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Islamic Teaching and Halal Tourism Development in Lombok: Perspectives of General Hotel Managers

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Abstract: This study investigates the three fundamental stages of the issue of halal tourism in Lombok. With google form questionnaire, this qualitative study elaborates the perception among general hotel managers emphasizing the principle of halal in every aspect of tourism enterprises, including all related facets (halal products, halal lifestyle, convenience to halal values, facilities with halal principles, service with halal principles, and subsequent activities as attractions following Islamic teachings). Furthermore, research samples were sixteen general managers fulfilling the questionnaire. The findings indicate comprehensive knowledge of the general managers' understanding within halal tourism conception in the good category. The opportunities and challenges of expanding halal tourism in Lombok are encountered with creative commerce that is not yet optimized. Attractions such as mosques and natural features have not been appropriately packaged, and human resources must be progressively extended practice. In the meantime, debates in perception and lack of literacy (education) about this conception are incorporated as challenges and opportunities for future halal tourism development.

Keywords: *Islamic Teaching, Halal Tourism, General Hotel Manager.*

INTRODUCTION

The tourism activity remains to flourish to establish into a better direction. The integrative character is ready to influence many aspects, particularly economics; its contact with diverse sectors likewise generates its profits (El-Gohary, 2016). Therefore businesses in the form of hotels, restaurants, food, drinks, and alternative businesses always favour together with the development of the tourism world (Yousaf & Xiucheng, 2018; Samori & Sabtu, 2014). The movement of massive figures of individuals from one place to another is one of the impacts of the industry that is being discussed. The business of shipping people and goods is undeniable, as well as land, sea and air transportation, which requires businesses to understand severe and creatively to be provided in line with the notion that tourism is an adventure that is chosen in a particular time with a range of encouragements, desires, needs such as holidays, business, and spiritual. So it implies legitimate that tourism is the world's third greatest export category.

Halal tourism is part of an attempt and a policy as an appearance of the stability of market demands. Its development, the tourism activity is also recognized as traditional or conventional tourism, which demands a rebirth of policy so that the requirements of consumers and tourists can be satisfied. Besides, there is an awareness of conforming with the beliefs occupied by potential tourists during the holidays (Mohsin et al., 2016). Muslim regions target this recent concept known as halal tourism (Carboni & Idrissi Janati, 2016). Even though the coverage is segmented, it does not mean that non-Muslim regions cannot run halal tourism; for example, New Zealand, which is a significant exporter of halal beef and lamb, and many non-Muslim countries do, it is revealed in the halal tourism trend

in the thesis literature study.

As a Muslim population country, Indonesia has made many efforts in developing the potential of halal tourism. Condition of Indonesia is now the fourth most populous country globally and has the world's largest Muslim population. It is estimated that 225 million people, or 87% of the current Indonesian population, are Muslims. Furthermore, Indonesia has a total landmass of 1,905,000 square kilometres with a total population of 261 million (as of 2017) speaking more than 700 languages. It is the world's largest archipelagic state, with about 17,000 islands spanning from the Pacific Ocean to the Indian Ocean. Its many exotic islands, pristine tropical climate and cultural diversity make it a popular travel destination for tourists worldwide (Crescentrating-Mastercard, Indonesia Muslim Travel Index (IMTI), 2018).

Key drivers of the Indonesian Muslim tourism market progress to be strengthened by the successful adventures of Bali and have selected the following tourism destinations for its tourism development, which are stigmatized as the 'New Balis' (Indonesia Muslim Travel Index (IMTI), 2019): (Lake Toba in North Sumatra, Tanjung Kelayang in Bangka Belitung, Tanjung Lesung in Banten, Pulau Seribu, Jakarta, Borobudur in Central Java, Bromo-Tengger-Semeru, Mandalika in West Nusa Tenggara, Labuan Bajo in East Nusa Tenggara, Wakatobi in Southeast Sulawesi, Morotai in Maluku).

Considering several leading tourist destinations above Mandalika in West Nusa Tenggara, is covering the four zones that are being worked on. Furthermore, Indonesia under The Halal Tourism Accelerations and Development Team has established ten provinces for the development of halal tourism, including: Aceh, Riau and Riau Islands, West Sumatra, Jakarta, West Java, Central Java, Yogyakarta, East Java, South Sulawesi, and Lombok (West Nusa Tenggara).

The next necessity of this research is the acquisition of awards for halal tourism. Withdrawing from the central position of West Nusa Tenggara tourism nationally, it was nominated as one of "The New Balis" of ten provinces and, more specifically, belonged to one of the four main focus areas being worked on by the central government and established as a halal tourism development area for research is critical to perform. Still, it has not established a meaningful improvement in the interest of hospitality to encourage its hotel as a halal hotel. Therefore, this study explores the potential and challenges of developing halal tourism in Lombok using descriptive qualitative research methods.

Many scholars have been investigating this issue. However, few studies put the profound study of Halal Tourism in the context of Lombok in which Halal Tourism is becoming popular among communities. Furthermore, this study elaborates three main focuses: 1) halal tourism understanding among general hotel managers, 2) the practice of halal tourism in Lombok, and 3) formulation on the probability of halal tourism development in the future.

LITERATURE REVIEW

Issues of Halal Tourism

The development of *halal*/tourism displays potential market events. Products and services regarding tourism based on halal values keep calling in global tourism (Samori et al., 2016; Razzaq et al., 2016). According to Amadeus information, it is envisioned that by 2020, Muslim travellers will spend USD 200 billion based on consuming USD 145 billion in 2014 (Vargas-Sánchez & Moral-Moral, 2019). Confirmation is also coming from Global Muslim Travel Index Report 2018 that the Muslim travel market is on course to extend its rapid-paced growth to achieve US\$220 billion by 2020. It is supposed to raise a further US\$80 billion to accomplish US\$300 billion by 2026 (Crescentrating-Mastercard, Indonesia Muslim Travel Index (IMTI), 2018). Interestingly, this huge potential market is addressing both Muslim visitors. Non-muslim visitors that please Islamic values (opportunity to worship during vacation-journey) for Muslim tourists are the primary driven-idea in preferences. At the same time, non-Muslims it is granted health insurance through halal products (Wijayanti et al., 2019). In other words, halal can also be seen as a quality indication for non-Muslim consumers (Benrit & Mudor, 2018).

It is equally important to highlight what is meant by halal tourism. Although many scholars have been discussing and proposing related- materials to scrutinize what this market segment stands for (Izberk-Bilgin & Nakata, 2016). Hence, refer to some literature, various vital terms can be obtained such as; Islamic tourism, religious tourism, and halal tourism (El-Gohary, 2016). In terminology, these three terms have a distinction that supports the literature of this tourism segment towards the perception and its holistic understanding. Adverb "halal" that stems from

encapsulating halal tourism derives from Arabic, which means allowable, permitted, etc. Then the general definition of Islamic tourism (Nurrachmi, 2019) is limited in visiting Islamic cultural heritage, holy places and religious sites in different Muslim countries such as hajj in Mecca, meanwhile religious tourism (Vargas-Sánchez & Moral-Moral, 2019) stand for conducting activity trip with motivational or religious purposes carried out by religious groups (Muslim, Christian, Hindus, Buddhist) which is usually by visiting the holy places of religion or religious figures, and whereas halal tourism (Vargas-Sánchez & Moral-Moral, 2019; Olya & Al-ansi, 2018) as the mainstream of this study refers to travel undertaken for recreation, leisure and social purposes and, although the motivations for travelling are not necessarily spiritual, there is a desire to behave in a manner deemed permissible, or halal, under Islamic teachings (Ismail et al., 2016; El-Gohary, 2016).

The whole definition ascribed a holistic picture of halal tourism, which brought towards the market based on the proper interpretation, is broadening up some other possibilities in certain levels and countries (Han et al., 2019). For instance, it can be seen through the phenomenon where countries categorized as Muslim and countries that are non-OIC (Organization of Islamic Cooperation) strongly recognized the massive potential of the halal tourism market (Marzuki et al., 2014). It is further possible to be measured through some boards as follows where the Korean Muslim Federation (KMF) and the Korean Halal Association (KHA) in Korea, for instance, were established, which mainly focus on the development of Halal tourism (Satriana & Faridah, 2018). In the following, the Japan Halal Association (JHA) has been formed in Japan to officially concerned with this market segment and in which the title of "World Best Non-OIC (Organization of Islamic Conference) Emerging Halal Destination" in 2016 was successfully obtained (Satriana & Faridah, 2018).

Trends of Halal Tourism

Halal tourism has been applied in many countries. In Chiang Mai *Thailand* to be the nerve centre of a universal model for travelling and services, trading, investment, logistics, safe agriculture city, an educational hub and as an eco-friendly suburb, town and city, retain substantial relationship in terms of historic mosques and Muslim villages still survive fit in traditional attires and preserve traditional practices of life. There are four Muslim communities in the Chiang Mai municipality area with another 13 Muslim communities covered all over the city; hundreds of thousand guests from Middle East regions migrate to Thailand, especially after the liberalization of the Association of Southeast Asia Nations (ASEAN) commercial community, Islamic inns are discovered all over the city that is within international standard. Consequently, Muslim travel bureaus operate in Chiang Mai with services based on Islamic principles. Many private transport businesses also extend Muslim drivers (Uansa ard & Binprathan, 2018; Hashim & Shariff, 2016). In correspond to support halal tourism, the seriousness of the "white elephant" state is indicated by the presence of the Halal Science Center, at the best and largest university in Thailand owned by the government called Chulalongkorn University; Scientific services, scholars, training, research for scientists, entrepreneurs, scholars, manufacturers and Islamic organizations on the certification of halal products and sharia trade can be accomplished here even providing consultations on formulating a halal system-GMP-HACCP-SSOP-ISO dealing with food products, drinks, medicines, cosmetics, and other products likewise become an integral part, so that human resources or adequate scholars in the field of halal science emerge and work together with the faculty of health sciences (Gustiawati, 2019; Ahmad et al., 2018).

Another country also presupposes attention to halal tourism opportunities in South Korea, expecting that this rising tourism sector will directly contribute to more than 80 thousand projects (Han et al., 2019). The Muslim tourism market as a niche in halal tourism also contributes a positive opportunity for the New Zealand tourism activity, a pursuing to capture this opportunity is achieved by commencing a book "The New Zealand Halal, Culinary Heaven for Muslims" in 2012, a book of halal food that can serve vacation satisfaction in New Zealand because it displays general tourism information, along with a register of joint restaurants that have been halal certified (Gustiawati, 2019). Argentina is the second-largest country in South America, aggressively selling natural beauty in the form of glaciers and cultural richness and interestingly Travel Agent Argentina also began selling Halal Friendly tour packages with a combination of natural beauty and Islamic civilization, such as making a stop at the largest mosque in Latin America. The concept presented can make Muslim tourists feel comfortable because it includes a critical element in halal tourism, the availability of prayer rooms and halal food (Ahmad et al., 2018; Neio Demirci et al., 2016).

METHODS

This research agrees to implement descriptive qualitative to form an explanation systematically, factually and accurately of a social circumstance of the subject being studied. The subject of this research is one of the necessary components in expanding the tourism business, namely stakeholders, precisely the general manager of accommodation. Lombok Island, particularly central Lombok regency, was established as the field of this research by proposing 25 hospitality's general managers, where Muslims highly dominate the community. Lombok is the world's best halal tourism destination, nationally further acknowledged as the archipelago of a thousand mosques and a thousand Pesantren (Islamic boarding school). Dealing with the West Nusa Tenggara tourism service, there are around 1,176 star and non-star accommodations. Architecture is later separated into two primary groups, namely 80-star accommodations, and the rest are non-star accommodations. From the total accommodation available in Lombok on the grounds of limited funds, time and alternatives, the author will only focus on 25 general managers of the hotel in Lombok, particularly sub-district called Lombok Tengah.

There were two groups of questions in this part of the analysis, ten closed-ended and three open-ended questions, but they all suggest essential to the furthest analysis. That's why the author would like to show the necessary demographical data requiring survey responders. The respondents are categorized into gender, education, and length of work experience. Firstly, the initial one was about the sex of responders. 81.3% of participants in the survey were men, and about 18.8% of participants were women. The data collected acknowledges most men in the research sample relate to women. There might be two leading reasons for that: more men are accepted culturally to work in hospitality. Currently, because of the appearance of the new market segment, "halal tourism", the possibility of women getting an opportunity to participate in this kind of job is more open. Half of the respondents have patience over ten years, namely 43.8%, 5 to 10 years experience, 1 to 5 years, and under one year each is around 18.8%. If the length of employment of respondent's participation in the field of tourism is linked with the halal tourism development phase until later achieve recognition are progressing through three fundamental phases, i.e. initiation, exploration, and growth. These three phases explain the data from the second stage meets the third stage of the halal tourism establishment firmly in concern with the Khoiriati proposal. The exploration phase and growth imply a meaningful struggle to obtain universal encouragement from authority and the local community.

RESULTS AND DISCUSSION

Understanding Halal Tourism

In terms of developing halal tourism, attractions are needed as stimuli or attractions to persuade visitors in the decision-making process. The findings of the general manager's perception of halal tourism reflect the socio-cultural structure of the people of Lombok, making attractions a critical indicator. The heterogeneous character of the society, which consists of many religious groups but is more dominated in quantity by the Islamic religion, seems to be the most strongly colouring and firmly under the concept of halal tourism. Since it is the power in holding religious values by the people as a lifestyle can be easily found. This is seen and supported by the research conducted by Hasanah that art and cultural performances which are purely born from the civilization of the host community as attractions do not conflict with the general criteria of sharia tourism, attractions at destinations have decent places of worship and sanctification facilities for Muslim tourists (Hasanah, 2019). On the contrary, this means that even a tourist destination has enormous tourism potential to develop. Still, without being strongly supported by attractions, it will be less optimal to bring in many visitors.

Then the wealth in the form of a mosque that has its implications for the island entity of a thousand mosques as the symbol has been successfully built at the national level is also believed to be the next factor. The number of mosque buildings with various architectural beauty can be an attraction in the development of halal tourism destinations. The Hubbul Wathan Islamic Center represents it, for instance. An attraction in the form of a large mosque offers a beautiful view from the top of the mosque tower in the form of urban panoramas, rice fields, and mountains. Muslim tourists, both foreign and local, are always invited by waiters to visit this mosque while doing their five daily prayers. Interestingly, the beauty of the mosque's architecture not only invites interest for Muslim visitors, but non-Muslim visitors are also interested and touring the mosque and climbing to the top of the tower to enjoy the panorama presented.

The mosque is a means of worship for the people of Lombok, and being an identified identity about the strength of religious values is a basis for social culture. The community's need for having places of worship produces a civilization in the form of mosques that number in the thousands and even more. Hence, it can be imagined that finding a mosque in this place is not a complex case. Indeed, its designation as an island of a thousand mosques is a manifestation of appreciation for the existence of so many mosques. From the perspective of halal tourism, the basic needs of Muslim tourists can be ascertained when tourist attractions can be easily met. As an example of the Hubbul Wathan Mosque mentioned in the previous paragraph, it is very close to restaurants and hospitality.

Although the character of the Lombok community is thick with Islamic culture and the number of places of worship continues to flourish in line with the concept of halal tourism, the general manager's perception of the development of halal tourism, on the other hand, suggests that tourism activities must support it. This means that halal tourism activities need to be packaged and multiplied in number. Based on the data of the findings in this study, it is not yet the top product about the availability of activities for Muslim tourists. However, it is still the same between halal tourism activities and traditional tourism. Therefore, the need for preparing activities must still be encouraged within the framework of providing choices for Muslim tourists to develop the concept of halal tourism.

Meanwhile, from the amenity aspect, the general manager's perception of the development of halal tourism reflected that the availability of facilities in restaurants, accommodation, and other infrastructure was not much different from all the facilities contained in conventional tourism. However, its relation to halal tourism further underlines the halal aspect as a differentiator and, at the same time, a fundamental need for Muslim visitors. Therefore, ideally, when facilities in the form of halal restaurants and accommodation as a support in the development of halal tourism can already be fulfilled, it will impact comfort and service to tourists.

Furthermore, halal tourism, according to stakeholders, is accessible. It is correlated to amenities in places of worship, food, drinks, accommodation in conformity with halal principles ought to be designed in a line that guests can reach. Access can also be further extended to the technological aspects of efforts to introduce or promote the current concept of halal tourism through the availability of information about the dimensions of halal tourism, both in the form of web information or app information.

In the meantime, the availability of access and amenities in the concept of halal tourism represents that tourists' comfort will be influenced when access supports the facilities. Integrating facilities in the form of restaurants with facilities in places of worship for visitors can be said to be a step in the application of halal tourism development. On the other hand, a restaurant as a facility in the tourism component is vital for developing a tourist destination. The target market or visitors will consider this point before deciding on a vacation. Even visitors who are already in tourist attractions when deciding to enjoy tourism products such as tour packages are aware of the essential restaurant facilities to rest for eating. The same conditions apply to Muslim tourists that facilities in the form of a restaurant are also sure to be a special consideration but far more critical can influence tourists' decisions when they can ensure that the restaurant is operational following the halal rules.

In essence, sixteen general management responses showed that around 18.40% strongly agreed or understood. Around 34.02% agreed or understood, while the neutral position was 15.62%, subsequently did not agree or did not understand 20.13%, and strongly disagreed or did not understand 11.80%. When accumulated between very understanding and understanding gives a value of 52.43%, while not understanding and very not understanding is 31.94%. Then it can be concluded that the hotel general manager's level of understanding related to halal tourism is included in the good category. On the other hand, based on the number, it was revealed that not a few general managers do not understand halal tourism.

Implementation of Halal Tourism

Hence, to explain the description of the implementation of halal tourism in this country and especially in Lombok, it is necessary to look comprehensively at some of the potential provinces that have been designated by the central government, in this case, the ministry of tourism and creative economy as responsible institutions such as one example: West Nusa Tenggara province to be developed as a halal tourism destination. Halal tourism in NTB - Lombok, according to a study conducted by Asmunianto, concluded that there are several steps taken to implement halal tourism, namely, conducting promotions and marketing, conducting coaching and supervision, and finally through an

acceleration strategy that includes the development of destinations, improving halal tourism infrastructure and developing world-class halal tourism attractions and amenities (Asmunianto, 2019).

Other research findings on halal tourism in NTB by Kudsi and Sukardani also illustrate that the implementation efforts undertaken by the government are by constructing worship facilities around the tourist area, such as the construction of the Nurul Bilad Mosque in the Mandalika Special Economic Zone and running a cultural event with Islamic nuance with the Indonesian Islamic Tourism Association community (Ibrahim & Puspita, 2018).

Other implementation efforts are also carried out to develop halal tourism by applying the standardization of halal tourism. This is demonstrated by Hamzana's research and found several important factors that influence the implementation of halal tourism standardization: First, the legal factor is shown through the increase in halal certification since 2015, the legal factor as an inhibitor is the lack of specific regulations on halal tourism. Second, structural factors that influence the increase in standardization are integrated institutions in the implementation of halal tourism and the granting of special authority to the Ulema Council of Indonesia - West Nusa Tenggara, structural factors which hamper the lack of understanding of institutions related to the concept of sharia tourism, and the still limited Halal Insurance Agency which can help the performance of MUI-NTB. Third, supporting facilities or facilities are unavailable for Sharia tourism training institutions, inefficient administrative processes, and the lack of halal guides. Fourth, community factors as obstacles are limited understanding and knowledge of the community and business actors on the concept and process of halal certification. Fifth, the cultural factor is that most of the population is Muslim based on Islamic values (Hamzana, 2018).

Furthermore, the implementation of halal tourism in Lombok-Indonesia has also targeted the Middle East region as the primary target market (Subarkah, 2018) to improve the quality of access to potential Muslim tourists through direct flights from the country of origin continue to be pursued. This is seen as an essential step in the effort to implement halal tourism as informed through the official website of the West Nusa Tenggara Regional Government reveals that direct flights from potential Muslim tourists from Jeddah to Lombok and vice versa not only make it easier for pilgrims to travel to the holy land, but also will open the way for tourists who are in the middle east to enjoy the beautiful charm of Lombok-Sumbawa (Baharuddin & Hasan, 2018).

Research conducted by Utami, Roychansyah, and Krisnany shows that in line with the typological analysis results that form the implementation of halal tourism development in Lombok are raw materials, destinations and attractions, and facilities in tourist attractions and institutions. This result is also obtained from the linkage matrix between indicators, where institutional indicators have the most links with other indicators. This is because the institution became one of the bases and the beginning of the development of halal tourism in Lombok. In this case, the institution consisting of tourism stakeholders (government, business actors, and the community) has dared to show innovation in the form of halal tourism development (Utami et al., 2018). This concept is new in tourism in Indonesia. There are pros, cons, and many questions following the Lombok process to become a halal destination. This condition does not stop the efforts of stakeholders in Lombok to continue to develop halal tourism. Slowly but surely, Lombok is increasingly establishing itself to provide new variants in tourism development. The role of stakeholders in support and synergy makes the name Lombok increasingly known. Pros and cons and a variety of questions that previously existed are slowly replaced by positive appreciation.

Possibilities of Halal Tourism Development in Lombok

The expansion of halal tourism can compete in terms of community acceptance. Although initially, the acceptance of tourism by the host community to develop can still be found in some Muslim community groups as an action associated with immoral actions that have implications for the perspective of the host community. However, in its development, information openness and advancement of science and various other factors such as the people's experience in direct contact with the world of tourism has provided a more open perspective to accept foreigners as tourism potential. So it is not excessive if the concept of halal tourism can develop more quickly when the host community has understood it comprehensively. Furthermore, this is because the potential of the branding island of a thousand mosques, culture, and the characteristics of the community in conformity with halal tourism and contribute added value to its existence to be developed and on the other hand make tourists interested in a visit. The unified view of accepting this conception that develops during society will also influence how practical and service the market is.

On the other hand, tourism development is sure to continue because halal tourism is adequate to deal with non-Muslim tourists as a potential target market. Additionally, the resilience of focusing on both Muslim tourists and non-Muslim tourists, Muslim societies and none, is likewise in line with the maturing operations of many countries to cater to potential consumers. Indeed, this can also be interpreted as an excellent opportunity for Lombok, given the location is very supportive and exists between Bali and Komodo Island. In general, tourists visiting Bali are not targeting the Muslim market and the Komodo Island. Still, the beauty and natural resources of the island of Lombok often make guests who are vacationing on the island of Bali also decide to visit Lombok.

In comparison, guests who decide to use land access will pass Lombok Island before reaching the island of Komodo. So that tourists, if observed from the side of the market, are conventional tourism markets. This is what makes Lombok's halal tourism enjoyable for non-Muslim tourists. Of course, if the business industry can take advantage of the geographical factors and natural beauty, the concept of halal tourism may have a bargaining position to capture two large and potential markets at the same time.

For instance, Muslim travellers are safe to attend places to conduct the worship pray five times a day, and restaurants serve to break the fasting food since this aspect actively affects the encouragement during the vacation. Side by side, non-Muslim tourists can also enjoy all the tourism services available in Lombok. In fact, the concept of halal tourism does not prevent conventional tourism from developing. Then the parallels between halal tourism and conventional later co-exist due to the prospect of stakeholders to capture both market segments at the same season extensively as long as those propositions find each demand.

Travel activities are considered to have an extensive impact and invite many tourists from different demographics to take place so that the products of a tourist destination apart from a diversity of influential travel factors background such as for relaxation, leisure, and business that lead visitors present at tourist destinations. In addition based on the data above shows that the general manager requires the halal principle in a remarkably central position committed in the tourism region. This means that every item of tourism expansion must satisfy its halal standards.

This is in course with the expansion campaign of halal tourism in Lombok, which experiences three waves, namely initiation, exploration, and development. The wave of initiation as a series of phases or the first wave illustrates that in 1982 to 2007, the point of view of some Muslim communities as the assertive community and the authority in Lombok refused because it still thinks tourism with an immoral attitude. This situation is not beneficial for Lombok tourism because it proceeds in declining power taking advantage of the economic benefits owned by tourism conventionally.

Because of other findings, researchers too noted that Lombok, during its administration, accomplished in obtaining a reward as the World's First Best Halal Tourism in two categories, namely halal destinations and halal honeymoon. Moreover, the implementation of halal tourism was successful because it has an interesting culture as an attraction and the availability of supporting infrastructure. It is in line that LPPDM MUI in NTB Region was able to announce 676 Halal certificates, which consist of 28 certificates for restaurant inside the hotel, 107 for non-hotel restaurants, 262 for restaurants and food catering, and 279 for Small Medium Enterprises in processed products. But the data above shows that the clash of halal tourism practices with public understanding can be a challenge.

Accordingly, it is the state that maintains considerable capabilities in the extension of halal tourism because basically Indonesian- Lombok society already possesses the DNA of halal lifestyle (halal behaviour) where the State of Indonesia as the vastest archipelagic district, which consists of eighty-eight per cent of Muslim citizens, more than seventeen thousand islands, three hundred tribes, seven hundred forty-six types of languages and dialects, likewise magnificent biodiversity and more than eight hundred thousand mosques. In the context of Muslim tourists' behaviour, Halal does not end at food as an item of halal tourism, but other components must likewise maintain that value. The halal tourism items include halal accommodation, shipments, halal food premises, halal logistics, Islamic finance, Islamic travel packages, and halal spas.

The critical part that will be discussed based on the research findings to see the possibility of developing halal tourism in Lombok is based on several aspects such as education, political will, promotion, certification, and regulatory compliance with the field in the framework of challenges to the development of halal tourism in Lombok. Although Lombok has won an award in the subsequent two-year development of halal tourism as a new segment of the

World Travel Summit, that does not mean denying the challenges, as explained below. Indeed, in practice, halal tourism is still faced with a lack of education on its and how it is practised. There is not even a specific training scenario on entertaining Muslim tourists. When looking at the significant position of a general manager who has a role in managing its workers and ensuring that workers understand every tourism product must be done. Even more than that, the general manager also has a hand in creating the image of an accommodation that makes information disclosure a crucial part of this position. Therefore, concerning this concept, it seems that the general manager acknowledges that education in halal tourism has not yet been pursued. Furthermore, minimal literacy among tourism actors is also still occurring so that different perceptions are believed to confuse often.

The following result is that halal tourism is less effective to be realized. Even though the infrastructure conditions for places of worship and halal food are in great quantities, if the attractions and activities to provide entertainment to visitors are not supplied, the potential is widely visible to be a failure. The lack of education and literacy also affects the creativity of tourism actors in presenting the right entertainment and making entertainment packages one of the tourism activities. The power of halal tourism in halal food and places of worship certainly provides an essential touch in the service framework. Still, it cannot be denied that attractions and activities according to sharia principles are vital and needed. In other words, if education about the halal tourism industry and market is pursued, then information related to this segmentation generated through education will be consumed by both tourism actors and host communities. This pattern is one of the fundamental and essential benefits of education both academically and specifically in tourism training.

Good promotion requires a good strategy and approach. To maximize the development of the halal tourism segment, maximum promotion needs to be taken as a step to introduce tourism products. However, limited promotion is shown by the belief of business actors as another result of the lack of literacy that reflects not yet the maximum to promote halal tourism. Of the many hotel businesses, they have still not been found openly saying that halal elements exist; instead, they have not made it a force in delivering promotions related to accommodation. This can also be interpreted that the tourism actors do not really have an appreciation of this new segment. Research in the promotion of the concept of halal tourism needs to be done.

Reflecting on the data above, the challenges to tourism doers in their practice and operation remain at the understanding of the market and its certification function. Lack of ability to read market share in terms of quality and inadequate quantities will produce ineffective promotion and promotion schemes. The maximum level of strengthening the halal segment in the vocational industry is not optimal. Of course, the ability to read the market and its opportunities needs to be supported by the availability of information infrastructure both from the responsible government and has more capability in supporting tourism actors and independent research institutions. However, based on the findings, still felt by the general manager that information about the market and halal tourism opportunities are minimal.

While another challenge in terms of certification is directly proportional to the knowledge that causes the performance of certification institutions such as the Indonesian scholars' council in organizing competence assessments and the quality of this tourism standard; in this case, two large institutions must work together to realize tourist satisfaction through halal certification, namely the authorized institution appointed by the government, the Indonesian Ulema Council and business actors. The two institutions must walk together to complement each other while paying attention to market and service needs. Because basically, many implications should be managed when halal certification can be maximized and the awareness of business actors has a high awareness of halal certification as a guarantor of quality.

Although in place the concept of halal tourism is applied in the middle of the Muslim population, but when halal certification is carried out in terms of professionalism will be highly valued by tourists. Unlike the case with non-Muslim countries that apply this segment other benefits will be felt that can contribute and add value to the image and can also be used as a promotional medium when halal certification can be appropriately applied. Furthermore, in its function as a quality guarantor, halal certification can also protect consumers from substances that are not suitable for both health and religion.

Even though both parties own the functions and exceptional benefits of certification, the policy does not always receive positive responses from tourism actors as a derivative of problems due to lack of literacy. Based on the

findings of implementing the halal industry, it still comes from the government, not yet based on the awareness of the direct actors. This means that understanding the halal segmentation market and education still needs to be encouraged to improve the ability to read market potential and provide excellent service through halal audit procedures as a consequence of the application of halal certification.

Departing from the data above shows that human resources are the central indicator in reinforcing its progress and, at the same time, being a challenge, directing on the negative image of Islam that is built if there is the intention to escalate promotion in the non-Muslim market. Education syllabus and training programmes are needed in the hospitality industry to understand Halal issues, and this could be an opportunity for universities and training centres to offer such programmes (Battour & Ismail, 2016).

The challenges to developing this concept are shown by two main things, namely regulation and knowledge. Appropriateness and accuracy in organizing the two things can simplify and become an opportunity for the development of this product.

According to the data, the challenge for tourism doers towards developing the concept of halal tourism is further highlighted by introducing the conception that it can be accepted exclusively or universally by controlling the religious spirit. Corresponding to the above phenomenon, the cultural basis inherent in Lombok society can become a natural part. But on the other hand, there are also obstacles due to the government's commitment in terms of political policy seen as unsteady, cause that every tourist can get economic favours.

CONCLUSIONS

Halal tourism as a new market can be figured out with diverse interpretations. The market proceeds to grow dynamically. It illustrates that more tourists are excited to take advantage of promising opportunities individually, in groups of enterprises, and in the region. Accordingly, with the context, resources, and culture that differ from one region to another, it can contrast how to interpret halal tourism trends. The five questions at the previous maintain information about what the general manager's perceptions are related to the conception of halal tourism and the opportunities also challenges of expanding business in the tourism sector.

The first question was asked in the questionnaire explores the meaning of halal tourism to see that the respondent has a satisfactory knowledge base. The results apply to the first question the participants understood as halal tourism that guarantees halal products, halal lifestyle, convenience to halal values, facilities with halal principles, service with halal principles, and subsequent activities as attractions following Islamic teachings.

The second question records participants' experiences according to field conditions and the effectiveness of halal tourism in Lombok. Several reasons were found, namely the existence of the potential received from the supporting amenities and the socio-cultural conditions in accordance with the principle of halal tourism. This is effective for what is effective. But on the other hand, there is likewise an experience that carries not been effective because it is nevertheless dwelling on discourse not touching the level of practice, not farther expanding attractions as tourism activities. Yet, the branding stage, and the proposed market, i.e. Muslim tourists, do not certainly pay attention to about allowed or not allowed.

The next item assigned to opportunities for halal tourism to compete with conventional tourism demonstrates that there is fear of misunderstanding among the community so that literacy requires to be carried out on its human resources, the number of Muslim visitors from year to year progresses to grow, the social, cultural, customary and religious contexts on the island of Lombok following the principles of this conception, but accountability as part of dealing with tourists still calls for to be increased.

The next question in the questionnaire provides information about opportunities and challenges for halal tourism doers. Diversity in perception plus lack of literacy is believed a primary challenge, later the government's commitment, in this case, the authorities are likewise not optimal, literacy connected to this conception is insufficient, marketing must have a precise strategy, there are nevertheless many doers who ignore the benefits of halal certification, and regulations that transform the conception halal tourism appropriately. The final question in the questionnaire illustrates a picture of the business so that halal tourism becomes further attractive to visitors. Generally declaring, what was in the previous sections reappeared such as attractions, marketing must continue to be

maximized, supporting facilities, halal standards, halal guarantees, and social conditions of the population as part of the service.

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