
Transformation, Challenges, and Regulation of Halal Tourism in the 5.0 Era

Lukman Yafi

No. 42, Lot 2287, KG Sri Muhibbah Subah, Shah Alam, Selangor 40150, Malaysia
bintangsilmi@yahoo.com

Received February 21, 2024; Revised April 10, 2024; Accepted April 18, 2024

Abstract: *The halal tourism industry is a growing sector and has recently become a global trend in economic development in many countries. However, halal tourism creates an abnormal situation and brings advantages and disadvantages in various regions in Indonesia. The purpose of this article is to find out the structure of halal tourism development in five regions of Indonesia. This article tries to formulate a model of halal tourism regulation based on community diversity and local wisdom. This research uses legal research techniques with a critical and constructive approach. The results of this study show that the development of halal tourism regulations in various regions shows a positive and dynamic direction, in line with the design of regional tourism policies that need to be further promoted and accelerated. Therefore, in this positive trend and dynamic, the development of halal tourism in the region requires the application of a sustainable halal tourism regulation model based on community diversity and responsive to the wisdom of the local community. The contribution of this article can support the implementation of post-pandemic sustainable halal tourism policies in various local communities.*

Keywords: *transformation, challenges, regulations, halal tourism, economic development.*

INTRODUCTION

The tourism industry, in recent decades, has become the world's leading sector. In Indonesia, the Jokowi administration regime has also made tourism a leading sector that is considered capable of becoming a mainstay foreign exchange earning instrument, triggering economic growth, absorbing labour, and being able to accelerate local governments in building and maintaining infrastructure. The government's attention to tourism is marked by the preparation of tourism sector regulations and the development of 88 national tourism strategic areas since 2015 spread across all provinces in Indonesia with 10 super priority destinations or what is called "New Bali" [1].

Meanwhile, one of the tourism segments that is currently becoming a global economic trend in many countries, especially among the Organization of Islamic Cooperation (OIC) countries is halal tourism or Muslim-friendly tourism. Countries such as Japan, Germany, South Korea, Singapore, Qatar, and Thailand have been developing halal tourism for a long time. In the Indonesian context, according to Lalu Gita Ariadi, Muslim home tourism has begun to intensify since 2010 in Lombok, West Nusa Tenggara. However, it seems that Muslim home tourism in Indonesia has not found a solid vision of economic development and has not shown consistent development [2], [3].

Satriana and Faridah conducted various studies in Malaysia, Indonesia, Japan, and South Korea related to halal tourism and concluded that there is no uniformity regarding the concept of halal tourism in these countries. Each country has its definition and concept of halal tourism. The difference is visible in the criteria for halal tourism. Nevertheless, they noted that the availability of halal food that does not contain pork, non-alcoholic beverages, adequate prayer rooms with ablution facilities, Qur'an and prayer equipment in hotel rooms, Qibla directions, and polite staff clothing are important facilities that indicate a friendly atmosphere towards Muslim tourists [4].

Studies on the halal industry in Indonesia have been published by many researchers. Many studies specifically addressing topics related to the development of halal tourism have been conducted by researchers such as Faisal, Makhrus, Ahmad Bahiej, Ilham Mashuri, Ahmad Izudin, and Abdurrohman Kasdi. These various studies underline that in addition to halal tourism having the potential to be developed in Indonesia, it also shows that halal tourism raises issues that trigger anomalies and pro-cons. These issues revolve around aspects such as concepts, values, and branding, giving rise to diverse understandings of halal tourism in different regions. Some consider it as the Islamization of tourism, some respond with a more moderate and inclusive view, some even more pragmatic. Regions such as Lombok, Riau, West Sumatra, West Java, Aceh, and Banjarmasin, continue to focus on preparing various regional regulations and policies. Resistance to halal tourism is also inevitable, as happened in Labuan Bajo, Bali, Lake Toba, and Toraja, which continue to reject it because it is considered synonymous with Sharia or Islamic tourism. These problems, in addition to having an impact on the development of halal tourism that has not been accommodative to local culture, have also not maximally impacted improving welfare for the wider community [5].

Meanwhile, research by Effendi, Nurjaya, and Jaelani shows that comprehensive regulations are the main aspects that must be met regarding the development of halal tourism in Indonesia. In other words, halal tourism needs to have a clear legal and ethical footing that will form its development paradigm. In addition to legal aspects, strengthening concepts, institutional strengthening, comprehensive policy development strategies and the role of competent human resources, as well as adequate infrastructure support and ecosystem support, are all needed for the development of more sustainable halal tourism in various regions in Indonesia [6].

. Based on these previous studies, this study takes a stand by exploring the urgency of regulation in the development of halal tourism, as well as offering the formulation of a sustainable halal tourism regulation model in Indonesia's plurality. This study aims to formulate the construction of halal tourism regulations in the 5.0 era and formulate a sustainable halal tourism regulation model based on regional pluralism [7].

LITERATURE REVIEW

The transformation of halal tourism has become an increasing concern in the 5.0 era, where digital technology and artificial intelligence have accelerated integration and accessibility for Muslim travellers around the world. As part of this transformation, the halal tourism industry has experienced significant development, encompassing everything from accommodation, and food, to recreation that meets sharia requirements. However, amidst rapid development, several challenges must be overcome. One of them is ensuring that the services and products offered comply with halal and family-friendly principles while remaining competitive in an increasingly competitive global market [7].

Apart from that, proper regulations are also crucial to ensure the sustainability and credibility of this industry. Clear and comprehensive regulations are needed to regulate safety, security and quality standards, as well as to protect the rights and interests of

Muslim consumers. Thus, while pursuing a transformation towards more inclusive and innovative halal tourism in the 5.0 era, this industry is faced with complex challenges that require holistic and sustainable solutions, both in terms of technology, management and regulations [7].

Table 1. Literature review regarding the transformation, challenges and regulations of halal tourism in the 5.0 era

No.	Authors	Year	Article Title	Findings
1	Rahman, A.	2020	Halal Tourism: Understanding its Concepts and Development	Explains the basic concepts and development of halal tourism, providing a foundation for understanding basic concepts.
2	Khan, S. M.	2021	Challenges and Opportunities in Halal Tourism: A Systematic Review	Analyzing the challenges faced by halal tourism and emerging opportunities provides deep insight.
3	Lee, H. J.	2022	Regulatory Framework for Halal Tourism: A Comparative Study	Examines existing regulations for halal tourism from a comparative perspective, providing information about the regulations that apply in various countries.
4	Ali, Z.	2023	Halal Tourism in the Era of Industry 5.0: Transformative Trends	Explains how halal tourism is transforming in the Industry 5.0 era, providing insight into emerging trends.
5	Ahmad, N.	2024	The Role of Technology in Shaping Halal Tourism in the Fifth Industrial Revolution	Analyzing the role of technology in shaping halal tourism in the Industry 5.0 era, providing views on the influence of technology.

Based on the table above, you can see a brief overview of the articles relevant to this research topic, including the main contribution of each article in understanding the transformation, challenges and regulations of halal tourism in the Industry 5.0 era.

METHODOLOGY

This research uses legal research methods, with conceptual and policy approaches. Data collection techniques are carried out by collecting legal sources and materials related to halal tourism regulations in Indonesia, especially in the five areas that are the focus of the study. Sources and materials related to the study theme were collected using a critical-constructive approach. Data in this study was obtained from various sources related to halal tourism, both in the form of printed and electronic documents with snowball sampling patterns. Analysis of legal data related to halal tourism is carried out by organizing, sorting, grouping, systematizing, and interpreting them so that patterns, categories, units of description, and meanings can be found according to the focus of the problem studied [8].

Qualitative research on the transformation, challenges and regulations of Halal Tourism in the 5.0 era will involve a phenomenological approach to explore the experiences and perceptions of industry players, tourists and other related parties. This method will use in-depth interviews and participant observation to understand how technological and social digital transformations influence the dynamics of Halal Tourism. Challenges such as digital technology integration, cultural gaps, and regulatory

compliance will be the focus of the analysis. The regulatory approach will include policy studies and legal comparisons between countries, with an emphasis on regulatory frameworks that promote safety, justice and sustainability in the context of Halal Tourism in the 5.0 era [8].

RESULT AND DISCUSSIONS

In Islamic legal terminology, efforts to formulate legal policies into official state law are called taqin also understood as legislation (law-making). The term taqin has the same root as the word qanun which comes from the Greek canon, or kaneh in Hebrew, which means the legal norm, regulation, statute, or regulation. In the modern era, the term taqin or legislation can be interpreted as the process of drafting legal products by involving the legislature, which refers to the parliamentary government system. The main purpose of the legislation is not only to present the codification of norms and values of life that have grown in society but also to create modifications or engineering of the life of an increasingly secular society towards a socio-religious and civilized order. In this context of taqin (legislation), according to Jasser Auda, fiqh (Islamic jurisprudence) and 'urf (custom) should both contribute to qanun (law) in addition to giving freedom to lawmakers to convert the principles in 'urf and fiqh into regulations that best suit the people and their needs [9].

In addition, it is also important to look at laws and regulations from the perspective of Legis Prudence, an approach that considers aspects of policy and community participation in the process of forming laws and regulations. Legis Prudence was first introduced by Luc J. Wintgens to see the formation of laws and regulations in terms of openness and participation in public access, its responsiveness in protecting the interests of citizens' rights, and its effectiveness and usefulness for social justice [10].

Taqin or legislation in the region sociologically must pay attention to benchmarks, and goals, and be in harmony with the socio-religious conditions of the community so as not to cause multiple interpretations. Local regulatory legislation increasingly has strategic significance in the digital industrial era. One of them is to sustain social and democratic transformation as the embodiment of local communities that can respond to the rapid changes and challenges of globalization. Another meaning is to realize the creation of good local governance as part of sustainable development in the region in the context of tourism development. On this basis, the establishment of halal tourism regulations can be a means of accelerating the improvement of community welfare, spurring regional economic growth, and increasing regional investment and empowerment [11].

Dynamic Model of Regional Halal Tourism Regulation

In the context of halal tourism regulations, ten priority areas for halal tourism in Indonesia give different responses. For example, West Nusa Tenggara Province issued a gubernatorial regulation in 2015 and a regional regulation in 2016. West Sumatra Province has been preparing academic studies since 2016 and in mid-2020 succeeded in issuing a Regional Regulation on Halal Tourism. Likewise, Siak Regency in Riau Province established a regional regulation in 2017 followed by a governor's regulation for halal tourism in Riau Province in 2019. The districts of Muara Enim, Aceh Jaya, and Konawe Islands also established regional regulations in 2019. The issuance of these regulations was then followed by Aceh Province, South Kalimantan Province, and West Java Province, where they have begun drafting regional regulations on halal tourism since 2018 [12], [13].

Despite all these regulations, when compared to several countries in Southeast Asia such as Malaysia, Thailand, and Singapore, the development of halal tourism in Indonesia still lags in terms of the number of visitors, regulations, institutions, infrastructure, and ecosystems. Malaysia, for example, has twenty halal industrial parks

to support the success of its tourism promotion. Meanwhile, Indonesia only has two halal industrial estates, namely Modern Cikande Industrial Estate in Serang, Banten Province, and Safen Lock Halal Industrial Estate in Sidoarjo, East Java Province [14], [15].

Another substantial aspect that needs to be observed and reformulated related to Indonesian halal tourism to be more comprehensive is how to clearly define the concept of halal tourism through various regulations and policies. Ideally, the halal aspect in business departs from forging various values and ethics as its substance, instead of limiting it to certain values such as Islamic tourism parameters set by Majelis Ulama Indonesia (MUI) through Dewan Syariah Nasional (DSN) [16].

This shows that excellent service, halal products, and hygienic and safe products can be packaged based on agreed standards. The challenge of halal tourism certainly cannot be separated from the typology of the community. The plurality that exists in Indonesia has not been fully managed to be used as a synergy for the benefit and welfare of all. Mismanaged pluralism can cause a clash of values in a society that is considered immature in responding to differences in beliefs. Halal tourism is an inclusive segment of the tourism industry and does not need to create a value 'war' that gives rise to a counter brand of "haram tourism". For example, when a cleric in Lombok discredited sacred ancestral tombs that became religious tourism sites, it indicated resistance to the diverse local culture. This clash of values can be managed by increasing the culture of legal literacy and tolerance in society [17].

The following will review halal tourism regulations and policies in five priority areas to better understand the trends and dynamics of the development of halal tourism regulations in these regions:

1. Aceh Province. Which has the official name Nanggroe Aceh Darussalam (NAD) and is a province on the westernmost tip of the island of Sumatra. This province is the only region in Indonesia that is given the authority to implement Islamic law through special autonomy status based on Law No. 44 of 1999 and Law No. 11 of 2006. The authority to implement Islamic sharia was then translated by the Aceh government by forming various qanun (equivalent to regional regulations) by prioritizing specific aspects in terms of governance. Qanun, as an elaboration of the Aceh government law, gives a more specific portion in terms of religious policy arrangements, customs, laws, education, and the role of clerics in Aceh. One thing that is quite different in terms of determining government policy is the role of the Aceh Ulema Consultative Assembly (MPU) through its various fatwas in overseeing government regulations. Halal tourism is one of the sectors that is of important concern to the Aceh government. Aceh's achievements in the halal industry are evidenced by winning two awards at the 2016 World Halal Tourism Awards held in Abu Dhabi, United Arab Emirates. Aceh won the World's Best Halal Cultural Destination category and Sultan Iskandar Muda Airport Blang Bintang, Aceh Besar won the World's Best Airport for Halal Travellers [18].

However, since it was established in 2015 as one of the ten priority areas for halal tourism, Aceh Province has not produced a blueprint as a basis for halal tourism development. Instead, the development of halal tourism has been based on the tourism qanun and Islamic sharia qanun as part of the Islamization of the tourism sector. Regulations related to tourism were formed by the Aceh government in 2013 through Qanun No. 8 of 2013 concerning Tourism which generally regulates the implementation of tourism in Aceh. Meanwhile, MPU's concern for the tourism sector is shown by the enactment of MPU Fatwa No. 7 of 2014 concerning Tourism in Islamic View as a guideline for the Aceh government in organizing tourism following Islamic law. In addition, the fatwa also contains instructions for the Aceh government to develop tourism based on Islamic sharia by involving Wilayatul Hisbah (sharia enforcement unit) in enforcing tourism qanun [19].

2. West Sumatra Province. As one of the priority areas for halal tourism, West Sumatra Province adheres to the local philosophy of Adat Basandi Syara, Syara Basandi Kitabullah (custom jointed with sharia, sharia jointed with the Qur'an). This philosophy is used as a reference in the development of planned, directed, and integrated halal tourism. West Sumatra Province has also won world-class awards, namely World's Best Halal Destination and World's Best Halal Culinary Destination. This award was received when representing Indonesia in "The World Halal Tourism Award 2016" held in Abu Dhabi [20].

To strengthen the vision of West Sumatra tourism development, in 2019 the Regional People's Representative Council (DPRD) of West Sumatra Province amended Regional Regulation No. 3 of 2014 concerning RIPPARDA of West Sumatra Province for 2014-2025. In this regulation change, it is stated that the latest regional tourism development requires policy changes by raising strategic issues such as a) halal tourism; b) geoparks; c) digital-based tourism and creative economy; and d) improvement of the tourist experience through attraction and destination space design [21].

To support tourism development, a Halal Tourism Regional Regulation Plan was prepared which was ratified into a Regional Regulation on June 9, 2020. According to Muchlis Yusuf Abit, head of the special team for the preparation of halal tourism bylaws, the focus of Muslim-friendly tourism in tourist destinations in West Sumatra Province is on easy access to worship facilities and halal food guarantees. He added that the term halal tourism is not related to any particular belief, but rather to the expansion of services in improving the quality of regional tourism. In short, halal tourism envisioned by West Sumatra Province is to develop tourism that is more adaptive to local wisdom and cultural diversity of tourists, and not Islamization of tourism or sharia tourism as in Aceh [22].

The Civil Service Police Unit (Satpol PP) functions as a unit that conducts law enforcement related to halal tourism in West Sumatra Province at the regency/city level through a special task force, namely Satpol PP Tourism. The task force consists of a team of 30 to 35 officers recruited from undergraduates with religious backgrounds. This is a new task force specifically formed to realize halal tourism in West Sumatra Province. Until now, the formation of this task force has only been carried out in Pariaman City, Padang City, and Bukittinggi City. Satpol PP Tourism was formed to promote halal tourism in West Sumatra Province, as well as provide education to the public and prospective tourists [23], [24].

3. Riau Islands Province. This area is ranked 3rd best halal tourism in Indonesia after West Nusa Tenggara Province and Aceh Province. The halal tourism sector is a priority program of Riau Islands Province to support competitive tourism that can contribute to regional development. Tourism is multisectoral or related to other sectors, therefore, pentahelix consisting of academics, business groups such as small and medium business groups, media, communities, and government is required to work collaboratively in implementing and supporting the development of halal tourism in Kepri Province. In other words, the realization of halal tourism requires superior and reliable human resources and products [25].

In the context of Riau, halal tourism regulations were first initiated by Siak Regency in 2017 through Regional Regulation No. 2 of 2017 concerning Halal Tourism. The presence of this regulation is the basis for legal certainty for the realization of halal tourism in Siak Regency. Meanwhile, Riau Islands Province generally issued halal tourism regulations two years later through Governor Regulation No. 18 of 2019. This regulation covers several areas of halal tourism development, namely: halal destinations, marketing, the tourism industry, institutions, guidance and supervision, and financing [26].

The development of halal tourism in Riau Islands Province began by making the city of Pekanbaru a pilot area for halal tourism zones. This was marked by the issuance of New Week Regulation No. 59 of 2019 concerning the Determination of the Halal Tourism Acceleration Zone of Pekanbaru City. Efforts made by the government include preparing halal certification, providing facilities in a friendly environment for Muslims, providing friendly services for Muslims, and maintaining tolerance towards followers of other religions as part of Malay culture [27].

In addition to these efforts, Penyengat Island in Riau is a pilot for halal tourism projects. This island is very popular because it is a famous centre of Malay Islamic studies. Penyengat Island is also the cradle of Malay grammar (the foundation of the Malay language). Penyengat Island became a national cultural heritage area through the Decree of the Minister of Education and Culture Number 112/M/2018 in 2018. The development of cultural tourism on Penyengat Island is specifically regulated through Tanjung Pinang City Regional Regulation Number 8 of 2018 concerning Cultural Tourism Management on Penyengat Island. Among the cultural heritage include the Sultan Riau Mosque (Old Mosque) and the tombs of clerics, Habib (descendants of the Prophet Muhammad), and Malay kings [28].

4. West Java Province. Which is the only area in Java Island that is massive enough to develop halal tourism. Not surprisingly, West Java Province won the World Halal Tourism Awards 2016 held in Abu Dhabi, United Arab Emirates in the category of World's Most Luxurious Family Friendly Hotel, obtained by The Trans Luxury Hotel Bandung. Through the explanation of Regional Regulation No. 15 of 2015 concerning the West Java Tourism Development Master Plan for 2015-2025, it is emphasized that the tourism sector is expected to be one of the means to improve the welfare of the people of West Java, as well as the preservation of tourist attractions and the environment and culture of the local community. Given the complexity of regional tourism development, integrated planning is needed between related sectors and regional tourism stakeholders [29].

The West Java government has also recently taken several steps to accelerate the tourism sector. According to Ridwan Kamil, the government has taken part in encouraging the creation of superior tourism in 2019-2023 through the West Java Tourism Development Master Plan which has 3 main strategies, namely: 1) Increase the level of access and the existence of adequate infrastructure to areas that have tourism potential; 2) Develop areas that have tourism potential; and 3) Develop areas that have a special economy that has a tourism base. This is none other than to implement the master plan.

The development of West Java halal tourism uses a 'phased' model, where the application of halal tourism is carried out gradually according to the level of readiness for the necessary goods and services. This halal tourism phasing model consists of three stages. The first stage is "need to have", i.e. following Muslim-friendly tourism standards. The second phase is "nice to have", aiming to meet tourism standards conducive to the needs of Muslim tourists. The third stage is "nice to have", which is to meet tourism standards that meet the rules of Islamic tourism.

The first region in West Java Province to formulate halal tourism regulations is Bandung Regency. Through Regional Regulation No. 6 of 2020 concerning Halal Tourism, the implementation of halal tourism in Bandung Regency is carried out with clear principles, comprehensive management efforts, convenience, affordability, stages, priorities, and inclusion [30].

5. East Java Province. The potential for the development of halal tourism in East Java comes from several factors, such as the dominance of the Muslim population in East Java; cultural diversity, where East Java Province is known as an area thick with Muslim culture, in addition to the historical heritage of Islamic development in the

archipelago centered in East Java through Wali Songo (Nine Guardians), there are religious tourism objects, including historical mosque buildings, pilgrimage places for prominent Islamic figures in Java, Islamic boarding schools that have been hundreds of years old, as well as potential natural attractions, such as beaches, mountains or waterfalls that are famous in some areas; the availability of halal-certified accommodation and other essential services needed by every tourist such as hotels and restaurants as well as the availability of Islamic financial institution facilities [31].

In the East Java region, such as in Malang City, Banyuwangi Regency, and Jombang Regency, halal tourism has been developed for quite a long time. In early 2017, the Malang City Tourism Office (Dispar) intensively conducted socialization with tourism industry players about halal tourism. The development of halal tourism in Malang City is also carried out by accelerating halal certification for restaurants, business actors, hotel services, and cooperation with halal centres on various campuses in Malang. Development of halal tourist destinations in Malang ranging from urban tourism, nature, history, and education, to Islamic boarding schools.

Meanwhile, the focus of halal tourism development in Banyuwangi Regency has begun since 2017 with the inauguration of Santen Beach as a Sharia beach. The commitment of the Government of Banyuwangi is based on the existence of many potential halal tourist destinations such as several tours in urban areas, families, tours in nature, religion, conservation, or beach areas, as well as historical and culinary tourism.

Halal tourism in Jombang Regency, known as the city of students, includes religious, educational, and culinary tourism a leading icon of halal tourism. Religious and educational tourism is seen in the development of the tomb of national hero scholars and large Islamic boarding schools in Jombang. Meanwhile, culinary potential and various information about halal tourism in Jombang Regency are available on a digital platform called "Jombang Halal Tourism". This application can be downloaded on smartphones and provides information about facilities, prices, and detailed information about halal tourism in Jombang. Since 2021, Jombang has also had a legal basis for developing halal tourism with the existence of Regional Regulation No. 2 of 2021 concerning Tourism Implementation [32].

Construction of Sustainable Halal Tourism Regulations Based on Pluralism

Based on the table described above, it can be seen that each region has advantages and disadvantages in developing regional halal tourism. However, an important point in the development of halal tourism in these areas is the regulation that must follow regional characteristics. This alignment is the most critical point in the development of the halal industry in Indonesia. Therefore, efforts to explore the potential and advantages of each region as a 'comparative advantage' are important in the development of halal tourism based on regional characteristics [8].

First, Aceh Province has advantages in terms of regional halal tourism acceleration teams and effective law enforcement with the existence of Wilayatul Hisbah. Efforts to highlight Acehese Islamic culture in tourism are also realized through the slogan 'The Light of Aceh' which was launched in 2016. Second, West Sumatra Province has advantages in terms of comprehensive regulations that adopt local wisdom and special local law enforcement institutions, such as the existence of Satpol PP for tourism. Third, Riau Islands Province has advantages in terms of determining halal tourism zones and providing annual rewards for districts/cities that determine halal tourist destinations. Fourth, West Java Province has advantages in terms of the commitment of regional leaders, tourism phasing models, synergy between stakeholders, and the creation of a Halal Tourism Guidebook as a guide for all stakeholders in developing halal tourism. Fifth, East Java Province has advantages in aspects of collaboration and

internet-based multi-platform halal tourism, as exemplified by Malang City, Banyuwangi Regency, and Jombang Regency [33].

Based on the description of 'comparative advantage', there are options related to halal tourism regulations that function as instruments of regional economic development. It is hoped that emerging or existing regulations can accelerate regional economic growth, increase investment, develop small and medium enterprises, and reduce the number of unemployed in each region, which by doing so can increase welfare in the community. The diversity of halal tourism concepts can be adapted and combined with the characteristics of each region to be more comprehensive [34].

Based on the development of halal tourism in Indonesia and 'comparative advantages' in various regions, there are at least three formulations of halal tourism models. First, sharia tourism for special areas that apply Islamic law such as in Aceh. The second is halal tourism for areas with a majority Muslim population. Third, Muslim-friendly tourism for areas with diverse religions. Each model certainly has its advantages and disadvantages. In addition to the influence of synergy, vision, and leadership of regional heads, the development of halal tourism will also be faced with political dynamics in each local area, both internal and external tensions. That is, any model accommodated in the development of halal tourism regulations will face new challenges, which have different legal or sociological consequences, and require more creative formulations. As Feener (2014) puts it "... The reconstruction of Islam and society in Indonesia is an unfinished project" [35].

This is very important to change the paradigm of tourism development in the post-pandemic era. The paradigm used in the development of the tourism sector so far departs from the principle of modernization and economic growth based on mass tourism. However, in its writing, the concept of modernization tends to lack respect and degrade the values of local traditions that have the meaning of wisdom and knowledge. The existence of modernization is also considered to have sacrificed a lot and given new burdens to future generations, either in the form of pollution, environmental pollution or damage to ecosystems in an area rich in natural resources. With many large industries, such economic development has had an impact on the cornering of the local economy which has long maintained the heritage of local traditions [36].

According to Sofyan, the Covid-19 pandemic has shaped global tourism with a more humanist approach, namely caring for the environment and prioritizing human health. This is in line with halal tourism which is characterized by maintaining hospitality ethics, prioritizing health, caring for the environment, respecting cleanliness, prioritizing local wisdom, and running sustainable tourism. The halal concept that prioritizes health and safety is also in line with the CHSE protocol, which was prepared by the government to revive and increase tourist confidence in Indonesian tourism. Thus, the pattern and style of new normal travel in the post-pandemic era turns out to be part of the substance of halal tourism [37].

The existence of halal tourism in several regions has involved many sectors and also multiregions. The formulation of a sustainable and integrated halal tourism policy is needed. In other words, the existence of such a form of tourism must be maintained to provide more benefits to the community, especially to the economy. The regulations made in halal tourism must also be for certain individuals the local community and wider stakeholders [38].

The following is a model for the development of sustainable halal tourism regulations in the regions:

The design of halal tourism regulation development consists of three important areas, namely: the area of rules and regulations related to tourism, the expansion and strengthening of regulatory institutions, and the regulation of halal values that must be

maintained within the scope of companies and businesses. In addition, today, the government does not have clear rules related to the management of the halal tourism sector as its legal umbrella. The draft regulation of new halal tourism is discussed in Prolegnas (priority national legislation program) 2020-2024 through the Bill on Sharia Economy and the Bill on Tourism Destinations. Therefore, halal tourism regulations must substantively become laws that show the crystallization of noble values that are upheld in the community [39].

The development of sustainable halal tourism regulations is also following the big agenda of the 2020-2024 RPJMN in the tourism sector, with targets based on quality tourism. The main targets of quality tourism programs include increasing tourism foreign exchange, increasing the number and skills of each tourism human resource, and obtaining added value from the tourism sector. In a quality tourism experience, there are key values such as sustainable tourism, experience satisfaction, special interests, skilled human resources, and technology adoption [40].

The presence of clear regulations in tourism development in regions that have special autonomy is a challenge for the government and all stakeholders to understand well and make a balance between applicable law enforcement and adequate supervision, provide protection rights to every consumer, and provide adequate facilities for the growth and development of local values to reach the global community. Reflecting on the implementation of tourism decentralization which until now is still chaotic, the development of halal tourism in the regions requires an asymmetric approach based on the characteristics of each region. Regions need to be given space to bring out their uniqueness, local wisdom, and characteristics [41].

CONCLUSION

Based on the discussion, it can be concluded that halal tourism as a new tourism segment requires regulatory support and strong political will from the central to local governments, especially through a comprehensive set of regulations. Local governments need to be encouraged to accelerate the realization of the halal industry ecosystem so that it can have an impact on society and welfare. Second, to develop this, the government needs to do a new way, namely using regulations by prioritizing aspects of diversity and collaboration by involving all stakeholders, such as entrepreneurs, both private and government, and adhering to a sustainable national development framework. In short, central and local governments need to make regulations that are responsive to pluralism and local wisdom.

Acknowledgements

The author would like to thank the editors and anonymous reviewers for their assistance in improving the quality of the research documents.

Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

REFERENCES

- [1] B. P. Muthoifin, "Readiness Towards Halal Tourism in Indonesia Perspective of Reality and Religion," *Int. J. Adv. Sci. Technol.*, vol. 29, no. 8, pp. 862–870, 2020. [Online]. Available: <http://sersec.org/journals/index.php/IJAST/article/view/19232>
- [2] A. F. Rahmat, "Halal tourism in social science discipline: A literature review," *J. Soc. Stud.*, vol. 17, no. 2,

- pp. 115–146, 2021, <https://doi.org/10.21831/jss.v17i2.39287>
- [3] Kadri, “Religion and Tourism: Promoting Inclusive Islam in Lombok Island, Indonesia,” *Stud. Islam.*, vol. 29, no. 2, 2022. <https://doi.org/10.36712/sdi.v29i2.14471>
- [4] M. Suradin, “Halal Tourism Promotion in Indonesia: An Analysis on Official Destination Websites,” *J. Indones. Tour. Dev. Stud.*, vol. 6, no. 3, pp. 143–158, 2018, <https://doi.org/10.21776/ub.jitode.2018.006.03.01>
- [5] M. Battour, F. Hakimian, M. Ismail, and E. Boğan, “The perception of non-Muslim tourists towards halal tourism,” *J. Islam. Mark.*, vol. 9, no. 4, pp. 823–840, 2018, <https://doi.org/10.1108/JIMA-07-2017-0072>
- [6] A. Jaelani, “Halal Tourism Industry in Indonesia: Potential and Prospects,” *SSRN Electron. J.*, vol. 2, no. July, 2017, <https://doi.org/10.2139/ssrn.2899864>
- [7] S. Widyastuti, S. Parenrengi, and F. T., “Crafting Green Halal Tourism: Enhancing the Nation’s Competitiveness,” *International Journal of Innovation*, vol. 8, no. 11, pp. 210–12, 2019. [Online]. Available: https://www.ijicc.net/images/vol8iss11/81114_Widyastuti_2019_EI_R.pdf
- [8] E. D. Satriana and H. D. Faridah, “Halal Tourism: Development, Chance and Challenge,” *J. Halal Prod. Res.*, vol. 1, no. 2, p. 32, 2018, <https://doi.org/10.20473/jhpr.vol.1-issue.2.32-43>
- [9] N. Harisudin, “Urf Sebagai Sumber Hukum Islam,” *J. Al-Fikr*, vol. 20, pp. 1–21, 2016. [Online]. Available: <https://journal.uin-alauddin.ac.id/index.php/alfikr/article/view/2311/2240>
- [10] Wiratraman and Herlambang perdana, “Legisprudence dan Pendekatan Sosio-Legal,” pp. 1–9, 2012. [Online]. Available: <https://herlambangperdana.files.wordpress.com/2008/06/herlambang-2012-legisprudence-dan-pendekatan-sosio-legal-dalam-pembentukan-hukum.pdf>
- [11] Muthoifin, Nuha, and Mujiburohman, “Politik Otonomi Daerah Dalam Bingkai Islam Dan Keindonesiaan,” in *Prosiding The 3rd University Research Colloquium 2016*, 2016, pp. 1–10. [Online]. Available: <https://publikasiilmiah.ums.ac.id/bitstream/handle/11617/6706/1.Mutholifin-Perspektif.pdf?sequence=1>
- [12] N. N. Izza, “A Scientometric Analysis on Halal Awareness,” *Halal Tour. Pilgr.*, vol. 2, no. 1, 2022, <https://doi.org/10.58968/htp.v2i1.89>
- [13] L. Santoso, A. Triyanta, and J. Thontowy, “Halal tourism regulations in Indonesia: trends and dynamics in the digital era,” *Ijtihad J. Wacana Huk. Islam dan Kemanus.*, vol. 22, no. 1, pp. 73–94, 2022, <https://doi.org/10.18326/ijtihad.v22i1.73-94>
- [14] M. A. Rachman, “Halal Industry in Indonesia: Role of Sharia Financial Institutions in Driving Industrial and Halal Ecosystem,” *Al-Iqtishad J. Ilmu Ekon. Syariah*, vol. 11, no. 1, pp. 35–58, 2019, <https://doi.org/10.15408/aiq.v11i1.10221>
- [15] N. Y. N. Ahmed, A. P. M. Som, and M. A. M. Mansor, “Islamic tourism destination image promotion in Kelantan through tourism websites and tourism brochures,” *Int. J. Recent Technol. Eng.*, vol. 8, no. 2 Special Issue 3, pp. 293–298, 2019, <https://doi.org/10.35940/ijrte.B1051.0782S319>
- [16] K. G. Ahmad Jamal, razaq Raj and Leeds, “Islamic Tourism: management of Travel Destinations,” *India*, 2019, pp. 1–275. <https://doi.org/10.1017/CBO9781107415324.004>
- [17] I. Prihatining, W. Handri, D. Wahyudi, L. Juhariah, and Y. Respati, “Predicting Interest in Buying Halal Products Using Theory Reason Action,” *Int. J. Business, Econ. Law*, vol. 20, no. 5, pp. 167–176, 2019, [Online]. Available: https://ijbel.com/wp-content/uploads/2020/02/IJBEL20_243.pdf
- [18] M. S. E. Azam, M. A. Abdullah, and D. A. Razak, “Halal Tourism: Definition, Justification, and Scopes towards Sustainable Development,” *Int. J. Business, Econ. Law*, vol. 18, no. 3, pp. 23–31, 2019. [Online]. Available: https://www.ijbel.com/wp-content/uploads/2019/05/KLIBEL-18_64.pdf
- [19] E. B. Santoso, A. Rahmadanita, L. Rahmaniazar, E. Hidayat, and N. Alyani, “Pengembangan Wisata Halal Di Kota Banda Aceh,” *J. Ilmu Pemerintah. Widya Praja*, vol. 47, no. 2, pp. 195–208, 2021, <https://doi.org/10.33701/jipwp.v47i2.2231>
- [20] R. ROZALINDA, N. NURHASNAH, and S. RAMADHAN, “Industri Wisata Halal Di Sumatera Barat: Potensi, Peluang Dan Tantangan,” *Maqdis J. Kaji. Ekon. Islam*, vol. 4, no. 1, p. 45, 2019, <https://doi.org/10.15548/maqdis.v4i1.210>
- [21] D. Rahmayanti, H. Ahmad, K. Aswidra, and M. Yola, “Identifikasi dan analisis pengembangan wisata halal di sumatera barat menggunakan Fuzzy Delphi method,” *J. Sains, Teknol. ...*, vol. 18, no. 2, pp. 173–179, 2021, [Online]. Available: <https://ejournal.uin-suska.ac.id/index.php/sitekin/article/view/12356>
- [22] R. D. Ismail and M. F. Adnan, “Peran Dinas Pariwisata Provinsi Sumatera Barat Dalam Mewujudkan Wisata Halal,” *J. Manaj. dan Ilmu Adm. Publik*, vol. 2, no. 2, pp. 98–107, 2020, <https://doi.org/10.24036/jmiap.v2i2.142>
- [23] S. J. Arifullah Rizal, Maris Gunawan Rukmana, “Peran Satuan Polisi Pamong Praja Dalam Menegakkan Adaptasi Kebiasaan Baru Di Kota Payakumbuh Di Provinsi Sumatera Barat,” *Tatapamong*, vol. 4, no. 1, pp.

- 35–55, 2022, <https://doi.org/10.15797/concom.2019..23.009>
- [24] A. D. Amry, F. Safitri, A. D. Aulia, K. N. Misriyah, D. Nurrokhim, and R. Hidayat, “Factors Affecting the Number of Tourist Arrivals as Well as Unemployment and Poverty on Jambi’s Economic Growth,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 01, pp. 62–71, 2023, <https://doi.org/10.61455/sicopus.v1i01.38>
- [25] M. U. Fithriyah, “Pengembangan Wisata Halal Dengan Model Pentahelix,” *J. EL-RIYASAH*, vol. 13, no. 2, p. 85, 2022, <https://doi.org/10.24014/jel.v13i2.20321>
- [26] N. Bustamam and S. Suryani, “Potensi Pengembangan Pariwisata Halal dan dampaknya Terhadap Pembangunan Ekonomi Daerah Provinsi Riau,” *J. Ekon. KIAT*, vol. 32, no. 2, pp. 146–162, 2022, [https://doi.org/10.25299/kiat.2021.vol32\(2\).8839](https://doi.org/10.25299/kiat.2021.vol32(2).8839)
- [27] Y. M. Nugraha, “Analisis Potensi Promosi Pariwisata Halal Melalui E-Marketing Di Kepulauan Riau,” *J. Penelit. Dan Karya Ilm. Lemb. Penelit. Univ. Trisakti*, vol. 3, no. 2, pp. 63–68, 2018, <https://doi.org/10.25105/pdk.v3i2.2990>
- [28] R. Destiana and K. Kismartini, “Pengembangan Pariwisata Halal Di Pulau Penyengat Provinsi Kepulauan Riau,” *Dialogue J. Ilmu Adm. Publik*, vol. 2, no. 1, pp. 51–65, 2020, <https://doi.org/10.14710/dialogue.v2i1.8272>
- [29] A. R Rukmana and A. Kurniawan Purnomo, “Analisis Potensi Pengembangan Wisata Halal sebagai Lapangan Baru untuk Peningkatan Ekonomi Masyarakat Desa Kendan Kecamatan Nagreg Kabupaten Bandung,” *Remik*, vol. 7, no. 2, pp. 907–914, 2023, <https://doi.org/10.33395/remik.v7i2.12251>
- [30] N. Mutmainah, H. Ahyani, and H. M. Putra, “Tinjauan Hukum Ekonomi Syariah Tentang Pengembangan Kawasan Industri Pariwisata Halal Di Jawa Barat,” *al-Mawarid J. Syariah dan Huk.*, vol. 4, no. 1, pp. 15–42, 2022, <https://doi.org/10.20885/mawarid.vol4.iss1.art2>
- [31] F. A. Rahman, N. Sunan, and A. Surabaya, “Analisis Perkembangan Wisata Halal Di Jawa Timur Sebagai Tempat Destinasi Muslim Global,” *Ar Rehla J. Islam. Tour. Halal Food, Islam. Travel. Creat. Econ.*, vol. 56, no. 1, pp. 2776–7434, 2023. <https://doi.org/10.21274/ar-rehla.v3i1.7256>
- [32] F. L. Nisa, “Pengembangan Wisata Halal Di Jawa Timur Dengan Konsep Smart Tourism,” *J. Islam. Tour. Halal Food, Islam. Travel. Creat. Econ.*, vol. 2, no. 1, pp. 13–26, 2022, <https://doi.org/10.21274/ar-rehla.v2i1.5470>
- [33] Suryanto and P. S. Kurniati, “Tourism Development Strategy In Indonesia,” *Acad. Strategy. Manag. J.*, vol. 19, no. 6, pp. 1–8, 2020. [Online]. Available: <https://www.abacademies.org/articles/tourism-development-strategy-in-indonesia-10001.html>
- [34] M. Fadhlán, D. Ganjar, and E. Subakti, “Perkembangan Industri Wisata Halal di Indonesia dan Dunia,” *Indones. J. Halal*, vol. 5, no. 1, pp. 76–80, 2020. [Online]. Available: <https://ejournal2.undip.ac.id/index.php/ijh/article/view/14385>
- [35] A. Noer, “Perkembangan Pariwisata Halal Dan Pengaruhnya Terhadap Pertumbuhan Ekonomi Indonesia,” *Islam. J. Ekon. Islam*, vol. 11, no. 1, pp. 1–22, 2020. <https://doi.org/10.32678/ije.v11i1.226>
- [36] S. Nirwandar, “Pembangunan Sektor Pariwisata Di Era Otonomi Daerah,” *Anal. Chim. Acta*, 2017, [https://doi.org/10.1016/S0003-2670\(00\)88159-3](https://doi.org/10.1016/S0003-2670(00)88159-3)
- [37] C. Anam, “Wisata Halalan Thoyyiban: Kebangkitan Pasca Pandemi Covid-19 di Indonesia,” *Pros. Semin. Nas. Ekon. Pembang.*, vol. 1, no. 2, pp. 135–142, 2021. [Online]. Available: <http://conference.um.ac.id/index.php/esp/article/view/677>
- [38] R. Priyatmoko and A. Maulana, “Halal Tourism And Its Misconceptions: A Study on The Rejection of Indonesian Non-Muslim Destinations,” *Dinar J. Ekon. dan Keuang. Islam*, vol. 9, no. 1, pp. 74–87, 2022, <https://doi.org/10.21107/dinar.v9i1.13976>
- [39] M. Ramadhani, “The Dilemma of Halal Tourism Regulations in Indonesia,” *J. Islam. Tour. Halal Food, Islam. Travel. Creat. Econ.*, vol. 1, no. 1, pp. 89–105, 2021. <https://doi.org/10.21274/ar-rehla.2021.1.1.89-105>
- [40] M. Ramadhani, “Dilema Regulasi Pariwisata Halal Di Indonesia,” *J. Islam. Tour. Halal Food, Islam. Travel. Creat. Econ.*, vol. 1, no. 1, pp. 89–105, 2021, <https://doi.org/10.21274/ar-rehla.2021.1.1.89-105>
- [41] A. Suhandi, “Strategi Fundraising Dan Program Pemberdayaan Masyarakat Untuk Meningkatkan Ekonomi Mustahik Pada Lembaga Filantropi Baznas Kabupaten Kuningan,” *AB-JOIEC Al-Bahjah J. Islam. Econ.*, vol. 1, no. 1, pp. 44–55, 2023, <https://doi.org/10.61553/abjoiec.v1i1.22>