

The Contributions and the Roles of Muslim Tourists to the Development of Halal Tourism in Lombok, Indonesia

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Abstract. *This study investigated the Muslim tourist's role and contribution to halal tourism development in Lombok. A literature review and semi-structured interviews were conducted to compile theoretical data and tourist responses. Anthropological studies were also done to enrich data and information from official sources. The findings indicated that Muslim tourists in Lombok contribute significantly to economic growth by their expenses in the tourism sector. They visited and purchased local products. Moreover, some facilities meet the Muslim tourist's needs, such as Muslim-friendly hotels, halal restaurants, and shopping centers that provide halal products. However, Muslim tourists in Lombok are not much different from tourists in general. Their role and contribution are still limited to the development of halal tourism in Lombok. This data from the Ministry of Tourism of West Nusa Tenggara showed that halal tourism still needs to be improved for sustainability in Lombok to face a world-class halal tourism scale.*

Keywords: *Development; Halal tourism; Muslim tourists; Halal food*

Abstrak. *Penelitian ini menyelidiki peran dan kontribusi wisatawan Muslim dalam pengembangan pariwisata halal di Lombok. Tinjauan literatur dan wawancara semi-terstruktur dilakukan untuk mengumpulkan data teoritis dan tanggapan wisatawan. Kajian antropologi juga dilakukan untuk memperkaya data dan informasi dari sumber resmi. Temuan menunjukkan bahwa wisatawan Muslim di Lombok berkontribusi signifikan terhadap pertumbuhan ekonomi melalui pengeluaran mereka di sektor pariwisata. Mereka berkunjung dan membeli produk lokal. Selain itu, beberapa fasilitas juga tersedia untuk memenuhi kebutuhan wisatawan muslim, seperti hotel ramah muslim, restoran halal, dan pusat perbelanjaan yang menyediakan produk halal. Meski demikian, wisatawan muslim di Lombok tidak jauh berbeda dengan wisatawan pada umumnya. Peran dan kontribusi mereka masih terbatas terhadap pengembangan wisata halal di Lombok. Data Kementerian Pariwisata Nusa Tenggara Barat ini menunjukkan bahwa wisata halal masih perlu ditingkatkan demi keberlangsungan kota Lombok dalam menghadapi wisata halal berskala kelas dunia.*

Kata kunci: *Pembangunan; Pariwisata halal; Wisatawan muslim; Makanan halal*

Introduction

Tourism developments are inseparable from concrete and intangible element products. The element products include events, accommodations, food and beverage, tours, facilities, entertainment, etc. (Andriotis, Agiomirgianakis, and Mihiotis, 2008). The existing tourism products are prepared and served to the tourists to maintain tourists' satisfaction. Therefore, tourists' satisfaction accumulates from several interactions in the tourism destinations, and those impact tourism developments.

Tourists need to consume food and beverages during their visits, and the consumption and experience in the tourist spots contribute significantly to the tourists' satisfaction. Previous studies have found that dining or restaurant options in tourist spots are essential for tourists in choosing tourist destinations. Furthermore, it is also believed that dining experiences stimulate travelers' loyalty (Chaney and Ryan, 2012; Richards, 2021).

Ellis et al. (2018) state that tourists' food and beverage expenses comprise approximately a quarter to a third of the total tourist spending. Consequently, dissatisfaction with consumption services can cause tourists to be dissatisfied with all their journey experiences. As a result, these can be strong reasons for tourists not to revisit the destinations. Therefore, it is essential to address the roles and characteristics of food service providers in achieving tourist satisfaction.

A survey conducted by Dinar Standard and CrescentRating in Mannaa (2020) indicated the important elements that Muslim tourists would like to find during their journey found that accessible halal food became the top position (67%), followed by affordable price (53%), and Muslim friendly location (49%). When asked about the main features that Muslim tourists consider when choosing hotel accommodation, the answer is that food services take priority over hotels when Muslim tourists visit non-Muslim countries (Yen et al., 2022). In short, Muslim tourism opts for halal food, prayer facilities, a non-alcoholic environment, and separate recreational services for men and women.

On flight experience, Muslim travelers consider Halal foods, access to prayer before, during, and after flights, Islamic readings/audio, and non-alcoholic beverage options to be necessary to be fulfilled during their flight (Jeaheng, Al-Ansi, and Han 2020; Mannaa, 2020; Papastathopoulos, Kaminakis, and Mertzanis, 2020). In addition to the previous studies, several others emphasize the importance of halal food for Muslim tourists, such as (Mohsin, Ramli, and Alkhulayfi, 2016; Stephenson, 2014a). Therefore, it is necessary to fulfill the needs of Muslim tourists

by developing halal tourism in both Muslim-majority countries and non-Muslim countries.

Lombok West Nusa Tenggara, one of the largest Muslim-majority cities with a world-class halal tourism destination, certainly has its characteristics. The superiority of tourism in Lombok from 2015 to 2019 was in a favorable position. Lombok – West Nusa Tenggara has won many awards, such as the World Halal Tourism Summit 2015 and an award at an exhibition organized by the United Arab Emirates (UEA) as one of the best world-class halal tourism destinations. In 2016, Lombok National Tourism won the World Halal Tourism Awards (WHAT) in Abu Dhabi (Assoc Kutay OKTAY Res Assist Huseyin PAMUKÇU, 2017), and in 2017, Mastercard-Crescent Rating Global Muslim Travel Index (GMTI) placed Lombok National Tourism as the third position (Mudassir, 2019). In 2018, GMTI also put Lombok National Tourism in second place as the world's halal tourism destination (Roberts et al., 2020). In 2019, with Malaysia, GMTI placed Lombok National Tourism as the best halal tourism destination (Global Muslim Travel Index 2018, n.d.).

In addition, Lombok is well known for its exotic natural richness and beauty, so it is used as an example in the halal tourism industry in Indonesia. Lombok is also named "Seribu Masjid" (thousand mosques) city because mosques can be found anywhere, and the Sasak Muslims are famous for their obedience to their religion. That is why Lombok can be considered a tremendous potential halal tourism destination with a strong Islamic identity. Lombok's Sasak Islamic culture is the main resource in building halal tourism in the present and the future. So far, tourism in Lombok has almost equated with Bali, synonymous with conventional or secular Hindu cultural tourism. Tourism in Lombok is a differentiator between the identity of Indonesian tourism and Islamic characteristics. The Head of the West Nusa Tenggara Provincial Tourism Office stated, "There must be a difference between tourism in Lombok and neighboring regions, especially Bali and Bajo. The differentiator lies in halal tourism destinations.

Therefore, halal tourism becomes a special matter to be discussed due to the priority of Muslim tourists in Indonesia. This study explored how halal tourism development in Lombok was built from product elements of Muslim tourists visiting the island.

Literature Review

Several studies examine the special needs and services expected of Muslim tourists in developing halal tourism. Several studies are closely related to this theme.

For example, halal food is the most important need Muslim tourists want to find when traveling. (Ellis et al., 2018; Henderson 2016; Z. S. & F. A. Rahman, 2013; Stephenson, 2014b; Vargas-Sánchez and Moral-Moral, 2018; Yousaf and Xiucheng, 2018), Food and beverages have enormous implications for Muslim tourists and service providers, especially in areas where Islam is not the majority. Other studies have found that the dimensions of the halal tourist experience consist of halal accommodation, halal facilities and halal services, and the presence of people in destinations that can develop halal tourism. (M. Rahman et al., 2020; Suhartanto et al., 2021, 2022; Wardi, Abror, and Trinanda, 2018). Researchers also found that among the Halal experience dimensions, people in the destination significantly impact tourists' visit experience, perceived value, satisfaction, and loyalty. This research explores the holistic experience in halal tourism and its consequences for tourist satisfaction and intentions, which can strengthen the development of halal tourism in a region. (Isa, Chin, and Mohammad 2018; Supaijo and Fermansyah, 2019; Wardi, Abror, and Trinanda, 2018).

Methods

The presented literature review reveals that tangible and intangible product elements can be considered in the development of halal tourism. Furthermore, the characteristics of Muslim tourists are related to the origin of tourists and are influenced by the dogma, culture, and traditions of Muslim regions or countries. There are many differences with other Muslim regions or countries, so this research seeks to distinguish from the previous studies. This study's primary data are observation results, in-depth interviews, and semi-structural interviews from some respondents in Lombok. The respondents were the Indonesian Ulama Council (MUI) Chairman of West Nusa Tenggara, Tg. KH. Saiful Sulaiman, the Chairman of the Government tourism office of West Nusa Tenggara, and Muslim tourists who have visited Lombok.

The secondary data was taken and cited from the journal articles, laws, regulations, books, articles, reports, or documents related to this research topic, especially those associated with the sociocultural theme and halal tourism in West Nusa Tenggara. The research question was formulated by paying great attention to the topic and research problems and formulating the problem statement with a question on how the development of halal tourism in Lombok is built from product elements of Muslim tourists visiting the island.

Qualitative content analysis is applied in this study. All data were analyzed in the form of the behavior and activities of Muslim tourists and texts related

to the research problems. A content analysis is used to find and identify the development of halal tourism and its linkage to the expectations and loyalty of Muslim tourists. Then, it is documented in text data to find the significance and relevance of development to Muslim tourists and produce a clear picture. From the results of the process, conclusions are drawn as answers to the research question that has been formulated.

Results and Discussion

Contribution of Muslim Tourists to the Development of Halal Tourism

Lombok has become one of the prime destinations for Muslim travelers seeking a tourism experience aligned with Sharia values and principles (Kemenpraf, 2021). The role of Muslim tourists in Lombok not only provides a positive boost to the tourism industry but substantially strengthens the local economy through significant economic contributions (Kemenpraf, 2022). Muslim travelers have been a key driver in the increased number of visits to Lombok. Muslim-friendly facilities and services, such as hotels and restaurants offering prayer facilities and halal menus, create an appealing environment for tourists wishing to embark on a journey per their religious principles. With the rise in the number of visits, the tourism sector in Lombok has experienced significant growth.

Muslim tourists have been a primary driver of the increased number of visits to Lombok. Muslim-friendly facilities and services, such as hotels and restaurants offering prayer facilities and halal menus, create an attractive environment for tourists who want to embark on a journey in lines with their religious principles (Kemenpraf, 2021). With the rise in the number of visits, the tourism sector in Lombok has experienced significant growth.

Muslim tourists also contribute to the growth of the local economy through purchases of products in a region (Suriyanto, 2022). They tend to seek and support local products that meet halal standards. Therefore, the increased demand benefits local crafts, textiles, and halal culinary businesses (Raharjo, 2023). Thus, Muslim tourists enjoy the beauty of Lombok's nature and actively participate in building the local economic ecosystem.

Therefore, halal tourism development in Indonesia is based not only on the perspective and trend of global tourism development but also on the fact that Indonesia, especially Lombok, is a destination commonly visited by Muslim and non-Muslim tourists domestically and globally. In this context, Jafari (1987) states that tourism is one of the main components of tourism. However, this component is

considered the most difficult to analyze, while the number of tourists is everywhere and continuously increasing worldwide. Jafari's statement towards tourists indicates that although the discourse on halal tourism has grown in recent years, the efforts to develop better development of Muslim tourists are still under development. Likewise, knowledge about the consumption behavior of Muslim tourists and their significance as a potential target segment in the context of Indonesia's halal tourism development is still difficult to understand.

The contribution of Muslim tourists as part of the development of halal tourism in Indonesia in correlation with their interest in halal tourism destinations is urgent. However, acknowledging the possibility of domestic and foreign Muslim tourists coming to Indonesia is full of complexities. They come from Muslim countries, with their number of approximately 60 percent of all Muslims in the world, especially those who live in the Asia Pacific region, including Indonesia, Pakistan, India, and Bangladesh. It is still challenging to know in detail. At least 20% of Muslims in the Middle East and Africa are Muslims, and Europe also has large Muslim communities, accounting for around 5% of the population (Center, 2016). Also, some countries, such as France and Sweden, have a higher proportion of the Muslim population. In the next few decades, the world's Muslim population will double. It is estimated that the growth of the Muslim population will continue to grow rapidly. One-third of the global population will be Muslim by 2050 (Center, 2016).

Muslim tourists are united by Islamic religious belief, although they do not all show the same religious commitment or do not accept various other interpretations of Islam. The Islamic religious sect is also diverse, with divisions between the Sunni and Shia groups, which are more visible in the Middle East and Africa (Center, 2016). Local Islamic contestation and transnational Islam also occur in Southeast Asia, especially Indonesia, and various other differences among Muslim tourists. There is also a generalization of the Muslim tourist behavior in Indonesia, which may be misunderstood due to economic and sociocultural differences that affect their lifestyle as well as the influence of age and education. Thus, it will certainly impact the complicated consumption patterns of Muslim tourists (Temporal and Temporal, 2011). The condition is a sign of the complexity of halal tourism development from the Muslim tourists' point of view. Even so, there is hope that Muslim tourists are eager to travel outside their area or region.

Islam highly recommends that its followers, including tourists, travel as a medium to seek knowledge, understand the universe, and appreciate the greatest creature of God. Islam also obligates its followers to welcome foreign guests

(foreign tourists) and offer hospitality regardless of ethnicity and religion. The life of Muslim tourists, both when they are traveling and when they are at home, has been regulated by Islamic law (shariah), which originates from the holy Al-Qur'an and Sunnah of the Prophet Muhammad SAW such actions that are permissible or classified as *halal*. In contrast, illegal actions are considered unacceptable (*haram*). Rules in Islam also apply to clothing (fashion), individual behavior, other social activities, and religious obligations contained in the pillars of Islam (such as praying five times a day, which is preceded by ablution).

For Muslim tourists, implementing sharia or Islamic law is an obligation that must be obeyed. The element of obeying sharia can be carried out by how the objectives of the sharia are created and practiced. Medieval scholars, such as al-Ghazali, explained the purpose of the Shari'a (Maqāṣid al-Syari'ah) was to safeguard the five principles, namely: religion, mind, soul, lineage, and preservation of property. (Al-Ghazali, 1997). In the tourism context, as was the previous Muslim tourists' habits, they always obeyed Islamic law or Islamic obligations (Ramaḍan n.d.). Finally, every trip they took formed a habit that adheres to the principles of Islamic teachings

As Muslim tourists, the principle of *maqashid* sharia, which is based on the benefit, is the main part of understanding the context, primarily related to their tour. As a result, Muslim tourists will always be bound by Islamic rules. The rules that are quite strict in Islam also include the food and drinks consumed by Muslims. Islam pays more attention to foods that contain animals (meat) because there are special instructions regarding the procedure for slaughtering animals as a basic ingredient in food (Yousaf and Xiucheng, 2018). Pork and its derivatives and intoxicating drinks are prohibited (*haram*). Moreover, the existence of *halal* certification is part of the efforts of Islamic teachings in filtering food and beverages that are unclean. Even though this certification is related, Muslim countries have no universal standard. The certification process is carried out individually by the Islamic State/Islamic Conference Organization on a global scale. Each Islamic country has its standards for deciding the *halal* and *haram*, which an independent organization in each country conducts. For instance, in Indonesia, the Indonesian Religious Leader (MUI), in collaboration with BPJPH and Halal Inspection Agency (LPH) based on the 2014 Halal Product Assurance Law (JPH), certifies *halal* consumptions. Even so, there is a mutual agreement on the *halal* certification process in Indonesia about what *halal* and *haram* are and categories labeled as dubious between *halal* and *haram*, namely *syubhat*. Hence, the safest action is to leave it. (Marzuki, Hall, and Ballantine, 2012).

For organizers of halal tourism, it is important to understand the religious beliefs of tourists who believe in Islamic teachings when traveling. Then, this can be considered as a guideline for organizers of halal tourism. Is Indonesian halal tourism following Islamic teachings? Acknowledging the principles to determine whether tourists or *halal* tourism organizations in Indonesia adhere to Islamic teachings is difficult. Moreover, this is not only related to Indonesian tourism regulations or Law No. 10 of 2009, which does explicitly not regulate it but there are still sharp differences in the habits and culture of Muslim tourists in Indonesia, making it difficult to read the characteristics of Muslim tourists to develop Indonesian halal tourism. The Tourism Law is used not only for Muslim tourists but for any tourists who come to Indonesia regardless of religion and ethnicity, which are complex and complicated.

Regulations for Tourists in Halal Tourism Indonesia

The tourism rules in Indonesia provide an opportunity for Muslim and non-Muslim tourists to develop Indonesian halal tourism as a part of tourism alternatives like cultural tourism, nature tourism, and eco-tourism, which does not discriminate between ethnicity, religion, and race of the tourists. Because the principles of Muslim tourists do not exist in Indonesian tourism law, the provisions in carrying out tourism practices for Muslim tourists refer to DSN-MUI Fatwa No. 108 of 2016 concerning Tourism Guidelines Based on Sharia Principles. The rules in the guideline state that Muslim tourists are not allowed to commit prohibited acts by Islamic laws. Specifically, Muslim tourists may not commit acts of shirk, immorality, evil, and damage when visiting tourist destinations (Indonesia, 2016).

The idea in the tourism *Fatwa* about not allowing tourists to commit acts of shirk, immorality, and damage issued by the Indonesian Ulama Council (MUI) is not detailed, even exclusive. What is meant by forbidden acts in the *fatwa*? For example, the criteria for shirk acts for tourists are unclear. After the researcher confirmed the concepts in that *fatwa*, it is acknowledged that the *fatwa* related to tourists still has a general meaning so that it can lead to a lot of understanding and interpretation. Previous *fatwas* were bound to each of the fatwas of the Indonesian Ulama Council (MUI), for example, the meaning of shirk (B. Muslim 2019). Tourists who travel to places considered sacred and beg in those places it is shirk in the MUI *fatwa*. Meanwhile, pilgrimage, as the belief of most Indonesian people, including those in Lombok in general, is not considered shirk. It is highly recommended.

In the context of shirk, the Indonesian Ulama Council (MUI) issued *Fatwa* No. 2/MUNAS/VII/MUI/6/2005 concerning Shamanism (*Kahanah*) and Divination (*'Irafah*) (Indonesia, 2015). The background to this *fatwa* was issued for several reasons. The first reason was that there were more and more practices of shamanism (*kahanah*) and divination (*'Irafah*) in society at that time. However, the *fatwa* is not related to acts of shirk towards tourists. The time frame for issuing the *fatwa* is also not relevant to judge tourists whether they carry out practices as contained in the *fatwa kahanah* or not. However, in this *fatwa kahanah* there are arguments related to points that tourists should not do. The arguments used in shamanic *fatwas* and fortune-telling use shirk verses, as follows: Qs 4:48, 116; Qs 22:31; Qs 27: 65; Qs 6: 59; Qs 7:188; Qs 72:26-27; Qs 31:34; dan Qs 6:17-18. Prophet's Hadith. "People who go to fortune-tellers (psychics) and then he asked him about something, then his prayers are not accepted for 40 nights". (Muslim dan Ahmad). The third guideline is based on *fiqh* rules. One of the rules referred to "All roads that lead to something illegitimate, then that path (*wasilah*) is also illegitimate."

The Chairman of the Indonesian Ulama Council (MUI) in West Nusa Tenggara Province, S. Muslim (2019), provided information related to tourism shirk. He stated that the practice of shirk is clear when tourists come to a tourist place, then they perform rituals and ask other than Allah, such as in Mount Rinjani, or other sacred places in the Lombok region. Likewise, Muslim tourists have different goals from other Muslim tourists regarding religious tourism or pilgrimages to holy graves (Jackson and Hudman 1995). Several groups believe the pilgrimage ritual is included in the category of shirk. Responding to this difference, the Chairman of the Indonesian Ulama Council (MUI) of West Nusa Tenggara Province explained.

"... Here there is a difference: Muslim tourists who believe that pilgrimage (religious tourism) is permissible, or even recommended, the motivation of pilgrims is to pray and make *tawasul*. In this case, many tourists argue that it allows."

The statement of the Chairman of the West Nusa Tenggara Indonesian Ulama Council (MUI) was confirmed by a hadith narrated by Imam al-Tirmidhi: "I once forbade you to visit the graves. Now it has been permitted for Muhammad to visit his mother's grave, so make a pilgrimage, because (visiting the grave) can remind you of the Hereafter" (Muhammad bin Isa al-Tirmidzi 1998). Another argument, for example, is the hadith narrated by Imam Muslim, Imam Nasa'i, and

Imam Ahmad through Siti Aisyah; he says, "O Messenger of Allah, what should I say to them (experts in graves when I visit them?)." Rasulullah saw. said: *May safety be bestowed upon the inhabitants of this grave from among the believers and the Muslims. May Allah have mercy on those before us and those after us. Indeed, God willing, we will catch up with you.*

Al-Shāfi'ī stated that visiting the graveyard is recommended according to Hadith narrated from the Prophet SAW: "Indeed, I have (never) forbade you to visit graves, so remember (now I order) to visit graves, and do not state bad things". He argued that what is meant by bad words are prayers for damage and destruction. It was also narrated from the Prophet SAW: "Make a pilgrimage to the graves of your dead, verily in visiting the graves there is a lesson for you" (Shekh Al-Hāwi al-Shāfi'ī n.d.).

Religious tourism in the form of visiting graves is a practice that the scholars agree on, but the law on pilgrimages for women is disputed. Based on Islamic law, young women are not allowed to leave the house, while older women are permissible. Visiting the graves is acceptable for all women (both young and old) when the women go out (to the grave) separately from the men, and there is no difference of opinion on whether it is permissible to visit the graves for all women when they are separated from the men. With this understanding, the Hadith of the Prophet Muhammad SAW: "Visit graves" are generally accepted (Al-Qurthubi, n.d.). Whereas Muslim tourists who disagree with the practice of visiting graves, do not accept religious tourism in the form of visiting graves, and are even forbidden to do so, and based on this prohibition, they will not come to places that are considered sacred.

Based on the several previously presented opinions, it can be concluded that there are differences regarding halal tourism destinations. This is also related to the sect beliefs of each Muslim tourist so that places that are considered sacred have their market. The phenomenon of pilgrimage in Lombok is not a major destination because the tombs visited are not as familiar as those in Java. Therefore, visiting graves in Lombok is not included in the special discussion on halal tourism. Even so, the pattern of travel is almost the same as tourism in general, such as using bus services, traveling, staying at inns/hotels, buying souvenirs at pilgrimage sites, and so on, so it can be said that pilgrims are part of religious-based tourists. In addition, some Muslim scholars argue that "pilgrimage" is part of halal tourism practices because the tourists are Muslim, consume halal food and drinks, and dress according to sharia, which ensures that they cover their bodies.

The debate on the meaning of religious tourism as a pattern of tourism and pilgrims as the main players in the relationship between Islam and tourism is sometimes not distinguished by tourism researchers. (Cohen, 1998). In other words, they make no distinction between pilgrims and tourists. In many kinds of literature, tourists and pilgrims are defined from two perspectives. The first and most popular view is that tourists and pilgrims are similar, although not necessarily the same. When the roles of tourists and pilgrims are combined, there are differences in forming elements that cannot be separated (Coppock, 1984). In contrast to the second view, according to this view, tourists and pilgrims are very different in motivation and the unique experience each gets.

In the context of Indonesian halal tourism, the Indonesian Ulama Council (MUI) does not clarify the meaning of shirk. The study of the Aqedah shirk has a large portion of the discussion. Al-Maududi, for example, states that the act of shirk is not only the attitude of someone who exalts something among fellow human beings (cult), but shirk also includes the attitude of glorifying oneself, then oppressing the dignity of fellow human beings, for example, dictators and tyrants. Both attitudes are against God's truth, which is absolute truth and contrary to the right way of life, the way of life that leads to the pleasure of Allah, the Most Righteous. Therefore, Islam is a critical influence on Muslim tourists, giving them a distinctive identity and distinguishing them in many ways. Muslim tourists may fit some general patterns in that their tourist expectations and experiences extend beyond their religious affiliation. However, the strong motivations of Muslim tourists are not the same as those of general tourists who are interested in discovering new, unique places and exploring different cultures. All tourists and pilgrims need transportation, accommodation, attractions, facilities, and support services.

Muslim Tourists in Lombok and Their Dynamic Contribution

In the context of Indonesian halal tourism, it is not easy for tourism organizers to relate the profile of Muslim tourists who visit and enjoy Indonesian halal tourism destinations. This can be seen from the few Muslim tourists visiting Indonesia. They don't contribute much to the economy in Indonesia because of their number. So far, Indonesia, and especially Lombok, has only become the most prominent potential object for Muslim tourists, both nationally and internationally. This means that Indonesia is the country with the most followers of Islam in the world and has only become an object for tourists who spend money to travel to their region or other countries. Indonesia has not yet been considered a significant

player in halal tourism. Furthermore, there is no complete data and information about the profile of Muslim tourists visiting Indonesia. To develop the Indonesian halal tourism industry, it is important to find an immediate solution to this problem if Indonesia wants to become a major player in developing world halal tourism.

Figure 1. Ten countries of OIC and Non-OIC that have the most visitors are Muslim tourists

Top 10 Muslim Inbound Destinations - OIC	Top 10 Muslim Inbound Destinations - non-OIC
Saudi Arabia	Russia
Turkey	Spain
Malaysia	France
UAE	Thailand
Bahrain	Singapore
Morocco	Italy
Kazakhstan	Georgia
Lebanon	Greece
Tunisia	United Kingdom
Jordan	India

Source: Global Muslim Travel Index (GMTI 2018)

The survey conducted by Mastercard-Crescentrating Global Muslim Travel Index (GMTI) 2018, Picture 1, shows that Middle Eastern countries, such as Saudi Arabia, Turkey, UAE, Bahrain, Morocco, Kazakhstan, Lebanon, Tunisia, and Jordan still dominate Muslim countries which Muslim tourists visit. GMTI does not include Indonesia in the top ten as countries most visited or attractive by Muslim tourists. This shows that foreign Muslim tourists worldwide are still not interested in directing their visits to Indonesia. They are reluctant to come to visit Indonesia for tourism purposes. Why did this happen? As the largest Muslim country and has the same beliefs as other Muslim countries in the world, with the attractiveness of outstanding natural beauty, Indonesia should have more visitors of Muslim tourists compared to other Muslim countries.

Halal tourism researchers in Indonesia argue that the same belief, "Islam", is the potential for halal tourism in Indonesia (Shofi'unnafi, 2020). According to the 2018 GMTI report, Indonesia is not a favorite halal tourist destination for Muslim tourists. Indonesia is still far behind ten other Muslim countries, such as Saudi Arabia, Turkey, Malaysia, and others (Indeks, 2018). This indicates that the development of halal tourism in Indonesia has not been directly in line with the use of the name Islam as a booster for Indonesian halal tourism.

Is there a mistake in analyzing the factors of Islamic beliefs that can attract and influence the existence of other Muslim tourists in halal tourism in Indonesia? In fact, according to the 2018 and 2019 GMTI of the survey, Indonesia ranks second and first in the world in terms of Muslim-friendly facilities and services. However, the visit of Muslim tourists to Indonesia, especially Lombok, is not very attractive. It also assumes that there is no correlation or link between the provision of halal tourism facilities in Indonesia and the motivation or interest of Muslim tourists in the world. In addition, Muslim tourists probably don't know the profile of Muslim tourists by tourism service providers, so it doesn't seem to them that Indonesia is the main player in organizing halal tourism at the global level.

Data on the profile of Muslim tourists from the Tourism Office of West Nusa Tenggara Province shows that the number of Muslim tourists coming to Lombok is still limited. Until this research was conducted at the end of 2019, the data was limited to the number of global tourists from countries with a Muslim majority, such as Malaysia and the Middle East. The data obtained in a study describing the biographies of Muslim tourists in the FGD Profile and Behavior of Lombok Muslim Tourists was facilitated by the Lombok Engineering Polytechnic (Poltekpar) and was carried out on September 10, 2019, at the Lombok Astoria Mataram Hotel. One of the informants and researchers on the Muslim tourists in Lombok, Mr Wisnu from the Bandung Tourism Polytechnic, said that the lack of clarity on the number of Muslim tourists or the incompleteness or lack of research on Muslim tourists attending Lombok is a problem. This will affect service providers for Muslim tourists in Indonesian halal tourism, especially in Lombok. Wisnu researched a small scale, but the results can provide information to the Department of Tourism in NTB Province (Wisnu 2019).

Table 1. Numbers of tourists that visit NTB

NO	TAHUN	WISMAN (Orang)		WISNUS (Orang)		JUMLAH (orang)	
		PERKIRAAN	REALISASI	PERKIRAAN	REALISASI	PERKIRAAN	REALISASI
1	2	3	4	5	6	7	8
1	2014	637,200	752,306	866,200	876,816	1,503,400	1,629,122
2	2015	697,363	1,011,146	1,008,037	1,199,381	1,705,400	2,210,527
3	2016	1,111,292	1,404,328	1,258,927	1,690,109	2,370,219	3,094,437
4	2017	1,750,000	1,430,249	1,750,000	2,078,654	3,500,000	3,508,903
5	2018	1,500,000	1,204,556	2,500,000	1,607,823	4,000,000	2,812,379

Source: West Nusa Tenggara Province Tourism Office

As seen from Table 1, the number of visits by local and international tourists in Lombok fluctuates. The most significant visit increase during 2014 – 2018 occurred in 2017, with a total arrival of 3,508,903 tourists. However, the following year, 2018, tourist arrivals dropped dramatically to 2,821,379. In other words, the profile of tourists in Lombok, especially Muslim tourists, is unclear.

Ultimately, Indonesia is not a significant player in halal or developing halal tourism. Careful planning and follow-up are needed so that Indonesian halal tourism is used as branding for the media and at the will of politicians who make rules and policies. They hope that Indonesia's halal tourism industry will develop, but it has not been accompanied by planning and sociocultural connectivity of the society. As a result, Indonesia's halal tourism is not of high quality and has not been able to compete with other Muslim countries. As for the number of Malaysian tourists visiting Lombok from 2015 to 2019, the highest occurred in 2016 with a total of 53,587 people, then decreased in 2019 with 13,023 people. Meanwhile, for tourists from the Middle East who came to Lombok-NTB from 2015 to 2019, the largest number of tourists occurred in 2018, with a total of 218 people, and the lowest was in 2015, with a total of 111 people (Pariwisata, 2019).

From 2010 to 2019, Indonesian halal tourism was directed and marketed to Middle Eastern Muslim tourists. Several actions have been taken by the Indonesian tourism agency and other tourism stakeholders, but only a few tourists come to Indonesia, especially in Lombok. The visit of the King of Saudi Arabia, Salman bin Abdul Aziz Alu Saud, to Bali-Indonesia, was extended for three days from March 4 to 9 to March 12, 2017, indicating that Indonesia's halal tourism represented by Lombok is not their main destination. The Saudi Arabian Ambassador to Indonesia, Osama bin Mohammed Abdullah al-Shuaibi, stated that King Salman enjoyed his vacation in Bali on sea tourism objects because he enjoyed the sea and the beach. King Salman chose Bali because Bali is famous worldwide for its beauty. Besides that, the location also faces the open sea, and the air is stable (Robinson Gamar, 2017). The visit of the king and his entourage to Bali, not to Lombok, indicates that Lombok or other areas in Indonesia that organize halal tourism are not of interest to Middle Eastern Muslim tourists. King Salman's visit to Bali is an indication that Middle Eastern tourists still doubt the safety and beauty of Lombok. King Salman prefers Bali to be the embodiment of conventional cultural tourism and the implementation of Westernized tourism.

Several data mentioned show that Muslim tourists, especially foreign tourists, consider Lombok not the main destination for popular halal tourism spots. This indicates that placing and positioning Indonesia as an attractive halal tourism

destination is not in line with the number of Muslim tourists coming from the Middle East. What was conveyed by the Tourism Office of West Nusa Tenggara Province, the Tourism Promotion Board, and several halal tourism researchers in Lombok still view only the potential of the identity in which most of the population of Lombok is Muslim. (Subarkah, 2018), it can be said that Indonesian halal tourism, especially Lombok, still has problems developing its halal tourism.

Indonesia, especially Lombok, and the Middle East or other Islamic countries have the same beliefs (Islam). However, many different dimensions of teachings (such as sects in Islam) and culture (Islamic religious practices) exist in Indonesia and the Middle East. Furthermore, in the history of tourism development, Lombok still practices conventional tourism. This condition can be seen in areas frequently visited by tourists, such as Tiga Gili, Senggigi Beach, and Mandalika. There are no specific destination spots to be used as halal tourism spots. Muslim tourists as an entity for the existence of halal tourism in Indonesia are very difficult to understand deeply. Even though there is an unwritten agreement that Muslim tourists must perform their prayers, cover their bodies, refrain from eating and drinking forbidden and unclean consumptions, and be friendly, all of this is inseparable from the culture of Muslim tourists in their respective countries, which will show clear differences. Cultural differences that have occurred among Muslims need to be harmonized. Therefore, Muslim tourists and Indonesian halal tourism organizers must respect cultural differences to improve the quality of Indonesia's halal tourism development in the future.

Regarding consumption, individuals or groups of Muslim tourists may have different interests and desires in fulfilling their religious obligations. Hence, the provision of halal food is usually a problem for them. For example, during Ramadan, Muslim tourists must fast (Henderson, 2016a, 2016b, 2016c, 2016d). They look for "*subhoor*" and "break the fast" food at hotels or restaurants that provide food by Islam. Places of worship are also a priority for all destinations, and mosques are a top priority. Even though visitors can pray anywhere and, most importantly, the places meet hygiene standards (*taharah*), sometimes these standard facilities are unavailable in tourist spots. This is also one of the problems in tourist destinations.

Islam provides guidelines and guidance to Muslim tourists when traveling, but Islam also provides concessions. For example, Muslim tourists are allowed to break their fast and perform *qashar-jamak* prayers (there are *rukhsah*- for those who travel). In an emergency, non-halal food can be consumed, and prayers may be performed in *qashar-jamak* when there are no other alternatives and there is still an intention to continue to obey. The Quran says, "Whoever is driven by need,

does not want or exceeds limits, surely Allah is Forgiving, and merciful." (Bonne & Verbeke, 2008). Some Muslim tourists are more tolerant and can accept and unite with certain customs depending on the individual, family, and environment of the country of origin. However, there is a clear difference between the versions of fundamentalism Muslim tourists as practiced by most tourists from the Wahhabi Middle East. They practice Sharia law strictly. There are also Muslim tourists from Islamic countries where the government is more tolerant, such as Southeast Asia, especially Indonesia (Zamani-Farahani and Henderson, 2010).

The tradition of Western tourists who are considered to adhere to promiscuity is much in conflict with Muslim traditions in the world, including the traditions of Indonesian society, which is another challenge of halal tourism in Indonesia. However, Western tourists must obey and follow the rules in Indonesia, especially in the Halal tourism destination of Lombok. On the other hand, after the Gulf War, 9/11, the Bali Bombings I and II, and the 2011 Arab Spring, discrimination towards Muslim tourists increased, especially the tourists who came from the Middle and even tended to lead to violence. Tourism spots in America and Europe that are usually visited by Muslim tourists are no longer as comfortable as they were before 9/11.

Due to increasing discrimination in the West, Muslim tourists are looking for other tourist attractions in Southeast Asia, such as Indonesia. Many think Indonesia has the same beliefs, is more comfortable for families, and pays more attention to halal food and drinks. The practice of worship and halal traditions also apply to Muslim tourists intending to achieve benefits around tourist places. Gradually, Indonesia, especially Lombok, known as a world halal destination, has become one of the options for Muslim tourists. However, Muslim tourists who come to Lombok are still dominated by domestic tourists rather than foreign tourists who mostly come from the Middle East.

Tourist objects in Indonesia, especially Lombok, are visited more by foreign tourists from non-Muslim countries such as Australia and Europe who bring traditions of freedom such as consuming alcohol, having free sex, and exposing their bodies. Meanwhile, most of the Middle Eastern Muslim tourists who are the main target object of the Government of Indonesia, and in particular the Tourism Office of the Province of West Nusa Tenggara, show their reluctance and disinterest in the concept of halal tourism in Indonesia. Halal tourism in Lombok only occurs for domestic tourists. Worship and eat -Drinking halal, even without including the halal certification logo, has long been ingrained in Islamic doctrine and culture and has been practiced in their daily life.

Conclusion

Based on the explanation above, it can be concluded that the role of Muslim tourists in Indonesia towards the development of halal tourism in Lombok contributes to economic growth through their expenditures in the tourism sector. However, the existence of Muslim tourists is limited to areas of origin or Muslim countries without being accompanied by detailed information, for example, Islamic culture, motivation, the desired variant of halal consumption, Islamic attractions, and other things. So, Muslim tourists in Lombok are not much different from tourists in general, which means that their roles and contributions are still invisible or are biased toward the development of halal tourism in Lombok.

These research findings align with the 2018 GMTI survey report, which states that Indonesia is not among the top ten Muslim countries visited by world Muslim tourists, especially from Middle Eastern countries. This is because the organizers of halal tourism in Lombok still do not know in detail the characteristics of Muslim tourists who come to Lombok. In addition, the lack of Muslim tourist data found at the Ministry of Tourism of West Nusa Tenggara indicates that the development of halal tourism in the region must continue to improve and develop for sustainability and maintaining Lombok halal tourism on a world-class halal tourism scale.

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