

Development of halal tourism policies in Indonesia after DSN-MUI Fatwa Number 108/DSNMUI/X/2016: Preliminary insights

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Abstract. This study examines the development and implementation of halal tourism policies in Indonesia, which have not fully matured due to a lack of comprehensive promotion and regulation. Therefore, it is considered important to research the development of halal tourism policies. This paper addresses a key research question: What is the progress of halal tourism policies in the formulation, implementation, and evaluation stages? The study aims to explore the development of halal tourism policies, focusing on their formulation, implementation, and evaluation stages. Following the Fatwa Number 108/DSN-MUI/X/2016 from the National Sharia Council-Indonesian Ulema Council (DSN-MUI), which provides guidelines for organizing tourism based on Sharia principles. This qualitative descriptive study uses secondary data collected through library research. Policy analysis techniques were applied to assess the formulation, implementation, and evaluation stages of halal tourism policies. The findings indicate that halal tourism regulations at both provincial and regency/city levels have not developed optimally, primarily due to the lack of comprehensive regional regulations. The study suggests that the government needs to reformulate policies to better support the development of halal tourism.

1 Introduction

Presidential Regulation Number 2 of 2015, concerning the 2015-2019 National Medium Term Development Plan, outlines the relationship between tourism and various issues. Determinants, particularly tourism policy and halal tourism policy, shape these issues (Figure 1). These determinant factors align with the theoretical framework in public policy, which includes three variables: the pattern of causal correlation between society, the political system, and public policy (Figure 2). As a result, the writers developed a research model with two distinct factors: tourism policy (general regulations) and halal tourism policy (DSN-MUI Fatwa). The dependent variable is the growth of halal tourism (Figure 3).

The Tourism Law of the Republic of Indonesia Number 10 of 2009 explains that God Almighty has bestowed invaluable wealth on the Indonesian nation, both geographically and demographically [1], whose majority population is Muslim. This tourism policy is a determining factor in the development of halal tourism.

Currently, economic and political interests dominate the government's interpretation of the concept of halal tourism [2]. Then, through tourism policies, the government needs to leverage resources and capital to boost economic income and improve community welfare. On the other hand, competent human resources within the Ministry of Tourism, as well as in regional and provincial governments, including regencies and cities, must support this effort. These personnel have the

right to develop managerial, technical, and socio-cultural competencies through education and training of at least 20 hours per year to improve performance [3].

In addition, DSN-MUI has issued a fatwa regarding halal tourism. The formation of the DSN-MUI aimed to address the economic aspirations of Muslims and promote the implementation of Islamic teachings in the economic and financial sectors, adhering to Islamic law. The DSN-MUI issued Fatwa Number 108/DSN-MUI/X/2016, which contains guidelines for organizing tourism based on Sharia Principles. Based on the Quran and Hadith, this fatwa explains how Sharia tourism rules can curb polytheism, immorality, crime, *tabdzir/israf* (wastefulness/extravagance), and hypocrisy, while also generating material and spiritual benefits [4]. Ma'ruf Amin, Chairman of DSN-MUI, and Vice President of the Republic of Indonesia for the 2019-2024 period, signed this fatwa. Furthermore, this fatwa serves as a guideline for organizing tourism according to Sharia principles, including halal tourism.

There are several linked issues in the tourism sector, as follows: (Fig. 1).

This research uses a theoretical framework to describe a cause-and-effect correlation pattern model [6]. This framework describes a cause-and-effect correlation pattern model involving three variables: public policy, political system, and society. We then use It to analyze issues in the tourism sector and identify potential solutions (Fig. 2).

This figure encompasses several questions: What are the effects of socioeconomic conditions on the political

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system, public policies, and governmental institutions? [6] These questions serve as guidelines for generating research questions. We subsequently developed a model based on this framework to illustrate the pattern of correlation among three variables: tourism policy, halal tourism policy, and the development of halal tourism. This model incorporates the policy cycle stages of formulation, implementation, and evaluation (Fig. 3).

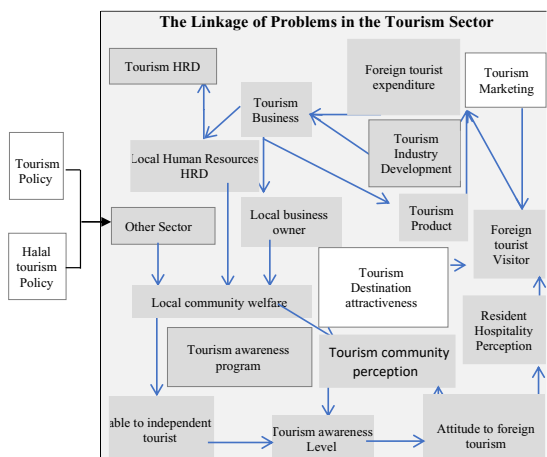


Fig. 1. The linkage of problems in the tourism sector [5].

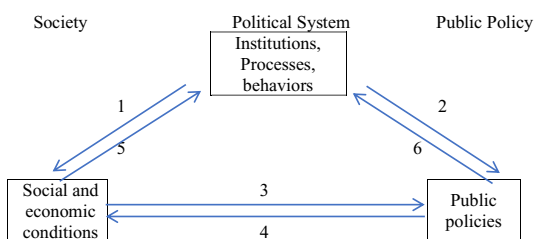


Fig. 2. Framework of public policy, its causes, and consequences [6].

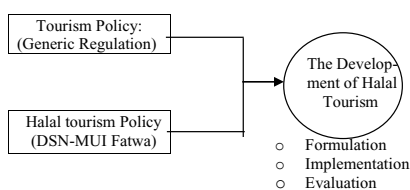


Fig. 3. Theoretical Framework for the Development and Implementation of Halal Tourism Policies in Indonesia.

A few things make up the theoretical framework model for halal tourism’s growth. These are general tourism policies (which is an independent variable) and halal tourism policies based on DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, which gives rules for tourism based on Sharia principles (also an independent variable). These factors (variables) influence the development of halal tourism (dependent variable) in Indonesia across the stages of formulation, implementation, and evaluation. During this phase of policy analysis, we apply interdisciplinary studies to pinpoint the most effective policy alternatives for addressing challenges and achieving goals. [7].

Previous research on halal tourism reveals that it stems from Islamic Sharia, which mandates every Muslim to travel for various purposes, like Hajj and Umrah [8]; Religious tourism encompasses grave pilgrimages, which have emerged as a social trend [9]. Many countries seek to capture the Muslim tourism market by providing facilities and products that meet their needs [10]. Halal tourism can be implemented by the government and is promoted by many countries, including Indonesia. However, halal tourism branding is not suitable for all tourist destinations [2]. This indicates a contradiction in the development of halal tourism. Therefore, research into halal tourism development policies in Indonesia is necessary.

The research questions are as follows: At the formulation stage, how is Indonesia developing halal tourism policies? At the implementation stage, what is the development of halal tourism policies? At the evaluation stage, how have halal tourism policies progressed? This research aims to examine the development of halal tourism policies in Indonesia following the DSN-MUI Fatwa and according to the policy cycle, which includes the stages of formulation, implementation, and evaluation.

2 Methods

This study employs a descriptive qualitative method [11] to explore and identify policy problems, choose policy alternatives, and evaluate policy outputs, outcomes, and impacts [12]. To support arguments and theses, a policy approach employs data collection and analysis techniques by selectively synthesizing theoretical literature, data, and research findings from various sources. This approach utilizes library research, including online resources, to collect secondary data. We process and analyze the data using content analysis techniques at each stage of the policy cycle: formulation, implementation, and evaluation [7]. Furthermore, this study answers its research questions and provides conclusions and recommendations regarding the development of halal tourism policies in Indonesia. The flowchart shows the research methodology (Fig. 4).

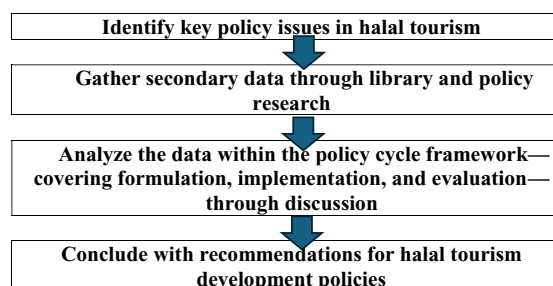


Fig. 4. Flowchart the research methodology.

3 Result and discussion

This study answers the research questions and provides conclusions and recommendations regarding the

development of halal tourism policies. We organized the results and discussion to address the question: How is the development of halal tourism policy in Indonesia? The policy cycle divides them into three parts: (1) policy formulation, (2) policy implementation, and (3) policy evaluation.

3.1 Policy formulation on halal tourism

At the formulation stage, how are Indonesian halal tourism policies developing? Currently, the National Medium-Term Planning 2020-2024 outlines that the Ministry of Tourism, the Ministry of Public Works, regional governments, state-owned enterprises, and private companies are implementing large projects in the tourism sector for priority tourism destinations [13]. Additionally, there is the Regulation of the Minister of Tourism and Creative Economy/Head of the Tourism and Creative Economy Agency concerning the Strategic Plan for the Ministry of Tourism and Creative Economy/Tourism and Creative Economy Agency for 2020-2024, which serves as a guide for tourism policies. However, it currently does not include specific policies regarding halal tourism [14].

Following a theory of public policy, causes, and effects (Fig. 2), the writers organized the information on the halal tourism policy based on DSN-MUI Fatwa Number 108/DSN-MUI/X/2016. We can categorize this content based on three key factors: (1) public policy, (2) institutions, processes, and behavior, and (3) socio-economic conditions, as shown in Table 1.

This table illustrates the policy contents of guidelines for organizing tourism based on Sharia principles, including halal tourism. It includes three factors and indicators to measure success: (1) Public policy: which includes stakeholders. We evaluate this factor using indicators such as (a) halal tourist destinations, (b) halal travel agencies, (c) halal tour guides, and (d) Sharia hotels. These factors and indicators raise questions such as: What preparations have been made? (2) Institutions, processes, and behavior: Regulations. We evaluate this factor by examining its indicators. Questions concerning these factors and indicators include: How are Sharia values implemented? (3) Socioeconomic conditions: Impact (feedback). To assess this factor, indicators measure the impact of transactions that generate economic value. The question related to these factors and indicators is: What is the impact of these transactions? Socioeconomic conditions reflect the interconnectedness of these three factors, as well as the resulting impact or feedback they produce.

Table 2 identifies findings from regional regulations on halal tourism based on the DSN-MUI fatwa. During the formulation stage, provinces and regencies/cities across Indonesia identified eight regional regulations concerning halal tourism: (1) West Nusa Tenggara Province Regional Regulation Number 2/2016 on Halal Tourism; (2) West Sumatra Province Regional Regulation Number 1/2020 on Halal Tourism; (3) Siak Regency Regional Regulation Number 2/2017 on Halal

Tourism; (4) Aceh Jaya Regency Regional Regulation Number 10/2019 on Halal Tourism; (5) Muara Enim Regency Regional Regulation Number 15/2019 on Halal Tourism; (6) Konawe Islands Regency Regional Regulation Number 9/2019 on Halal Tourism; (7) Bandung Regency Regional Regulation Number 6/2020 on Halal Tourism; and (8) Banjarmasin City Regional Regulation Number 2/2021 on Halal Tourism (Table 2).

Table 1. Halal tourism policy content [4].

Public policy: Stakeholders	Institution, process, and behavior: Regulation	Socioeconomic condition: Effect
1. Halal Tourism Destination	(1) Have religious facilities and halal-certified food and beverages; and (2) avoid polytheism, superstition, immorality, adultery, pornography, alcohol, drugs, and gambling.	Realize local wisdom, socio-cultural, economic factors
2. Halal Tourism Travel Bureau	(1) Organize Sharia tour packages; maintain a list of accommodations, tourist destinations, and food and beverage providers with halal certificates; and (2) provide travel guides to discourage immorality, pornography, alcohol, drugs, and gambling.	Transactions generate economic value
3. Halal Tourism Guide	(1) Implement Sharia values in operations; and (2) obtain certification for professional competence standards.	Transactions generate economic value
4. Sharia Hotels	(1) Have halal food and beverage certificates; (2) provide worship and purification facilities; (3) Do not provide entertainment facilities that pro-mote polytheism, immorality, and pornography.	Transactions generate economic value

Therefore, there are two provinces, five regencies and one city that have enacted regional regulations regarding halal tourism. However, other regional governments have yet to establish such regulation. Consequently, halal tourism policies across regional governments remain suboptimal. Therefore, during the policy formulation state, the Ministry of Tourism should encourage other regional governments to initiate regional regulations regarding halal tourism. Collaborating with local governments that have already implemented such regulations. This finding aligns with Lindblom's incremental theory, which posits that policy changes typically evolve gradually during the formulation stage [15].

Table 2. Development of halal tourism policies in Indonesia: based on regional regulation at the formulation stage.

Regional Government	Provinces	Regencies	City	Title of Regional Regulations
A. Provinces:				
1. Nusa Tenggara Barat	1			Halal Tourism
2. Sumatera Barat	1			Halal Tourism
B. Regencies:				
1. Siak, Riau		1		Halal Tourism
2. Aceh Jaya, Aceh		1		Halal Tourism
3. Muara Enim, Sumatera Selatan		1		Halal Tourism
4. Konawe Kepulauan, Sulawesi Tenggara		1		Halal Tourism
5. Bandung, Jawa Barat		1		Halal Tourism
C. City:				
1. Banjarmasin, Kalimantan Selatan			1	Halal Tourism
Total	2	5	1	

Therefore, regional governments can formulate policies regarding halal tourism in stages. This research complements previous findings indicating the impact of DSN-MUI economic fatwas on legislation and government regulations [16].

In other words, there is a gradual process of policy change from generic tourism to halal tourism, although quantitatively this change is still minimal. This finding indicates that regional governments are implementing policies in halal tourism during the policy formulation stage. Specifically, regional governments have formulated new policies where none previously existed regarding halal tourism in their respective areas.

3.2 Policy implementation on halal tourism

At the implementation stage, what is the development of halal tourism policies? Regional governments develop halal tourism policies that involves stakeholders such as (1) halal tourism destinations, (2) halal tourism travel agencies, (3) halal tourism guides, and (4) Sharia hotels, as shown in Table 3.

For halal tourism, two provinces and three regencies have identified stakeholders. However, in two regencies and one city, stakeholders for halal tourism remain unknown as no reports are available on their websites. To address this gap, they can replicate stakeholder models by collaborating with local governments that have already implemented such policies.

Table 3. Development of Halal Tourism Policies in Indonesia: Based on Stakeholders at the Implementation Stage [17].

Regional Government	Halal Tourism Destination	Halal Tourism Travel Bureau	Halal Tourism Guide	Sharia Hotel
A. Provinces:				
1. Nusa Tenggara Barat	1	1	1	1
2. Sumatera Barat	1	1	1	1
B. Regencies:				
1. Siak, Riau	1	1	1	1
2. Aceh Jaya, Aceh	1	1	1	1
3. Muara Enim, Sumatera Selatan	n/a	n/a	n/a	n/a
4. Konawe Kepulauan, Sulawesi Tenggara	n/a	n/a	n/a	n/a
5. Bandung, Jawa Barat	1	1	1	1
C. City:				
1. Banjarmasin, Kalimantan Selatan	n/a	n/a	n/a	n/a

Note: n/a = not assessed (n/a); and 1 = available, (processed by the authors).

These findings reinforce previous research on the significance of developing a policy model in halal tourism that focuses on customer satisfaction, environmental destination brand perceptions, and behavioral intentions [18]. In this case, the formulation and implementation of halal tourism policies require an approach that accommodates various communities with different norms and customs. [19]. Meanwhile, the government and the Sharia financial industry need to support the formulation of a halal tourism model in regions based on Islamic principles, national legal foundations, and regional regulations. They should also address issues related to halal certification in hospitality and event services, as well as promote the development of products, marketing strategies, industries, and institutions to foster economic growth [20]. Furthermore, Islamic cultural events can be incorporated into tourist agendas by involving mosque institutions in the tourism industry [21].

Thus, the implementation of halal tourism policies involves indicators such as (1) halal tourism destinations, (2) halal tourism travel agencies, (3) halal tourism guides, and (4) Sharia hotels. Regional governments have begun applying these policies at the implementation stage to develop regional income where none existed previously. However, the number of regional governments implementing halal tourism policies remains minimal. Therefore, the Ministry of Tourism should actively encourage regional

governments to adopt and enforce halal tourism policies at the implementation stage.

3.3 Policy evaluation on halal tourism

Finally, how do halal halal tourism policies evolve during the evaluation stage? After regional governments formulate and implement halal tourism policies, they proceed to evaluate them. Regional governments evaluate the effectiveness of halal tourism policies by assessing performance across four indicators: halal tourism destinations, halal tourism travel agencies, halal tourism guides, and Sharia hotels. The evaluation of halal tourism policies is based on assessment scores derived from these indicators, as presented in Table 4.

This table highlights that the Province of West Nusa Tenggara has achieved the highest average assessment score (4.81 = very good) due to its implementation of regional regulations for halal tourism since 2016. However, assessment scores for three other areas namely (1) Muara Enim Regency, (2) Konawe Islands Regency, and (3) Banjarmasin City, could not be obtained as no reports are available on their websites. These regions can replicate successful policies by conducting assessments in collaboration with areas that have already evaluated halal tourism initiatives and reported results at the evaluation stage.

Table 4. The Development of halal tourism policies: based on the assessment scores at the evaluation stage [17].

Regional Government	Halal Tourism Destination	Halal Tourism Travel Bureau	Halal Tourism Guide	Sharia Hotel
A. Provinces:				
1. Nusa Tenggara Barat	4.81	5	1	1
2. Sumatera Barat	4.24	5	5	4
B. Regencies:				
1. Siak, Riau	3.35	1	5	5
2. Aceh Jaya, Aceh	4.47	4	5	5
3. Muara Enim, Sumatera Selatan	n/a	n/a	n/a	n/a
4. Konawe Kepulauan, Sulawesi Tenggara	n/a	n/a	n/a	n/a
5. Bandung, Jawa Barat	4.06	3	5	5
C. City:				
1. Banjarmasin, Kalimantan Selatan	n/a	n/a	n/a	n/a

Scoring: 1–5 = not good–very good (processed by the authors).

At the evaluation stage, regional governments in Indonesia assess halal tourism policies using indicators such as (1) halal tourist destinations, (2) halal tourism

travel agencies, (3) halal tour guides, and (4) Sharia hotels. This evaluation process involves scoring these four policy indicators, which were previously nonexistent but are now essential inputs for enhancing the future development of halal tourism. As previously stated, assessment scores provide crucial feedback from this evaluation to regional governments. Although Indonesia has developed halal tourism policies, they are not yet optimal at the evaluation stage. Therefore, the Ministry of Tourism should encourage regional governments to conduct thorough evaluations of halal tourism policies.

The development of halal tourism policies in Indonesia has not yet maximized benefits and impact on community welfare. Despite the government's implementation of a halal tourism strategy aimed at attracting foreign tourists, statistical evidence indicates only a 21% increase in tourist visits from both Muslim and non-Muslim countries [22]. However, tourists visiting Indonesia are more influenced by the visa-free policy than by religious similarities [23].

Important factors in developing halal tourism in the region include: (1) stakeholder involvement, emphasizing both internal and external factors, strategic policy direction, and fostering community participation [24]; (2) The strategy for developing halal tourism aims to enhance policy direction and foster community participation in its development. [24]; (3) There is a relationship between halal tourism, industry, and long-term sustainable development, necessitating new institutional and development planning policies from regulators and local communities [25]; (4) Policymakers in halal tourism need to consider factors such as religious values, local economic development, and sustainable socio-cultural and ecological strategies. These considerations are essential for promoting international halal tourism destinations and developing policies that benefit the broader community [26]; and (5) The development of the halal tourism model, including policies and regulations, facilities, hotels, other investments, transportation, and human resources, needs to adhere to principles such as convenience, accountability, security, trust, openness, and continuous improvement [27].

The development of the halal tourism model, including policies and regulations, facilities, hotels, other investments, transportation and human resources, needs to adhere to principles such as convenience, accountability, security, trust, openness, and suggested recommendations include: (1) adopting a sustainable halal tourism policy model that embraces community plurality and is responsive to local wisdom [28]; (2) It is necessary to prioritize integrative and responsive aspects by involving stakeholders and aligning with the national sustainable development framework to produce halal tourism policies that are inclusive, humane, and contextual to both national dynamics and global trends [28]; and (3) Stakeholders in Indonesia must be prepared to leverage the Muslim travel market to develop halal tourism in the country. Based on this discussion, it is evident that halal tourism policies in Indonesia are already in place, although they have not been fully

optimized at the formulation, implementation, and evaluation stages.

4 Conclusion

The regulation of halal tourism in regional governments, both at the provincial and regency/city levels, is still minimal in quantitative terms, although it has shown positive gradual growth at the policy formulation stage. At the implementation stage, halal tourism policies in regional governments remain quantitatively minimal across indicators such as halal tourism destinations, travel bureaus, guides, and Sharia hotels. Although Indonesia has developed halal tourism policies, the evaluation stage has not yet optimized them.

The Ministry of Tourism should formulate recommendations for halal tourism policy solutions in collaboration with stakeholders such as the Minister of Religion, the Head of the National Research and Innovation Agency, the Chairman of the Council of Indonesian Ulama, and regional heads at both the provincial and regency/city levels. These parties must discuss Indonesia's reformulation of halal tourism policies. Regional governments should implement policies tailored to their geographical potential and demographics, especially in areas with large Muslim populations, to develop international halal tourism destinations and significantly improve community welfare in the future.

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