

Past, Present, and Future Perspectives on The Concept of Halal Tourism

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Past, Present, and Future Perspectives on The Concept of *Halal* Tourism

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Abstract—Halal tourism is developing fast in response to tourist demands for Islamic values-based tourism products and services. Halal tourism development is actually able to drive the local economy through the opportunities of small businesses and creative industries for local communities. Such tourism development in Indonesia is still lagging behind other countries due to the inaccurate understanding of halal tourism [13]. This is an exploratory study that aims to provide an understanding of the concept of halal tourism through a review of various literatures and analysis through data reduction for general inferences. The results of the study show that the concept of halal tourism in the past perspective was exclusive, in the present perspective is inclusive, while in the future perspective is universal. In the future perspective, the concept of halal tourism has become a necessity for both Muslim and non-Muslim tourists to enjoy the local wisdom, enjoy the halal products, consume safe products, and respect socio-cultural values. The study offers a novelty, i.e. the mapping to understand the concept of halal tourism in the past, present, and future perspective.

Keywords—halal tourism; muslim tourists; sharia; exclusive; inclusive.

I. INTRODUCTION

The development of tourism causes an overwhelming visits of tourists in certain tourism destinations. This encourages tourists to switch to other tourism destinations, leading to a shift in interest from mass tourism to special interest tourism for experiences from specific activities in the destinations visited [1]. Both cultural polarization and Muslims' religious practices attract tourists to visit destinations that have often been well-known for religious tourism [2]. Religious tourism evolves along with the

development of Islamic economy turning into sharia tourism and has shifted to halal tourism in recent years.

Halal tourism is a tourism segment that is increasingly interesting among domestic and foreign Muslim tourists. It can be predicted that the total world population in 2050 will increase to 9.3 billion, of which the Muslim population is projected to increase by 73% [3]. At present, almost 117 million Muslim tourists travel every year and in 2020 they are estimated to reach 168 million, spending approximately \$200 billion [4]. The State of the Global Islamic Economy Report noted that in 2013, the value of halal tourism reached 11.5% (\$140bn) of the total world tourism spending and is estimated to reach 13% (\$238bn) in 2019 [5]. The arrivals of foreign tourists to Indonesia with demand for halal tourism products and services have in recent years been nominated by those in Malaysia, Singapore, Russia, United States, Australia, Saudi Arabia, United Arab Emirates, Bahrain, Kuwait, Oman, and Qatar [6].

Based on market segmentation, halal tourism has market opportunities that are promising and able to drive the local economy through the opportunities of small businesses and creative industries for local communities. An understanding of the concept of halal tourism by stakeholders is needed to determine the policies in the development of the tourism industry [7]. Today, there is still a lot of inaccurate understanding about halal tourism, leading to misunderstanding and obstacles for the development of halal tourism itself. This article offers an understanding of the concept of halal tourism from the past, present, and future perspectives. In addition, it also presents trends, challenges, and strategic issues in the development of halal tourism through literature review.

II. LITERATURE REVIEW

The development of *halal* tourism begins with pilgrims tourism (religious tourism). Religious tourism in Islam has several indicators, i.e. cultural concepts related to Islamic tourism [8]. It is the oldest form of tourism in the form of pilgrimage trips to the holy places in all Islamic countries [9]. In this case, there are two objectives of activity, i.e. religion and tourism. Religious travel aims to fulfill the spiritual needs, including through the pilgrimage practice [10] as part of the aspect of tourism [11], while tourism travel is for fun. Religious tourism has been carried out before Islam, but it has once been prohibited by the Prophet Muhammad because of its excessive activity. Today, the tradition is revived to remember the process of death as well as product development and marketing efforts aimed at Muslims [12]. Religious tourism in several countries, such as Malaysia, Indonesia, and Brunei is well-known as *halal* tourism.

Halal tourism is an Islamic cultural values-based tourism. It is a type of the religious tourism that refers to the Islamic teachings [13]. *Halal* tourism destinations facilitate the needs of worship for Muslims [14], with a guaranteed *halal* certification [15]. The Standing Committee for Economic and Commercial Cooperation of the Organization of the Islamic Cooperation [16] defined that *halal* tourism is a Muslim Friendly Tourism (MFT), which guarantees *halal* certified facilities based on the Islamic teachings in tourism activities [17] as well as supported by various service facilities that meet sharia requirements.

Halal tourism develops as a result of Muslim travel activities, including for trading purposes [18]. History shows some examples of famous Muslim tourists who traveled to 44 modern countries, namely, Ibn Battuta and Ahmed Ibn Majid, the great Muslim navigator [19]. Muslim travel is not only for business, but also for spiritual purposes [6]. Spiritual journey by performing Hajj or Umrah for Muslims [20] has encouraged the growth of *halal* tourism. In this journey, Muslims need *halal* products [21], while some Muslim tourists complained about the difficulty of finding *halal* products in non-Muslim countries (Bon & Hussain, 2010). This condition prompted many countries to provide the *halal* certified products, either in the form of food, accommodation, and other facilities.

In 1981, members of the Organization of Islamic Cooperation (OIC) countries discussed the efforts to develop communication and tourism at the third Islamic Summit Conference in Mecca [17]. In 1994, the Committee for Economic and Commercial Cooperation of the Organization of Islamic Cooperation (COMCEC) launched a serious study of tourism. The attention of OIC countries to the development of international tourism had once become stagnant and began to rise again in 2000. In that year, *halal* tourism became an important topic of discussion and encouraged the development of Muslim-friendly tourism in various countries [7]. OIC managed to fight for and promote the *halal* standards, so that *halal* tourism offers emerged in various variations and forms

of service in accordance with the segmentation, including Muslim Friendly Tourism (MFT) [17]. MFT in Indonesia began to grow since 2012, with the soft launching of the Indonesia *Halal* Tourism. *Halal* tourism in Indonesia was launched to coincide with the 2013 Indonesia *Halal* Expo & Global *Halal* Forum event held on October 30, 2013 to November 2, 2013 [22].

Muslim tourists provide a growing market segment and strongly support *halal* tourism growth, which was very popular in recent decades [23]. The demand for *halal* products and services continues to increase. Muslim tourists in 2013 reached 10% of the travel market and was able to create revenues of \$140 billion, which in 2020 it is estimated to exceed \$200 billion [24]. Data from the Ministry of Tourism of the Republic of Indonesia showed that of 6.8 billion population in the world, there are 1.6 billion Muslims with a growth chart. It indicates that the Muslim population in 2030 will increase approximately by 26.5%. In 2014, the movement of Muslim tourists for MFT was recorded 116 million and this number is expected to increase by 9.08%, reaching 180 million in 2020.

Muslim tourists can be classified based on their purpose of trip. Spiritual journey focuses on three types, namely, Hajj or Umrah, Rihla, and Ziyara [20]. Hajj or Umrah is considered as a mandatory visit to Mecca and Medina for capable Muslims. Rihla is a Muslim's journey in seeking knowledge, trade, health, or research [11]. Meanwhile, Ziyara prioritizes the visits to temples, mosques, or monasteries for spiritual growth and devotion to famous spiritual people.

Halal tourism develops from religious tourism, where it is estimated that every year, there are 240 million of Christian, Muslim, and Hindu people make pilgrimages [2]. Religious tourism grows rapidly in this modern era, where religion has been playing an important role in the development of tourism for centuries and influences people in using their leisure time. However, some stakeholders still do not understand the needs, motivations, and behaviors of Muslim tourists. Muslim tourists tend to respect various religious beliefs, behaviors, and habits during holidays [23].

III. METHODOLOGY

This is an exploratory study to explore materials as an effort to consolidate concepts used in the broader scope of research [25]. It is a preliminary study for broader research and provides a strong foundation for future researches [26]. It aims to provide an understanding of the concept of *halal* tourism presented in past, present, and future perspectives. The explorative study basically does not have standardized steps during the research process because it digs some facts to find a concept. However, the steps used in this study aim to find out an understanding of the concept of *halal* tourism. The steps are including;

1. Reviewing various literatures to get a general picture of the phenomenon of *halal* tourism to clarify the concept of *halal* tourism. The collected data were about *halal* tourism developments up to date and strategic issues of *halal* tourism development in the future. The data were obtained from various sources, including government policies, websites, journals, books, and information from various parties.
2. Conducting a comprehensive data analysis using a data reduction system, namely selecting, concentrating, and simplifying the data collected [27]. The data reduction process continued throughout the research process. They were grouped into three parts, namely past, present, and future perspectives.
3. Making inferences from the discussion about the mapping of the concept of *halal* tourism in the past, present, and future perspectives.

IV. RESULT AND DISCUSSION

A. Halal Tourism in Past Perspective

Halal tourism in the past perspective is exclusive in nature and more well-known as Islamic tourism. The latter is a Muslim travelling that takes time less than one year, motivated by Islam, and has activities in accordance with the prevailing Islamic principles, i.e. *halal*. Islamic tourism is based on *halal* values, ethical dimensions, and has transcendental standards [28]. The Organization of Islamic Countries [29] described tourists in the Islamic tourism as Muslim tourists who make spiritual journeys. *Halal* tourism at that time was relatively less flexible because it only concentrated on Muslim tourists, so non-Muslim tourists tended to be neglected.

The use of Islamic tourism seems to lead tourism to the exclusive realm [30]. Islamic tourism and *halal* tourism are often interpreted the same, but in fact, both have different concepts. *Halal* refers to the activities permissible according to Islamic teachings in tourism activities, while Islam is only applied to matters that are directly related to Islamic law [31] and are based on the core sources of Islam [32]. The term '*halal*' is more appropriate to be used in the designation of brands, while Islam is for products and services in the tourism industry.

Halal tourism activities at that time were very rigid, where Islamic law underlies all the aspects of tourism religious activities, including: accommodation, transportation facilities, food and beverage facilities, financial system, and tourism service provider facilities. Hotels that are developed on the concept of *halal* do not accept guests who are not *muhrim* proven by marriage certificates, do not sell alcoholic beverages, and do not provide food containing pork. In addition, tourism destination must be in a community environment that implements Islamic sharia values, i.e. there are no activities contradictory with the Islamic teachings [6].

B. Halal Tourism in Present Perspective

In the present perspective, *halal* tourism is not entirely exclusive to Muslim tourists, but also for non-Muslim tourists [2]. *Halal* tourism does not have to be a common religious tourism [33] because tourism is not limited to certain activities and destinations [34]. Islamic tourism is identical with Muslims, but it can include non-Muslims [35]. [36] packages Islamic tourism as a product by combining pilgrimage, business, and pleasure when traveling. [37] stated that the concept of Islamic tourism is not only limited to religious tourism, but also all forms of tourism that are not contradictory with Islamic values. [8] defined Islamic tourism as a travel activity for Muslim and non-Muslim tourists to countries that have relevant tourism objects. Islamic tourism is a new interpretation of tourism for pilgrimage, which combines religious tourism and recreation as an alternative to the hedonistic conceptualization of mass tourism [11].

At the present, Islamic tourism is well-known as *halal* tourism. The latter is not only about religious tourism sites or pilgrimage, but also includes travels that promote the *halal* standards-based services for Muslim, including: *halal* food, places of worship, and non-alcoholic drinks. *Halal* tourism has a broader meaning than the Islamic sharia values-based religious tourism [38]. The World Tourism Organization (WTO) emphasized that sharia tourism tourists consist of Muslims and non-Muslims who want to enjoy the local wisdom, maintain security and comfort, preserve the environment and respect socio-cultural values. *Halal* tourism prioritizes products that are *halal* and safe for consumption by all tourists. For Muslim tourists, *halal* tourism is part of *da'wah*, while for non-Muslim tourists, it is a health insurance through *halal* products offered. In the modern era, *halal* is not merely a production label, but a global trend according to the market segment [17]. Consumer demand is encouraging Muslim countries (such as Brunei and Malaysia) and non-Muslim countries (such as Thailand, Philippines, Japan and Brazil) to produce *halal* products.

Halal products are guaranteed by the existence of *halal* certification. *Halal* certification increases market share and competitiveness in the export market [39]. [21] assert that *halal* certification provides confidence for Muslim consumers and reduces the possible skepticism. Stakeholders believe that *halal* certification is very important for the industry and provides benefits because consumer demand increases [40], so that the term '*halal*' is widely used in various tourism facilities and services, called *halal*-ification in tourism. In reality, the term '*halal*' cannot be applied in all aspects of business. *Halal*-ification sometimes confuses customers, because it must combine *halal* ethos and values in the use of *halal* labels. In this case, the term '*halal*' is not suitable for all facilities and services, but is most suitable for *halal* food. As a substitute, it can be called as family friendly.

The strategy for developing the *halal* tourism includes the management of pilgrimage sites, places of worship, means of transportation, food and beverage facilities, financial systems,

halal food and beverages, and local communities that support sharia values. Halal products and services are strategy to attract visitors to halal tourism. The practice of halal tourism is seen in the separation of tourist attractions for male and female tourists (as indicated by a signboard), hotels do not accept guests who are not *muhrim*, and provides halal food and drinks, i.e. not selling alcoholic beverages and foods containing pork [6].

Today, most hotels have started using the halal labels to attract Muslim tourists. Aerostar Hotels in Moscow and Fairmont Makati and Raffles Makati hotels in Philippines are the examples of Muslim-friendly hotels. Aerosol Hotels have Halal-certified kitchens [41], providing copies of the Quran, prayer mats, Qibla direction, halal-certified shampoo and soap, and separated prayer rooms for men and women. Fairmont Makati and Raffles Makati hotels provide copies of the Quran, prayer rooms, and Arabic language TV channels [42].

According to [43], halal food sales in Europe continue to increase. France, Germany, and England provide halal-labeled fast foods. In the United Kingdom, around 100 KFC outlets and one fifth of Nando's restaurants serve halal-certified chicken. Subway used halal meat on sandwiches since 2014. [44] states that Manhattan Fish Market, a leading supply chain restaurant in Malaysia opened in 2015, provides a 100% halal menu. Ryokan, a traditional Japanese hostel also serves halal food. The availability of halal food motivates tourists to visit these destinations.

Innovations in halal tourism management are greatly needed to face the increasingly competitive tourism industry. In the development of new ideas and innovations, technology actually plays an important role, resulting in smartphone applications. A smartphone application emerges as the latest practice in halal tourism industry to create a Muslim-friendly holiday. [45] provides Muslim-friendly applications, such as 'HalalTrip' and 'Muslim Pro' to help Muslim tourists finding halal tourism products and services. Thailand also provides Muslim-friendly applications in the development of tourism, such as providing any information about hotels, shopping centers, places of worship, and restaurants that provide halal foods, etc [46]. In addition, Islamic values-based transportation is also needed by Muslim tourists during their trips. This encourages the presence of Muslim-friendly airports, which are built to meet the needs of Muslim and non-Muslim tourists. The International Airport provides separated prayer rooms for men and women and the Qibla direction as well as a restaurant that serves halal foods.

Tourism destination managers design halal holiday packages to increase the number of tourist visits. Halal holidays include resorts and hotels that offer halal food and drinks, separated swimming pools and spas for men and women, rental of women's swimsuits, open-air beaches that separate men and women, women-only beaches, family-oriented facilities, and worship facilities. One of the latest trends in halal vacation package is Muslim friendly shipping.

Antalyabased Fusi Tour Company in Turkey has launched the first halal cruise. The voyage is carried out towards Greece without alcoholic drinks, food containing pork, and gambling practices. Shipping provides places of worship and sport facilities, spas and baths separated for men and women [47]. Another halal shipping is developed by the Malaysian State, i.e., Star Cruise, which offers family-friendly or halal shipping for Muslims.

Until today, the concept of halal tourism has no clear boundaries. It uses several terms that are quite diverse; Islamic Tourism, Halal-Friendly Tourism Destination, Halal Travel, Muslim-Friendly Travel Destinations, and Halal lifestyle. This does not mean inhibiting the development of halal tourism in Indonesia. At present, halal tourism industry in Indonesia has developed and is able to become a qibla of halal tourism in the world. Indonesia can be the center of halal tourism in the world due to several factors: the tourist attractions are equipped with international standard hotels and airports; the good development of soft infrastructures, such as human resources; halal tourism products have become a popular alternative of tourism products, and Indonesia as the largest halal tourism market is strengthened by a team aims to accelerate the development of halal tourism product.

Currently, the Ministry of Tourism of the Republic of Indonesia sets out 13 provinces of sharia tourism destinations, including: West Nusa Tenggara, Aceh, West Sumatra, Riau, Lampung, Banten, DKI Jakarta, West Java, Central Java, Yogyakarta, East Java, South Sulawesi, and Bali. Each destination has sharia standardization in three tourism sectors, which are restaurants, hotels, and travel agents. Meanwhile, the main destination countries for Muslims who want to do spiritual journey is the Middle East ones. The Middle East is the birthplace of Islam and ancient civilizations, so it has become one of the main destinations for Muslims because it offers places of pilgrimage, ancient sites, and historic sites [36]. Malaysia has become the top three halal tourism destinations in the world, in addition to Turkey and the United Arab Emirates. Malaysia built a sharia tourism concept in 2006 and had a Directorate General of Sharia Tourism in 2009 [6].

Halal tourism has at least ten components, namely awareness, attractiveness, accessibility, availability, affordable price, a range of accommodation, acceptance, agency, attentiveness, and accountability. The tourism is able to create an extended service of conditions, which the maintenance of elements in conventional tourism that do not conflict with Islamic values and principles [3].

C. Halal Tourism in Future Perspective

In the future perspective, halal tourism is universal. It is a big concept tourism destination development, which is intended for both Muslims and non-Muslims and does not contain the elements of racial violence. It is expected that halal tourism can be one of the most flexible types of tourism that can provide business opportunities [48]. MUI has

predicted that *halal* tourism would be a life choice or interest in the world community. In 2008, The Arabian Hotel Investment Conference stated that the demand for sharia hotels has reached 10% of the world tourism market with a growth rate of 20% every year. The large growth of Muslim tourists has a great potential to facilitate the development of facilities for *halal*-aware tourists. The interest among tourists must be responded well by developing *halal* tourism businesses in Indonesia. That way, *halal* tourism can drive the national economy.

Halal tourism development in Indonesia can be done by combining sharia tourism in every tourism event, such as those implemented in Malaysia [2]. The development of sharia tourism is an alternative for tourism industry in Indonesia along with the *halal* tourism trend, which is part of the global dynamic economy industries [49]. *Halal* tourism emphasizes sharia principles in tourism management as well as polite and friendly services for tourists and the surrounding environment [2]. The effort that can be made by Indonesia in order to improve the competitiveness of *halal* tourism is the development of strategy directed at fulfilling the tourism competitiveness index as the main indicators, such as revamping infrastructure, promoting tourism objects, preparing human resources, and increasing the capacity of tourism business actors. Another effort that can be done is to provide visa concessions for Muslim tourists by taking into account the level of destination security [50].

D. Strategic Issues

Some obstacles in the development of *halal* tourism can be seen in several aspects, including: the world standards often contradict sharia requirements, secular governments are trying to impose regulations that limit *halal* tourism through the reason of preventing the loss of non-Muslim tourists, and penalties on hotels that prohibit alcohol, such as lowering the hotel class from five-star to three stars. Challenges also occur in the geographical marketing of *halal* tourism [50]. The marketing of *halal* tourism faces considerable challenges due to differences in the demands of Muslim and non-Muslim tourists, as well as meeting the needs of non-Muslim tourists without contradict Islamic teachings [32]. In this case, the managers of *halal* tourism destination are required to use their creativity and flexibility in serving the needs of Muslims and non-Muslims who have relatively different demands.

In addition to the marketing aspect, another important challenge is the standardization of hospitality certification. Determination of the standard term in *halal* tourism is a homework for the government that must be immediately resolved. The use of various terms requires the availability of *halal* certification as a guarantee for tourists who need *halal* products and services. In this case, the collaboration of the National Sharia Council (*Dewan Syariah Nasional—DSN*), the Indonesian Ulama Council (*Majelis Ulama Indonesia—MUI*), and the Business Certification Institute (*Lembaga Sertifikasi Usaha—LSU*) is needed to develop tourism

potentials and standards that uphold Islamic culture and values.

It is expected that *halal* tourism industry can be a competitive industry in the coming years [3]. Various businesses in tourism industry, such as hotels, restaurants, resorts, airlines, and travel agents position themselves on *halal* tourism market. The number of hotels and resorts that are in accordance with sharia in non-Muslim places is still limited. This is a business opportunity for investing in the tourism industry globally, especially in the regions that are often visited by Muslim tourists.

In its development, the use of certain religious terms in the labeling of *halal* tourism products began to decrease. Although Muslims are very interested in doing businesses based on religious values [30], the term Muslim is not always used to frame the tourism activities. In this case, the Muslim market target can be achieved without using Muslim or Islamic terms for product offerings. For example, Egypt abandoned the religious term to refer to Muslim tourism and using the term family tourism or simple tourism instead, while Turkey used the term *Halal* Holidays [51].

The segment that has not been managed in *Halal* tourism is millennial young Muslims [18]. This market segment is very active on social media, interested in adventure, and thirst for knowledge. [52] identified them as “Mipsters” (Muslim hipsters) and “Gummies” (Global, urban Muslims). [53] described Gummies as “hyperdiverse, educated and transnational” with tourism travel activities related to identity search, image taking, fashion, friendship, and education”. The market segment is very potential and if managed properly, it can improve the economy of local communities.

CONCLUSION AND RECOMMENDATIONS

Halal tourism is a new way to develop Indonesian tourism that upholds Islamic culture and values. *Halal* tourism has a broader meaning than religious tourism, although the concept of tourism is a development of religious tourism. The concept of *halal* tourism in the future perspective is exclusive with the main priority for Muslim tourists. Along with the development of tourist demand, there is a shift in understanding *halal* tourism. Today, *halal* tourism has begun to be inclusive in nature by considering non-Muslim tourists. In the future perspective, *halal* tourism is universal, in which sharia values are embedded in the contents of *halal* tourism packages that can be enjoyed by Muslim and non-Muslim tourists.

Halal tourism is seen as a way of traveling by enjoying local wisdom, *halal* products, and safe consumption so that *halal* tourism becomes the life choice of the world community. The *halal* tourism market segment continues to grow and has a great potential to be the supporter of the economic development of local communities. The following are some important things that must be considered by stakeholders to create a sustainable *halal* tourism:

1. *Halal* tourism certification. Some tourism managers still have different understanding about *halal* tourism management, so that the standardization of *halal* tourism implementation is very necessary.
2. The use of appropriate terminology. Until to 5y, the terminology used for the *halal* tourism is still diverse, including: Islamic Tourism, *Halal* Friendly Tourism Destination, *Halal* Travel, Muslim-Friendly Travel Destinations, *Halal* lifestyle, etc.
3. Young Muslim tourists are 23y potential yet still unmanaged. The manager of *halal* tourism industry must consider the existence of this market segment, because it is 13y potential and able to support the sustainability of *halal* tourism.
4. The synergy of tourism activities. *Halal* tourism activities combined with each tourism event can improve the competitiveness of tourism destinations.

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