan and Libya combined. Even Europe and America which have high presentation of non-Muslim population also have consistent number of Muslim in its region. This data shows that Islam population is being distributed regardless similar history and culture. Countries in Southeast Asia region are heterogenic country with rich diversity of culture, religion and custom. Majority population in Southeast Asia is Muslim, thus affect policy making within the country and the region.

The world Muslim population is expected to increase by about 35 % in the next 20 yr, rising from 1 600 000 000 in 2010 and 2 200 000 000 by 2030, according

to new population projections by the Pew Research Centre's Forum on Religion and Public Life. Globally, the Muslim population is forecast to grow at about twice the rate of the non-Muslim population over the next two decades, an average annual growth rate of 1.5 % from Muslims, compared with 0.7 % from non-Muslims. If current trend continue, Muslims will make up 26.4 % of the world total projected population of 8 300 000 000 in 2030, up from 23.4 % of the estimated 2010 world population of 6 900 000 000. Thailand has been welcoming visitors from the Islamic world for many decades. The Tourism Authority of Thailand has published guidebooks for Muslim visitors and regularly participates in travel shows in the Muslim world, such as the annual Arabian Travel Mart in Dubai. The country is expecting a significant increase in Muslim visitors from Indonesia and Malaysia after the ASEAN Integrated Community takes effect this year. As such, it is working closely with the Thai-Muslim community and the tourism industry to ensure it is well prepared to provide the social, cultural and religious facilities and services that many Muslim visitors seek. Attracting more Muslim tourists is also in line with the government policy to promote production and exports of halal food. Thailand sees tourism as a solution to improve the economy. In other words, Thailand regards tourism as an important tool to attract foreign tourists to come to Thailand and to improve the economy. This article will look at how far the policy of 'Halal' is run in Thailand, and how it impacts on the tourism sector. A qualitative research method is employed in order to meet the objectives of the research.

2. Islam and Malay-Muslim Identity in Thailand

Thailand is a mosaic of diversity and culture. A nation of over 60 000 000, the Thai sense of identity is allied with Buddhism and the Monarchy. It is a country proud of its independence, rich heritage and tradition, but it has also adapted and embraced the rapid change brought about by globalization. Thailand is a good example of how a Buddhist-majority Asian country is using tourism as a means of social and cultural integration and economic advancement of its Muslim minority population. Ensuring a comprehensive integration of the Muslim population is a national priority for Thailand. Tourism can and does play a major role in that process.

Depending on the source, the percentage of Muslims in Thailand has been placed at around 48 % of a total population of approximately 65 000 000 people. Islam is currently the largest minority religion in Thailand where (despite intermittent pressures by the Buddhist Sangha), Buddhism, a religion of great import in Thai society and the creed of the vast majority of Thais, has not been declared the official religion of

the country. Muslims are concentrated in the southern most provinces of Narathiwat, Pattani, Yala, and Satun, where they make up anywhere between 65 % to 85 % of the local population and are mostly ethnic Malay. The region itself has become known in popular parlance, somewhat problematically, as the “deep south”, “deepest south” or “far south”, terminology that further accentuates the perception of marginality to Thailand [3]. Other areas of major Muslim concentrations are in the North (Chiang Mai), the central plains (Bangkok and Ayutthaya), and the “upper” south (Songkhla, Nakhon Si Thammarat, Phuket). This narrative of the marginalization of Malay Muslims is further underscored in the way that until recently they were also known pejoratively as *khaek* or “dark-skinned visitors” in colloquial discourse [4].

There is also a Buddhist minority in the Muslim-dominated southern provinces amounting to approximately 30 % of the population, depending on which of the southern provinces one is referring to. Despite their minority status in the south, Buddhists are concentrated chiefly in urban areas and town centres (though there are Buddhist-majority rural villages scattered across the southern provinces), while the Malay-Muslims have weightier presence in rural areas where economic activity continues to revolve around farming, agriculture and fishing, where traditional Malay practices and lifestyles still hold sway despite the onslaught of development and modernization[3]. The official term for Muslims in Thailand, “Thai Islam”, was a product of the Patronage of Islam Act enunciated in 1945 by the post-war democratic government. This term, however, caused some consternation in the ethnic Malay communities of the Southern provinces. While Malay-Muslims are our primary concern, we need to keep in mind that a significant component of the Muslim population in Thailand is for all intents and purposes Thai in terms of culture and social practice, including in the use of the Thai language. In other words, they share little by way of cultural and linguistic affinity with the ethnic Malays, aside from religion. The heterogeneous character of Muslim society in Thailand becomes even more evident when one profiles Islam in the rest of the country. Bangkok, for instance, is home to approximately 500 000 Muslims from a variety of ethnic backgrounds, while Chiang Mai to the north has a population of around 30 000 to 35 000 Muslims, half of whom are ethnically Yunnanese while the rest consists of Persian, Bengali, Pathan, Indian, Cham, Malay, and Indonesian ethnicities. Because of this heterogeneity, decades of attempts at integration on the part of various Thai governments have given rise to a discourse that recognizes at once the ethnic plurality of Thailand’s Muslims as well as the unity of their allegiances to the state and its conceptualization of national identity.

3. Defining the Economic Contribution of Travel and Tourism in Thailand

Tourism is one of the world's most important activities, involving millions of people, vast sums of money and generating employment in developing and industrialized countries. This article makes a key contribution from an economic standpoint to the understanding of tourism. The prospective economic benefits of tourism frequently influence the internal policies of governments. In some corners of our globe, inbound tourism is used to showcase the accomplishments of the government or party in power and to increase understanding abroad of the government's policies. Travel and tourism is an important economic activity in most countries around the world. As well as its direct economic impact, the sector has significant indirect and induced impacts. Travel and tourism's direct contribution to world gross domestic product (GDP) and employment in 2015 was USD 2.2×10^{12} (2015 prices) and 108 000 000 jobs respectively.

Tourism creates income and employment directly in the sectors in which expenditure or tourism-related investment takes place and also induces further increases throughout the economy as the recipients of rises in income spend a proportion of them. Income and employment generation result not only from expenditure by foreign tourists, along with the associated increases in private investment and public expenditure, but also from domestic tourist expenditure, which often exceeds that by foreign tourists [5]. Taking its wider impacts, including indirect and induced contributions, into account, travel and tourism's total contribution to the global economy in 2015 was USD 7.2×10^9 (2015 prices), which equates to 9.8 % of total GDP. In terms of employment, in 2015 the travel and tourism sector supported 284 000 000 jobs, or one in 11 of all jobs in the world. About 2 500 000 new jobs were generated directly in the sector in 2015, taking the number of direct jobs to 108 000 000. In total, 7 200 000 new jobs were created as a result of direct, indirect and induced activity. The total contribution of travel and tourism to employment grew by 2.6 % in 2015, while the total GDP contribution grew by 3.1 %, faster than wider economic growth (2.3 %) for the fifth consecutive year. In GDP growth terms, the travel and tourism sector outperformed several other major economic sectors in 2015, including manufacturing and retail. In employment growth terms, the travel and tourism sector outperformed various other select industries in 2015, including the financial services, education and health care sectors.

At a country level, direct travel and tourism GDP growth outpaced economy-wide GDP growth in 127 of the 184 countries covered by the annual Economic Impact Research in 2015. Examples of economies where travel and tourism most markedly outperformed the wider economy in 2015 included Iceland, Japan, Mexico, New Zealand, Qatar, Saudi Arabia, Thailand and Uganda. The sustained demand for travel and tourism, coupled with the sector's ability to consistently outperform the wider global economy and be resilient in the face of shocks, continues to underline its great significance and value as a key sector for economic development and job creation throughout the world.

In Thailand itself, the direct contribution of travel and tourism to GDP was THB $1\,247\,300 \times 10^6$ (9.3 % of total GDP) in 2015, and is forecast to rise by 4.3 % in 2016, and to rise by 6.7 % pa, from 2016 to 2026, to THB $2\,482\,900 \times 10^6$ (14.0 % of total GDP) in 2026. The total contribution of travel and tourism to GDP was THB $2\,795\,100 \times 10^6$ (20.8 % of GDP) in 2015, and is forecast to rise by 4.0 % in 2016, and to rise by 6.4 % pa to THB $5\,420\,500 \times 10^6$ (30.5 % of GDP) in 2026. In 2015 travel and tourism directly supported 2 402 500 jobs (6.3 % of total employment). This is expected to rise by 1.6 % in 2016 and rise by 5.1 % pa to 4 010 000 jobs (9.9 % of total employment) in 2026. In 2015, the total contribution of travel and tourism to employment, including jobs indirectly. Visitor exports generated THB $1\,678\,900 \times 10^6$ (17.9 % of total exports) in 2015. This is forecast to grow by 5.0 % in 2016, and grow by 7.5 % pa, from 2016 to 2026, to THB $3\,629\,700 \times 10^6$ in 2026 (23.1 % of total). Travel and tourism investment in 2015 was THB $227\,400 \times 10^6$, or 6.8 % of total investment. It should rise by 8.0 % in 2016, and rise by 6.6 % pa over the next 10 yr to THB $464\,100 \times 10^6$ in 2026 (9.4 % of total) [6].

4. Halal Tourism: Concept and Practice

Tourism industry recognizes the growing interest in Halal tourism from both the perspectives of practitioners and researchers. Those involved stress the fact that any strategy to develop or market Halal tourism products services must be guided by Islamic law (Shariah). This growing interest in Halal tourism could due partly to the growth of Muslim population worldwide. Halal is a concept that originally comes from Arabic language which means something permissible or unbounded. This term then become a foundation in Islamic Law. Halal being understood as thing that being allowed by religion. Halal literally means "lawful" or "permitted." The Koran and the Sunna (the life, actions, teachings of the Prophet Muhammad) exhort Muslims to eat

the good and lawful food God has provided for them, but a number of conditions and prohibitions are observed. Muslims are expressly forbidden from consuming carrion, spurting blood, pork, and foods that have been consecrated to any being other than God Himself. Generally, halal contains daily life activities such as food and drink. Halal follows the basic principle in Al-Qur'an to eat the food which comes from good substances and free from disease with balance proportion are part of faith. In the modern world, halal is no longer an expression of esoteric form of production, trade, and consumption but part of huge and expanding globalized market [7]. In his book, he has explored and expanded the issues of halal by experiencing the role of Malay Muslims in London. His idea about "halal frontier", where in this study the frontier is described as "a border zone through which cultures interpenetrate in a dynamic manner" (Leach 1960: 50). A frontier is a space of progress and opportunity in which pioneers and entrepreneurs can cultivate their visions and prosper. He then argued that the Malaysian state's vision to export its national model of halal is a bid to cultivate and civilize London as a "wilderness" in which halal production, trade, certification, and consumption are seen as chaotic, disorderly, and undeveloped. Cultivating the wilderness signifies a new era for the community of Muslims now reconceptualized as ethical Muslim producers, traders, and consumers, as well as the revival of the golden past of Islamic trade networks. More clearly he explained that the "halal frontier," understood as a "frontier of knowledge," indicates that a better understanding of halal materiality is required. The concept of a frontier may also evoke ideas of an "urban frontier" a jungle of complexity outside the direct control ordered and organized centers of society. As halal proliferates, it moves frontiers and contributes to new forms of space making, thus lifting halal out of its base in halal butcher shops into public space, advertisements, and hypermarkets.

Halal tourism is any tourism object or action which is permissible according to Islamic teachings to use or engage by Muslims in tourism industry. The definition considers the Islamic law (shariah) as the basis to deliver tourism products and service to the target customers who are mainly Muslims, such as Halal hotels (shariah compliant hotels), Halal Resorts, Halal restaurants, and Halal trips. The definition claims that the location of activity is not limited to the Muslim world. Therefore, it includes services and products that are designed for Muslim travellers in Muslim and non-Muslim countries. Furthermore, the definition considers the purpose of travel is not necessarily religious. It may be any of the general motivations of tourism [8].

As the fastest-growing segment in the global tourism industry, the Muslim travel market provides a wealth of opportunities for policy makers and businesses in emerging markets and advanced economies alike. Total international tourism spending by Muslim travellers was estimated to reach as high as USD 145×10^9 in 2015, having grown at approximately 4.8 % per annum in recent years. The Muslim tourism market continues to grow at a faster rate than the overall global tourism industry, which has struggled to recover since the 2008 global financial crisis. Despite its status as one of the most important consumer segments in the global tourism industry—both in terms of value and volume, with the number of international Muslim travellers forecasted to reach 150×10^6 by 2020, the full potential of the Muslim travel market has yet to be unlocked.

At present, Muslim travellers remain relatively under-served due to factors such as lack of awareness amongst tourism authorities and service providers of the market's significant growth potential, as well as poor understanding of this demographic's specific needs and preferences. This has manifested in a lack of facilities and experiences that meet the needs of Muslim travellers, as well as scarce or inconsistent information on existing Muslim-friendly amenities. The failure to recognize and fulfil growing global demand for Muslim-friendly travel experiences means that many international tourism destinations, particularly those located outside of Muslim-majority localities, have been unable to fully benefit from the segment's burgeoning potential. This represents a significant missed opportunity given the tourism industry's well-documented positive impact on growth, employment and public finances.

Given this sector's potential, there is a clear case to be made for tourism destinations and service providers to expand their offerings to include those which are compatible with the needs of Muslim travellers. By tapping into this already large and growing segment, governments and businesses will not only boost GDP but also create jobs in the services sector, benefiting direct providers of tourism services as well as ancillary industries. At the same time, growth in the tourism industry will have a positive impact on government revenue through an increase in direct and indirect tax receipts arising from tourism and its multiplier impact on business profitability and employment. The relatively labour-intensive nature of tourism-led growth may also help to promote other public policy objectives such as inclusive growth and sociocultural diversity, which may counteract issues such as poverty, income inequality and parochialism, all of which are currently at the forefront of global policy discussions. For destinations and service providers to remain competitive and viably market themselves as a Muslim-friendly opinion, it is clear that a lucid and well-researched strategy is necessary. While

the specificities of a strategy will differ from one organization to another, each should comprise some variation based on the following three basic steps [9]:

- i. Understand the needs and preferences of Muslim travellers
- ii. Provide amenities, alternatives or flexibilities that cater to those needs
- iii. Communicate availability of Muslim-friendly features as unique selling point

The key to tapping into the growing demand for a faith-compatible tourism experience is it to make available Muslim-friendly amenities, services and other tourism-related infrastructure, which is supported by clear and transparent communication. To achieve this, the global tourism industry must first overcome the challenge of understanding these requirements and mobilize the necessary investments in fulfilling them, which requires a coordinated response from both the public and private sectors. The following sections of this report outline a number of key recommendations applicable to various stakeholders in the tourism industry to enable them to successfully meet the growing global demand for a Muslim-friendly travel experience

One of the most welcome features in the urban environment is facilities that allow Muslim travellers to perform the five obligatory daily prayers, each of which must be performed within a specific window of time: pre-dawn, afternoon, evening, sunset and night-time. As prayer times are staggered throughout the day, Muslim travellers benefit from ready access to a dedicated and clean space where they may perform these prayers before resuming their journey or activities. In countries with a sizeable Muslim population, it is common for public spaces such as airports, bus and train stations, shopping complexes as well as tourist attractions such as theme parks to provide dedicated prayer facilities for their patrons, sometimes referred to as a “musholla”.

However, such spaces do not need to be reserved for the sole use of Muslims; indeed, it has become increasingly common for places such as universities and airports, particularly those in non-Muslim majority countries, to provide multi-faith prayer rooms or chapels. Such facilities should be clearly signposted and marked in the building directory. For a facility to be conducive to prayer, the space should be clean, enclosed, segregated between men and women (with clear labelling on the respective doors) and also equipped with facilities for ablution. In the prayer area, the building manager is encouraged to install an arrow pointing towards Mecca—the direction Muslims must face while performing their prayers (qibla). While not essential, the availability of prayer mats, a wall clock (to ascertain prayer times), women’s prayer robes and copies of the al-Qur’an also significantly improves the Muslim friendliness of the facility [10].



Figure 2: Muslim Prayer Room in Thailand.

The availability of Muslim-friendly accommodation, which also provides easy access to halal food and beverage options, is arguably the most important factor in determining a particular destination's attractiveness to a prospective Muslim traveller. Such a traveller, for example, would be interested in accommodation with amenities that enable him or her to perform the daily prayers in the comfort of their own room, such as the direction of the qibla, a clean prayer mat or carpet that has not been stepped on with shoes, a copy of the al-Qur'an placed in a respectful location, as well as up-to-date information on prayer times. If not readily available, such amenities can also be made available on request. Ideally, a Muslim-friendly establishment should also provide halal food and beverages onsite, including the minibar (which requires alcoholic beverages and non-halal foodstuff to be replaced with halal substitutes) as well as breakfast and room service. While it is impractical for the hotel to have a ready stock of halal foodstuff on hand, it should offer Muslim guests the ability to pre-order from a halal menu prior their arrival, similar to the way airlines allow passengers to request special meals catering to specific dietary requirements when making a flight booking. To complement the hotel's own range of halal food and beverages, Muslim guests should also be provided with ample information on nearby halal eateries. In terms of recreational facilities, hoteliers may also consider other ways in which to make their offerings more Muslim-friendly, particularly in terms of enabling Muslim women to observe the hijab or modest attire while not compromising their enjoyment of the facilities available.

The permissibility of food items is an issue close to every Muslim's heart and great care must therefore be taken to ensure that food and beverage items represented as halal to Muslim travellers are indeed so. For a meal or drink to be considered halal it must have been prepared in a clean environment using only ingredients deemed permissible under Islam while not containing any expressly prohibited or haram ingredient like pork, alcohol or blood. Meats such as chicken, beef or veal are permissible, provided that they were prepared in accordance with Islamic requirements. A vegetarian meal that does not contain any alcohol, for example, may be deemed halal while a seafood linguine in white wine sauce is not. It is important to note that cooking or serving halal ingredients in a manner that comingles them with prohibited elements, such as using cooking oil previously used to fry bacon or a serving dish which also contains pork ribs, renders the meal haram in totality. Therefore, it is critical for would-be halal establishments to use only permissible ingredients, and for larger premises such as hotels to operate a separate halal kitchen with trained personnel and dedicated equipment, as well as storage facilities. As a form of quality assurance, the respective Islamic councils in a growing number of countries have developed a halal certification methodology in which trained religious and food safety experts are commissioned to audit the supply chain of raw and processed food items as well as restaurants and other dining establishments to attest to their compliance with end-to-end halal requirements. The halal logo is subsequently printed on the packaging of certified food items or prominently displayed on the premises of accredited restaurants, giving diners peace of mind.

In the service industry, staff awareness and training are critical to ensure that Muslim travellers are able to fully experience the facilities and flexibilities introduced to cater to their preferences. Rigorous training is particularly essential for personnel working in food preparation, given the need to understand the various requirements governing halal and haram ingredients and prevent accidental comingling between the two. It is worth noting that service personnel in hotels, restaurants and other public spaces should be familiar with common requirements of Muslim travellers such as the location of prayer facilities and halal food without necessarily imposing it upon them, given that slight differences in interpretation across various schools of Islamic thought give rise to a multitude of ways to observe the core tenets of the religion. Offering to customize meal service times to coincide with the pre-dawn meal and breaking of the fast during Ramadan or scheduling prayer breaks during a tour itinerary are examples of how the industry can go the extra mile for their Muslim patrons.

5. Halal Tourism Policy and the Future of Thailand Economy

In a country such as Saudi Arabia where state religion is enforced, the government adopts unitary Islamic absolute monarchy, and every food that circulates within the country has to be Halal. Thus "Halal is not a major concern to Saudi consumers, as they are assured by the authority that all products entering Saudi Arabia are Halal" [11]. However, in a non-Muslim country, obtaining products that are genuinely Halal can be challenging. Halal tourism can be defined as any object or action related to tourism activities that is allowed according to Islam. In this definition, Sharia law is the basis to provide tourism products such as Halal accommodation (hotels), Halal resorts, Halal restaurants and Halal trips. The definition stresses that the location of the activity can be either in the Muslim and the non-Muslim world. It is also a fact that Halal tourism is inseparable from economic factors, as it has created a huge business opportunity in both the Muslim and the non-Muslim world.

To promote the initiative, several organisations and tourist operators have arranged summits or conferences concerning Halal tourism; for example, the Halal Tourism Conference in Spain in 2014, World Halal Summit 2015 in Kuala Lumpur, World Halal and Tourism Summit 2015 in Abu Dhabi, and Halal Tourism Congress in Eindhoven earlier this year. These efforts have helped boost the number of Halal hotels, restaurants, as well as tourism packages in many parts of the world. Not only in Muslim-majority countries like Turkey, Malaysia, Indonesia, and the GCC, but also in countries where Muslims are the minority, such as Spain and Thailand [12]. In Thailand, arrivals from some of the top Muslim majority countries provide some indication of trends. Allowance has to be made for non-Muslim arrivals from these countries for example, Malaysia and Indonesia are Muslim-majority countries but also have significant non-Muslim minorities. With due annual variations the leading destinations from Asia in 2014 were Malaysia with 2 644 052 arrivals followed by Indonesia (508 171), Bangladesh (88 375), Pakistan (75 577) and Brunei (11 281). Thailand also gets small but growing number of arrivals from other Muslim-majority countries such as Iran, Turkey, the Central Asian Republics and many Muslim visitors from Muslim-minority countries such as India and Sri Lanka.

With a total economic impact of USD 139×10^9 in GDP and 4 500 000 jobs worldwide, it is clear that Muslim travel is a significant sector within the global tourism industry, delivering wealth and prosperity to key nations and regions. Muslim travel is often cited as a fast-growing, high-potential segment of the tourism market. This is certainly true, and the fundamental drivers of tourism growth point towards continued

development. But as this report makes clear, the purchasing power of Muslim tourists is already an established and significant market on a global scale, delivering hundreds of billions in GDP and millions of jobs. A further USD18 × 10⁹ in taxes are generated by Muslim inbound travel, emphasizing how the purchasing power of Muslim tourists presents an enormous potential revenue stream for governments seeking to develop their tourism sectors. Muslim tourists come from all corners of the globe and their faith-based requirements vary greatly. But there are tangible steps that can be taken to make destinations attractive to this demographic. Examples include the provision of halal/Muslim-friendly standards and certification, adequate prayer facilities and wash-rooms, or facilities with privacy.

In the longer term, digital offerings and accessible information will broaden the Muslim travel network. It is crucial to communicate the availability of Islamic provisions and facilities to visitors, and doing so effectively allows economies to participate in market growth. Muslim travel will also grow in tandem with the ongoing expansion of the aviation industry in Asia and the Middle East. New or expended hubs and air routes will make international travel cheaper and more attractive, particularly for large concentrations of Muslim tourists in these emerging regions. The growth of Islamic tourism supports output and employment in both emerging and mature regions, increasing prosperity while broadening the horizons and experiences of Muslims and non-Muslims alike. In this way, Muslim tourists are a huge commercial opportunity, but also deliver important socio economic benefits across the world.

Thailand has 7 000 000 Muslim population within its society. The number of Muslim population led into big demand in halal food product. Domestic consumption of halal product is contributing 5 % of total production. Food production also sees promising market potencies for Non-Muslim consumer. Food producer sell its product to non-Muslim consumer as a way to solve trust issue and create branding for halal product. Thailand producer create halal certification unit in Sheikhul Islam office. The certification process is first established in 1948 but then due some technical difficulties the process is being discontinued. Islam division is working as halal certification authority and listed as brand trading certification. So far, Thailand is already having legal halal commodity product. Halal Certification in Thailand held by the Halal Standard Institute of Thailand [13], under the auspices of the Central Islamic Committee of Thailand. Restaurants and hotels were declared 'Halal' will display the certification, as well as packaged food halal widely available in supermarkets and minimarkets as Gourmet Hall, Big C, Tesco Lotus or Seven Eleven will display halal logo here are a few restaurants and hotels that have been certified halal in Thailand [14]:

- a. Bangkok;
 - i. Area Chatuchak, such as Hawa Pochana Restaurant and Saman Islamic Food.
 - i. Area Dusit, such as Busba Restaurant
 - ii. Area In Khao San—Bang Lam Phu, such as Sara Restaurant, Nouvo City Hotel and Kao Soi Chiang Mai Suparp.
 - iii. Area Pratunam, such as Baiyoke Suite Hotel, Coffee Shop 5th floor and Maedah Restaurant.
 - iv. Area Ram Kham Haeng—Suang Luang—Rama 9, such as Fahana Restaurant, Bunga Food Regent Ramkamhaeng Inn and Apartements, and Sintorn Steak House Ramkhamhaeng. Around this area there are also Mosque, such as Darul Ibadah Mosque, Yamelul Ibadah Islam Mosque and Seroryul Ibadah Mosque.
 - v. Area MBK (Mah Boon Krong) Mall, in Food Court and Yana Halal Restaurant
 - vi. Area Skhumvit, such as Restaurant Usman and Rasa Khas Indonesian Restaurant
 - vii. Area Lat Phrao, such as Onaka (Shabu-shabu Resto Halal) in Omni Bussiness Mall
 - viii. Area Petchburi, such as Mak Nyah Muslim Restaurant, Ploy Restaurant in Grand Diamond Hotel, Halong Muslim & India Restaurant in First Hotel Bangkok, and Nang Phaya Muslim restaurant. Around this area also have Mosque is Darul Aman Mosque.
 - ix. Area Silom, such as Cili Padi Authentic Malaysian Restaurant, Kedai Huda restaurant. In this area have two Mosques; Ban Oou Mosque and Nurul Naseha Mosque.
- b. In Chiangmai there are Asma restaurant, Steak Mr. Jo and Tao Garden Health Resort
- c. In Pattaya there are Harbour restaurant in A-One Hotel, in alongside Pattaya 2 road we will see Halal restaurants such as Iranian and Lebanese restaurant. There only one mosque in Pattaya is Darulaubaror Mosque around Pattaya Klang Road.
- d. There are many halal restaurant and shop in Hat Yai such as Hamid and Salma restaurant in around Central Market (near Lee Garden Hotel and Centara).
- e. In Phuket, halal restaurant you will find such as Bangtao Beach Chalet restaurant, Bangtao Village Resort, Ban Sang Duan Muslim restaurant and in The Royal Paradise Hotel Phuket. Only one mosque you can find, is Kamala mosque.

- f. The last, in Krabi you can find halal food in Aonang Princeville Resort. Krabi have two Mosques, such as Central mosque and Baan Khlong Haeng mosque.

Thailand also have Islamic Centre located in Ram Kham Haeng is one of centre of Muslim community in Bangkok. Interesting mosques, such as Jawa Mosque, Bang Luang Mosque, Indonesia Mosque (Masjid Polo), Yawa Mosque, Bang Luang Mosque and Ton Son Mosque. Tourism authority of Thailand has launched a Muslim-friendly app to help Muslim visitors find halal restaurants and hotels, mosques and halal tours, as well as providing travel news and a guidebook. Thailand is positioning itself as a Muslim-friendly destination by pushing halal tourism and launching marketing incentives for Muslim-related agencies. Juthaporn Rerngronasa of the Tourism Authority of Thailand says that "Marketing Thailand as a Muslim-friendly destination is a pilot project to promote Muslim visitors to Thailand as we realize the potential and readiness of Thailand to promote this market". TAT aims to help tourism organizers and travel companies adapt to the needs of Muslim travellers. This includes showing prominent Muslim landmarks or visiting Muslim communities in Thailand, providing prayer rooms, halal restaurants and hotels, as well as other attractions tailored for this market segment, including shopping malls, amusement parks and theme parks. There are also initiatives to promote halal tourism in Thailand's southern Muslim provinces bordering Malaysia, as well as incentives for Muslim travel agents and media to survey tourism products and services for Muslim tourists in Pattaya, Hua Hin and Phuket, where Phuket is gearing up to be a halal food centre. In nearby Krabi province, little known for being a predominantly Muslim area, is positioning itself as a premier destination for Muslim travellers. TAT hopes to increase the proportion of Muslim travellers especially amongst the high-end and intermediate markets, as well as family and women groups. According to the Master Card Crescent Rating Global Muslim Travel Index 2015, Thailand was ranked second within the most popular destinations for Muslim tourists from all over world (in the category of non-Muslim countries), behind Singapore and ahead of the UK [15].

A new smartphone application in both English and Thai—and Arabic and Bahasa Indonesia is now available for both Android and iOS systems for download from the TAT's website (or from App Store or Google Play) as a Thailand Muslim Friendly Destination App which is provide all information about Mosque location, halal restaurant, etc. Especially for tour and travel agencies guide Muslim traveller can check website www.wisatathailand.com, or in THAI HALAL TOUR—Thailand Muslim Package Tours (www.thaihalaltour.com) [16]. The tourism authority of Thailand projects a huge

increase in Muslim visitors from the year 2016 onwards—particularly from the neighbouring countries of Indonesia, Malaysia and Brunei Darussalam. This increase in Muslim visitors is owed to the upgrading of Muslim friendly facilities in the destination—with Halal food and prayer facilities becoming readily available and an increasing investor interest in developing Halal tourism hotels. Industry experts noted that Thailand has always been a popular choice—especially for families travelling to Phuket with direct Emirates flights [17]. Representatives from the Tourism Authority of Thailand identified the country's ability to cater to Muslim travellers by providing Arabic-speaking staff, Halal food options, prayer facilities in the airport, Muslim-friendly hotels and restaurants, and tourist attractions to its visitors. The Central Islamic Committee of Thailand is an important agency involved in examining the process of sanctioning products and services with Halal status [18].

6. Conclusions

The growth of Halal tourism can be attributed to several obvious reasons. First, the growing worldwide Muslim population increases the number of Muslim tourists, thus providing a considerable advantage for many tourist destinations. Secondly, Mohammed Battour, a researcher of Halal tourism, believes that, recently, Muslims have become increasingly sensitive to consume foods and to use services that adhere to Islamic principles. His research also shows that Muslim tourists are becoming more aware of choosing Halal options for their needs. The Thai government aware that Tourism is one sector that is essential to economic growth. According the prediction from Economic Watch, by 2020 Muslim tourists is expected to reach USD 192×10^9 globally by 2020. Big opportunity for Thailand is because the fact of majority population in Southeast Asia is Muslim, and halal tourism should be an important policy in increasing the number of tourists (Muslims) in improving the economy of Thailand. The implementation of halal certification is a must to support halal tourism policy in Thailand.

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