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Halal Tourism Regulations in Indonesia and Comparisons in Several Asian Countries

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Abstract

In essence the concept of halal tourism lies in services, facilities, facilities and infrastructure that are based on Islamic sharia. Regulatory support in the form of laws and regulations is a determining factor for halal tourism concept. The focus of the problem in this research lies in comparing halal tourism regulations in Indonesia with several countries in Asia. The research method used is normative research with secondary data sources which are analyzed qualitatively with a statutory approach. The results show that neither Indonesia nor other countries in Asia, especially Southeast Asia, have special regulations at the level of laws that regulate nationally regarding halal tourism, but government policy support for the implementation of halal tourism in Asian countries is more optimal than Indonesia so that Halal tourism in these countries is more successful and advanced.

Keywords: Comparison, Regulation, Tourism, Halal, Indonesia, Asia.

Introduction

Indonesia is a country characterized by a religious society and religious beliefs strong enough to influence the norms, values, culture and behavior of its adherents. State Constitution The Republic of Indonesia recognizes this religiosity as stated in Article 29 of the 1945 Constitution which is based on God.(Astuti, 2020)

Halal tourism or more commonly known as halal tourism is an interesting issue to review. It started since the first discussion about Islamic tourism/halal tourism at a meeting organized by the OIC (Organization of the Islamic Cooperation) was introduced to the general public in 2000,(Komalasari, 2017) the concept of halal tourism seems to have an increasing trend towards its application in various countries.

Muslim consumers are the majority the population in Indonesia is the most important party disadvantaged by the large number of food commodities without halal label. Certainty about whether a product is halal or not Of course, it must go through an appropriate mechanism provisions of Islamic teachings. Indonesian Ulema Council (MUI) who has always had the authority to provide halal certification for producers who produce Halal food must at least continue to examine the ingredients raw material for a product that continues to develop.(Ramlan & Nahrowi, 2014) The implementation of halal tourism applies the values of Islamic law in traveling, especially in services, infrastructure facilities, food, beverages, and other facilities guaranteed of cleanliness, holiness and halalness (Perbawasari et al., 2019). The limit the space for tourists' activities when traveling with a number of provisions of Islamic law.(Ardiyansyah et al., 2023)

The use of the term halal tourism in various countries also uses different terminology, some call it Islamic or sharia tourism, halal tourism, or halal travel.(Adinugraha, dkk, 2021), there are also those who mention

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halal lifestyle or halal travel. Halal tourism terminology began to be developed since 2015 after a World Halal Tourism Summit (WHTS) was held in United Arab Emirates. The idea of halal tourism is then assessed as an alternative in meeting demand and tourism activities that can adapt to lifestyles that emphasize fulfilling Muslim needs when traveling. (Hasan, 2017)

Based on an industry perspective, halal tourism is seen as a complementary product to conventional tourism. A new approach in developing tourism that has principles on the integration without compromising the uniqueness and authenticity of culture as a tourist attraction. Halal tourism terminology is often equated with religious tourism, even though the two have different meanings. Halal tourism has a wider range of meaning, especially for the target market. (Hasan, 2017)

In contrast to religious tourism which is referred to as pilgrimage, namely as a form of finding sources or activities that inspire spiritual and ideological existence in religion. (M & M, 2019) Religious tourism (pilgrimage) has a meaning associated with religious entities, history, culture and beliefs of certain people (Manurung et al., 2019). This tour is carried out individually or in groups to holy places that are considered sacred. (Karyono, 1997) The relationship between pilgrimage, religion and culture is a phenomenon in society and religion in the world. Then it developed into a concept of understanding a religious journey that aims for spiritual satisfaction both internally and externally. (Kreiner, 2018)

Rimet assesses that sharia tourism is broader than religious tourism. (Rimet, 2019) Halal tourism as the essence of sharia tourism that are required to meet sharia standards or provisions. (Rethel, 2019) In the concept of halal tourism, the basic needs of Muslim tourists that must be met include the provision of adequate prayer facilities and services, accommodation that is friendly to Muslim tourists (sharia hotels), food and beverages with halal guarantees that have received certification from the competent authority, and the provision of facilities or a place of worship for Muslim tourists in a tourist destination. (Battour & Ismail, 2016)

The characteristics of halal tourism lie in the tourism system which in practice is based on Islamic sharia values, which are intended to provide convenience, security and comfort for Muslims, so that even though they are on a tour, there are no obstacles to fulfilling what is the demand and demands of practice. the teachings of the Islamic religion that he adheres to. The concept of halal tourism can finally be understood as a tourism segment that internalizes the values of Islamic teachings in the tourism system without discriminating against non-Muslim tourists. (Winengan, 2020)

The main key to the success of tourism managers is to work well with travel agents/tour guides and also the tourists themselves. Supervision of tourists is not only carried out by tour managers who have given signs about what tourists may and may not do, but supervision is also carried out by tour guides. (Perbawasari et al., 2019 b; Widyarini, 2020)

The halal tourism does not mean that every corner has to have a picture of the Kaaba installed, or the inscription basmallah, asmaul husna (good names that only belong to Allah SWT) and other symbols, but rather services that allow Muslim tourists to feel comfortable and easy in tourism activities, without contradicting the necessities of life as a Muslim. Travel can still uphold prayer, available products/food that are halal and good, and especially child-friendly. Seeing this fact, regulatory support is very much needed in expediting the implementation of the halal tourism system. The focus of the problem in this research lies in comparing halal tourism regulations in Indonesia with several countries in Asia.

This research is a normative research by formulating legal principles to formulate legal provisions, both from social data and positive written facts. (Asikin, 2013) The analysis is carried out by examining the theory, concept, legal basis, system of laws and regulations, level of synchronization of laws and regulations, as well as comparative history of laws and laws. (Soekanto, 2014) The data used is secondary data with the following forms of primary, secondary and tertiary legal interests: Books, magazines, procedures,

references, and everything related to the issues to be examined including the text of the Koran and Hadith. The approach used in this research is the statutory approach, (Marzuki, 2017) namely formulating a legal definition based on legal principles from the results of a review of laws and regulations by looking at the various opinions of experts and writers relating to the issues discussed. (R. Ramadhani, 2021)

Halal Tourism Regulation in Indonesia

Halal tourism in Indonesia has its own uniqueness compared to a number of other countries, considering that Indonesia is a country with the most Muslim population in the world. Halal tourism has so far been identified with religious tourism, namely traveling with the motivation of a spiritual journey in the form of visiting religious sites, such as performing Hajj, Umrah, or visiting graves. However, along with the growth of tourism concepts and variants, halal tourism in Indonesia is now developing into a wider area which is no longer interpreted as purely religious or spiritual tourism. Halal tourism in Indonesia is packaged for various needs such as education, medicine, history, culture, or even sports that offer a number of Islamic features and symbols.

Indonesia has actually conceptualized halal tourism better. The Ministry of Tourism together with the Indonesian Sharia Council -Indonesian Ulama Council (DSN-MUI) established nine indicators that serve as a reference for "halal tourism" in Indonesia as stipulated in the Fatwa of the National Sharia Council Number 108/DSN-MUI/X/2016 concerning Guidelines for Organizing Tourism Based on Sharia principles, including; orientation to benefits for society; orientation towards refreshment and serenity; prevention of shirk and superstitious activities; prevention of immoral and immoral activities; maintenance of human behavior, ethics and values; maintenance of trust, security, and comfort; universality and inclusiveness; environmental protection; and respect for social, cultural and local wisdom values. This principle binds all elements in tourism governance, including tourists; Sharia Tourism Management Board (BPWS); businessman; sharia hotels; Tour guide; and a number of services.

In 2016, Regulation of the Minister of Tourism Number 2 of 2014 concerning Guidelines for Implementing Sharia Hotel Businesses was revoked by Regulation of the Minister of Tourism Number 11 of 2016 because they were deemed no longer in accordance with current demands and developments in tourism. In addition, the Minister of Tourism has also issued Regulation of the Minister of Tourism Number 1 of 2016 concerning Implementation of Tourism Business Certification. This regulation regulates halal tourism business certification. However, the article regarding halal tourism business certification in the regulation was also revoked with the issuance of Minister of Tourism Regulation Number 12 of 2016 concerning Amendments to the Implementation of Tourism Business Certification. With the revocation of several ministerial regulations above, there are practically no regulations governing halal tourism anymore, resulting in a legal vacuum (*rechtsvacuum*). (Rasyid, 2022)

Of course this makes halal tourism players confused when they are going to run their business because there are no guidelines to follow. Then, DSN-MUI issued Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation. The tourism aspects regulated in it include: hotels, spas, saunas, tourist attractions, and travel agencies. Even so, halal tourism already has a fatwa issued by the MUI. However, the fatwa cannot apply effectively if it is not converted into a Ministerial Regulation or other statutory norms. Therefore, there are still many regulations needed in this halal tourism. Such as standardizing services and facilities in halal tourism by looking at the characteristics of each region-local wisdom.

The implementation of existing regulations in the DSN-MUI Fatwa Number 108 of 2016 is still inadequate because the current status of halal tourism regulations is not a type of statutory regulation that has binding legal force. Therefore, halal tourism regulations are needed as guidelines or guidelines

for the development of halal-standard tourism so that it can accelerate the growth of halal tourism in Indonesia. For this purpose, there are several things that should be considered and carried out by the Indonesian government, especially the Ministry of Tourism regarding the existence of halal tourism in Indonesia which are summarized in several main points:

First, the acceleration of special regulations regarding halal tourism, because during its development halal tourism was only guided by the Tourism Law, which incidentally only regulates tourism in general. This is to avoid a legal vacuum that regulates specifically related to halal tourism, if later legal cases are found that occur in halal tourism in Indonesia. Second, there is regular coordination in updating halal tourism regulations in Indonesia between the institution that oversees halal certification and standardization, namely the MUI and the Ministry of Tourism. This is related to positive regulations or fatwas issued by the MUI regarding halal tourism by the Ministry of Tourism, so that they apply thoroughly and effectively in Indonesia.

Third, preparation for other things besides accelerating regulations on halal tourism, such as adequate science and technology updates in line with the increasingly modern times in the field of halal tourism. Marina Ramadhani, "Dilema Regulasi Pariwisata Halal Di Indonesia," *Ar Rehla: Journal of Islamic Tourism* 1, no. 1 (2021): 89–105. The DSN-MUI and regional regulations, namely to create a safe and harmonious society in accordance with sharia principles (halal) and the foundation of the Indonesian state (Pancasila). (Wijaya, 2021)

The concept of halal tourism compiled by DSN-MUI not only shows tourism as a sector that provides material benefits, but also has intrinsic value, which is of course relevant to the principles in *maqasid syari'ah* (objects of sharia and secrets meant by God in every law of the whole law.) The concept of halal tourism that was built in Indonesia is an activity that becomes commonplace for humans and continues within the corridors of religion or "sharia compliance". Such as guaranteeing the faith (QS. Al-Kafirun, 109: 6), protection from *fahsyā'* or immoral acts (QS. An-Nur, 24: 21), protection of life and property security, environmental sustainability (QS. Ar-Rum, 30: 41-42), and inclusiveness (QS. Al-Hujurat, 49: 13). (Surwandono, 2012)

Halal tourism policy in Indonesia is basically still in the form of participation compared to outreach. This is related to Law Number 10 of 2009 concerning Tourism which does not contain anything at all about halal tourism, sharia or those that have equivalence in meaning with it. (Surwandono, 2012) Halal tourism policy is actually found in the Regional Regulation (Perda) of West Nusa Tenggara Province (NTB) Number 2 of 2016 which regulates the scope of regulation of halal tourism, halal tourism facilities, development of halal tourism investment, marketing and promotion of halal tourism, tourism industry, accommodation, food and beverage providers, and others. This regional regulation is a regional creativity to respond to global developments in the governance of world tourism (Yuan et al., 2023). This is because a number of countries have developed and implemented a tourism concept with a Muslim-friendly tourism tagline, up to halal tourism. The Regional Government of NTB chose the diction of halal tourism, as reflected in Article 1 paragraph 16, "Halal tourism is an activity of tourist visits with destinations and the tourism industry that prepares product, service and tourism management facilities that comply with sharia. Aceh Province regulates tourism in Qanun Aceh Number 8 of 2013 concerning Tourism. As a note, in the Qanun there is no word about halal tourism. After being investigated, there was also no ministerial regulation or governor's regulation specifically for Aceh that specifically explained halal tourism. This should be regulated in separate statutory provisions, both in the form of direct regional regulations (Qanun), as well as in the form of derivative regulations from Qanun in the form of Governor Regulations so that the implementation of halal tourism is guaranteed properly in all areas in Aceh Province, and can be become a guideline and standard for business actors who want to run a halal tourism business, guaranteeing the fulfillment of the rights of halal tourism visitors.

Halal tourism regulations in Lampung Province are regulated in Lampung Governor Regulation Number 3 of 2015 concerning Guidelines for Umrah Pilgrimage Departure and Spiritual Tourism in Lampung Province, and Riau Province regulates them in Riau Governor Regulation Number 18 of 2019 concerning Halal Tourism. The Pergub regulates the scope of halal tourism, halal tourist destinations, facilities, empowerment and community roles related to halal tourism, halal tourism investment, marketing, tourism industry and others. A number of regions in Java have shown similar things to adopt the idea of halal tourism, such as Bandung, which regulates it in the Bandung Regency Regional Regulation Number 6 of 2020 concerning Halal Tourism.

However, until the end of 2019, only one local regulation had been passed, while the others still left a number of polemics. (Suryadi, 2022) The most substantive polemic is the use of halal and sharia dictions in the regional regulations in NTB. This diction raises a number of serious problems, both in the context of the implications of the process of adjusting norms and ethics, to the issue of commodification of issues for marketing. For the first problem, related to adjusting norms and ethics, the halal label is interpreted as a formalistic policy in the form of Islamization. Even though in the regulatory context, the MUI's highly authoritative position is not given enough space to authorize halal tourism. A number of regions, such as Bali, East Nusa Tenggara and North Sumatra, questioned this diction because they feared it would cause a number of problems. (Makhasi & Rahimmadhi, 2020)

Labeling halal tourism is actually considered to be counter-productive to the absorption of tourists to the area. The halal diction, if interpreted as a sale of tourism services in accordance with Islamic law, has actually caused a number of popular and popular tours to lose their market. Halal tourism diction is understood as a concept that collides with objective reality, which then has a political and cultural meaning. For the people of Bali, who are predominantly Hindu, it becomes rather difficult to understand if they practice the values of other religions formally. Balinese identity with Hinduism is something that cannot be separated. This condition then triggers the pros and cons. For example, formal acceptance of halal values is interpreted as part of the hegemony of the minority over the majority. In fact, pros and cons can also occur in areas with a Muslim majority. The heterogeneity of the Muslim community in Indonesia means that the interpretation of the concept of "Islamic" or "syar'i" between one group and another may be different. The influence of strong cultural patterns in the traditions of Muslim communities in Indonesia has caused what is understood as "religious tourism" to not always be considered "Islamic tourism," especially for tourists from the Middle East who have a different Islamic style from a number of Muslim communities in Indonesia. Therefore, the promotion of "halal tourism" for foreign tourists only focuses on halal hospitality, services and food, compared to religious tourism. (Surwandono, 2012)

The next problem is the discovery of inconsistencies in the document with the basic concept. The regional government document for halal tourism owned by the NTB regional government does not define halal tourism in much detail, except for a brief definition. The principles of tourism management also do not provide a detailed description, for example regarding regulations on tourists related to the motives for doing tourism, and are closely related to the tourist destinations offered. Regulations only revolve around services or services from stakeholders through certification and supervision processes. (Surwandono, 2012)

This discourse becomes important when using the halal tourism tagline, because from the motives of everything charity can be judged. The omission of this discourse makes the concept of halal tourism look ambiguous, giving rise to a number of unproductive prejudices. Accusations as a symptom of the commodification of religion or the politicization of religious concepts for economic interests are becoming increasingly unproductive. Boosting tourism that is not yet competitive by using Islamic narratives in the form of halal actually harms the concept of Islam. As Baharudin's view, the concept of halal contains a very deep meaning, namely healthy and safety. Because it is the quality of the material

that causes something to be halal. The issue of halal commodification will actually damage the halal label itself. (Baharuddin, 2015)

The fluid governance of halal tourism in legislative products shows that the ontological, epistemological and axiological foundations of the concept of halal tourism are not yet strong. Ontology refers to the normative basis of objective, subjective meaning of the importance of halal tourism for society. The discussion in the regional regulations on halal tourism is not much explored in article by article. Likewise in the epistemological aspect of how this halal tourism is carried out. Is it by consistently using the Halal Tourism (HT) paradigm, or with the Muslim Friendly Tourism (MFT) paradigm, or is it Muslim Religious Tourism (MRT). (Rusli & Al, 2018)

Furthermore, on the axiological aspect, how is the value of halal tourism for religion, society and the country. In Rusli Firmansyah's view, the development of a tourism model with an Islamic approach can be pursued incrementally (developing little by little on a regular basis). The first level is conventional tourism, namely tourism that is managed in general without adopting Islamic ideas and values. The second level is Muslim-friendly tourism, namely tourism that provides services for the basic needs of a Muslim, from the need for places of worship to the need for halal food and drink. The third level is religious tourism for Muslims, namely tourism that offers specific destinations for Muslims, or in Indonesia it is known as spiritual tourism. The fourth level is halal tourism, namely tourism that manages it using Islamic principles from basic to technical needs. (Rusli & Al, 2018)

A halal tourism paradigm that requires consistency and strong support from users and stakeholders in it. (Chandra, 2014) Muchaddam's study shows that the governance of halal tourism has not been followed progressively by stakeholders. A number of critical issues related to the number of hotels that make efforts to become sharia hotels tend to be very low. Until 2016, there were more than 300 hotels and restaurants that did not process halal certification. (Fahham, 2017) The low level of processing of halal certification is also strongly related to the diction of sanctions which are only administrative in nature. Not accompanied by a number of sanctions so that it becomes more substantive and educative.

Somewhat similar to halal tourism in Riau Province, because regulations are made in the form of Governor Regulation Number 18 of 2019. The governance developed by Riau Province is to use the Indonesia Muslim Travel Index (IMTI), which adopts the Global Muslim Travel Index (GMTI) benchmark. . The index built is on the development of friendly infrastructure for visitors, such as indicators of access, communication, environment and services (Purwoko et al., 2023). IMTI and GMTI do not discuss much about the formal legal process regarding the construction of halal tourism, but how to develop the concept of halal travel that is very close to the paradigm of Muslim Friendly Tourism. (Suwandono & Dkk, 2020)

In Lukman Santoso's study, the trend of halal tourism in Indonesia has experienced an anomaly in its development. There were pros and cons in the regions in response to this trend. Some continue to stretch, say for example West Nusa Tenggara, Riau, West Sumatra, Konawe Islands, Jakarta and West Java. The problem is that apart from being quite significant, resistance to halal tourism is also not small, as happened in Lake Toba, Labuan Bajo, East Nusa Tenggara, Toraja, Bali, and others which continue to reject halal tourism. This indicates that there are still problems in the development of halal tourism in Indonesia. According to several researchers, apart from not having a sustainable vision and being responsive to the diversity of localities, halal tourism has not optimally provided the effect of increasing welfare for the community. (Santoso, 2021)

The Asean Study Center at Gadjah Mada University (UGM), Muhaddam Faham and Surwandono et al., stated that there were problems related to regulations, human resources, as well as institutions.

Decentralization of government and regional autonomy actually aims to realize self-reliant government and prosperity in the regions. Of the 10 priority areas set by the government in the development of halal tourism, in fact they have given various responses. There are those who have responded massively by forming regional regulations, conducting zoning arrangements, formulating policies, there are also those who have not responded. For example, in NTB by establishing a Governor Regulation in 2015 and a regional regulation in 2016. In mid-2020, West Sumatra has had a Regional Regulation on Halal Tourism.(Santoso, 2021)

Likewise, Siak Regency, which established a regional regulation in 2017, was followed by the Governor Regulation for Halal Tourism by Riau Province. Then Muara Enim, Aceh Jaya, and Konawe Islands Regencies which also formed a regional regulation in 2019. Aceh, Banjarmasin and West Java, which has started compiling a Raperda on halal tourism since 2018. The regulation on halal tourism has appeared in the 2020-2024 National Legislation Program on Halal Tourism Destinations. The following is the regulatory model for the phasing of the implementation of halal tourism (for a 5-year phase).

So far, the emergence of regional regulations with religious nuances is considered inconsistent with the national legal system. Therefore, regional regulations must be returned to their main function, namely; carry out arrangements in the implementation of regional autonomy Carry out arrangements for matters that do not conflict with higher laws and regulations.(Santoso, 2021). Therefore, it is necessary to issue a plurality-based halal tourism regulation that integrates cultural diversity, customs and religions in an inclusive manner in Indonesia. The presence of integrative regulations aims to make people happy and have an impact on welfare, so that they can produce halal tourism regulations that are inclusive, open, tolerant and humane, and contextual to national and global dynamics.(Santoso, 2021)

Halal Tourism Regulations in Several Asian Countries

In contrast to Indonesia, several countries in Asia are actually showing an increasing trend in structuring tourism regulations in their countries. a number of countries in East Asia chose the halal tourism diction and this discussion did not cause value problems in Japan and South Korea, because halal tourism is more understood as a mere economic phenomenon and not a symptom of an exclusive identity. Halal is more interpreted as a meaning of cultural diffusion, cultural interaction only and not intensively, not as an interaction that inspires massive acceptance of foreign culture in society. Thus, the halal phenomenon is better understood as a symptom of commodification for marketing purposes amidst the increasing number of Muslim tourists.

Several countries in Southeast Asia also seem to continue to improve in facing opportunities and challenges in the halal industry trend in the global market, including halal tourism. Southeast Asia apart from having the largest Muslim population in the world, its countries are also rich in natural resources and have great potential in developing the halal industrial sector to increase their income.(Zaki & Rasyid, 2021) It is not surprising, then, that policy and regulatory support in several Southeast Asian countries is a determining factor in the success of developing Islamic tourism in each country.

One of the countries that has successfully developed halal tourism in Southeast Asia is Malaysia, a multicultural country consisting of three major cultures namely Malay, Chinese and Indian. Unlike Indonesia, which seems slow in formulating policies for the development of halal industrial zones, Malaysia already has 20 halal industrial zones to support the successful promotion of tourism in the country.(Santoso, 2021) Meanwhile, Indonesia only has 2 (two) domestic halal industrial areas, the Modern Cikande Industrial Estate in Serang, Banten and the Safen Lock Halal Industrial Park in Sidoarjo Regency, East Java.(Santoso, 2021)

Malaysia ranks first in the world's halal tourism ranking as released by the Mastercard-Crescent Rating index agency with the highest score index of 80.6 with a record that in 2021 there will be 273 3 to 5 star

hotels that are halal certified in Malaysia, while 1 and 2 star hotels will be having a halal certificate are as many as 53 hotels which mean as a sharia hotel which means halal food, no alcohol, no pork and no discotheques.(Jonas, 2023) In addition, the population of 60% of Malaysia's population is Muslim, making it easy for tourists to find halal food available at street stalls.(Jonas, 2023)

From a regulatory aspect, just like Indonesia, in Malaysia there is also no specific law governing Halal Tourism. Malaysia only has regulations for the tourism industry in general which are regulated in the Tourism Industry Act 1992 whose content does not specifically regulate halal tourism.(Zaki & Rasyid, 2021) Malaysia's success in managing halal tourism as a potential commodity market under the umbrella of Muslim Friendly Hospitality Services (MFHS) standards.(Zaki & Rasyid, 2021) Malaysia makes rules not to allow tourists to carry out activities that are contrary to Islam as expressed by Shafaei and Mohamed in Malaysia's Branding as an Islamic Tourism (2015) that in Malaysia prohibits; drink alcohol, wear mini clothes, bask in the sun with skimpy clothes, and don't serve pork especially in restaurants located in tourist areas.(Jonas, 2023)

The next country in Southeast Asia that is considered successful in implementing the halal tourism concept is Thailand. Even though the population is predominantly Buddhist, the country of Thailand is able to occupy the second position of halal tourist destinations favored by Muslim tourists in the world.(Fadhilah, 2019) Uniquely, even though, like Indonesia and Malaysia, Thailand also does not have special regulations governing halal tourism, Thailand is considered capable of conceptualizing and actualizing halal tourism in its country so that it has succeeded in attracting tourists from Muslim-majority countries in the world. As released by the Bangkok Post, based on an annual survey conducted by CrescentRating and Mastercard, the 2019 Global Muslim Travel Index (GMTI) revealed that Thailand got 57 points, a level below Singapore which pocketed 65 points.(Fadhilah, 2019)

Thailand has many places with various Muslim-friendly service facilities, such as; the availability of 3,600 mosques and shopping centers that provide prayer rooms for Muslims; halal restaurants listed in Muslim-friendly apps and guidebooks for Muslim tourists; various facilities are provided to attract Muslim tourists including Muslim-friendly hotels that provide halal food options, prayer rooms and Qibla directions, Muslim-friendly spas that separate men and women, Muslim-friendly beach resorts, Muslim-friendly medical facilities and Muslim-friendly airports.(Rasyid, 2022)

Thailand's success in packaging and marketing halal tourism in its country is not limited only to the availability of regulations in the form of laws, but rather the support of government policies that are in favor of halal tourism promotion programs in that country. In Thailand, the government agency responsible for promoting Thailand as a Muslim-friendly destination is the Tourism Authority of Thailand (TAT) which is part of the Ministry of Tourism.(Rasyid, 2022)

To make Thailand a Muslim-friendly destination, in June 2015 TAT launched Thailand Travel Mart Plus which includes various initiatives to promote Thailand as a Muslim-friendly halal tourism destination, with several maneuvers that have been carried out, such as; launched a Muslim-friendly tourist application to attract foreign Muslim tourists. This application helps Muslim tourists find mosques, halal restaurants, hotels, shopping centers with prayer room facilities more easily; launched an integrated halal branding called "Thailand Diamond Halal". Through this branding, all halal products and services originating from Thailand will be marketed, including halal tourism; produces a number of guidebooks and brochures adapted to Muslim tourists. Halal Check-in Thailand is one such guidebook which lists mosques, Halal certified restaurants, Muslim friendly hotels, shopping malls and performance venues that provide prayer facilities.(Rasyid, 2022)

Almost similar to Singapore, which implements the concept of Muslim-friendly tourism in its country. Just like Indonesia and other countries in Southeast Asia, Singapore also does not have regulations at the level

of laws that specifically regulate halal tourism. So far Singapore has only been limited to providing halal certification for restaurants, cafes, fast food restaurants to food products issued by the Islamic Religious Council (MUIS) as an agency under the Ministry of Culture, Community and Youth and directly under the supervision of the Minister of Muslim Relations who stood since 1978 and has seven halal certification schemes based on the food supply chain and halal certification implemented by the Singapore government is not an obligation but is voluntary for business actors targeting Muslim consumers.(Zaki & Rasyid, 2021)

The Singapore government's attention to halal certification in food has been able to boost the country's halal industry from year to year. This also makes Singapore a friendly country for Muslim tourists to visit because they no longer need to worry about the availability of halal food. In addition, in Singapore there are also more than 70 mosques and prayer rooms that are easily found by Muslim tourists. The seriousness of the Singapore government in actualizing halal tourism in the country can also be seen from the policy of separating areas for certified halal food and non-halal food at Changi International Airport.(Zaki & Rasyid, 2021) In fact, Singapore occupies the main position as a Muslim tourist-friendly country among non-OIC countries based on the Mastercard-CrescentRating Global Muslim Travel Index (GMT) 2019.(Asia, 2023)

Unlike other Southeast Asian countries, Brunei Darussalam is more consistent in the concept of halal tourism in their country. This is because Brunei Darussalam is a country that applies Islamic sharia in the state legal system. As an Islamic country, Brunei Darussalam has long regulated matters that do not violate Islamic sharia, such as prohibiting the circulation of alcohol, not allowing nightclubs and dress etiquette as well as studying religious routines. the. Naturally, then it would not be difficult for Brunei Darussalam to implement the concept of halal tourism.

Even though it is only a small country with an area of only 5,765 km², Brunei Darussalam is classified as a rich country because of its abundant natural resources. This country has a population of 400,000 people with a majority of 90% being Muslim which makes Islamic sharia the basis of state law, making Brunei Darussalam a friendly country for Muslim tourists. The 2019 Mastercard-Crescent Rating survey noted that Brunei Darussalam is in the 8th position of the OIC country which is friendly to Muslim tourists with a score of 65.(Reily, 2019)

Although the results of previous studies did not reveal the existence of special regulations at the level of laws governing halal tourism in Brunei Darussalam, the strict regulations regarding halal products in the country with the brand image "Brunei Halal" guarantee that in this country the concept of halal tourism goes well.(Zaki & Rasyid, 2021) This means that apart from the wide selection of tourist destinations that can be visited in Brunei Darussalam, the food is guaranteed to be halal and the environment is safe according to Islamic law for Muslim tourists and their families.(Hamid, 2023)

Conclusion

The Halal tourism in Indonesia at the level of laws that apply nationally is not regulated. The concept of halal tourism in Indonesia is contained in the MUI Fatwa Number 108 of 2016, but it is still inadequate because the current position of halal tourism regulations is not a type of statutory regulation that has binding legal force. The regulations in the form of statutory provisions governing are still partial in the form of regional head regulations in several provinces in Indonesia and still cause various polemics. It is the same as several countries in Asia, especially in Southeast Asia, which do not yet have regulations at the level of laws in each country. It's just that the existence of halal tourism in several Asian countries is fully supported by the policies of the governments of each country that are concerned and serious about halal tourism so that it looks more advanced than Indonesia. Therefore, it is suggested that further research focuses on models and concepts of Indonesian government policies to advance Indonesian tourism in the future.

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