

**THE DEVELOPMENT CONCEPT OF HALAL TOURISM IN INDONESIA IN
THE NEW NORMAL
(STUDY IN BIMA REGENCY, WEST NUSA TENGGARA PROVINCE)**

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Abstract

The purpose of this study was to examine the concept of halal tourism development in Indonesia in the new normal era. The research uses a qualitative type with empirical and exploitation, while the data sources come from related parties such as the head of the Bima Regency office, tourism actors and other parties. The secondary data comes from books, journals, and websites related to halal tourism. The techniques used in the SWOT analysis. The results show that the tourism potential towards Sharia has a great opportunity. The implementation of sharia tourism potential will run productively if there is synergy between stockholders, the tourism office and the community around the tourism location the concept of collaboration of various elements is indispensable in supporting the development of halal tourism.

Keywords: Halal Tourism; Strategic Development; New Normal

JEL Classification:

Abstrak

Tujuan dari penelitian ini adalah untuk mengkaji konsep pengembangan wisata halal di Indonesia pada era new normal. Penelitian ini menggunakan tipe kualitatif dengan empiris dan eksploitasi, sedangkan sumber data berasal dari pihak terkait seperti kepala dinas Kabupaten Bima, pelaku pariwisata dan pihak lain. Data sekunder berasal dari buku, jurnal, website yang berhubungan dengan wisata halal. Teknik yang digunakan dalam analisis SWOT. Hasil penelitian menunjukkan bahwa potensi wisata menuju syariah memiliki peluang yang besar. Implementasi potensi wisata syariah akan berjalan produktif jika ada sinergitas antara pemegang saham, dinas pariwisata dan masyarakat sekitar lokasi wisata, konsep kolaborasi berbagai elemen sangat diperlukan dalam mendukung pengembangan wisata halal.

Kata Kunci: Pariwisata Halal, Pengembangan Strategis; Era Baru

JEL Classification:

1. INTRODUCTION

Halal tourism is a sector that continues to grow in various countries in the world, both western countries, especially Middle Eastern Countries (Hidayat et al., 2020). So that it has an impact on improving the economy of the country and its people. This is supported by research results that halal tourism has developed influenced by the increase in the Muslim population in the last 20 years (Wahyuni & Rahmawati, 2021). This makes the Muslim population a quarter of the world's population. This increase in population allows for the circulation of tourist trips made by Muslim tourists (Nurjannah, Rohayu, Dimiyati, 2019).

Indonesia is one of the countries with the largest Muslim population so that tourism is a sector that contributes to the country's economic development. Based on data from the tourism ministry, the creative economy in 2014 explained that the national tourism industry experienced a considerable spike significant to the national economy (Sri Wahyuni & Rahmawati, 2021). The tourism sector experienced growth from 2015-2018 reaching 67%, this is indicated by the growth of foreign tourism dating since 2014 which amounted to 9.7 million to 16.5 million in 2018 (Hidayat et al., 2020). Tourist contributed from 10% to 17% to the total export of goods and services as well as its position as the largest foreign exchange earner of 10 billion USD. meanwhile direct contribution to GDP and employment in the tourism sector has reached 10.18 million people (Rusdan et al., 2021).

In the development of halal tourism, the ministry of tourism stated that in order for halal tourism in its development to be optimal, the government through the Minister of Tourism established West Nusa Tenggara as one of the three provinces that became the development area for halal Tourism (Zunaidin, 2021). Because NTB already has facilities and supports the development of halal tourism. So that in 2019 the government is targeting tourist visits of around 20 million visitors. Moreover, in 2022 NTB already has a moto GP circuit, of course inviting and bringing in domestic and foreign Tourism (Asmara, 2021).

Halal tourism in NTB is still quite low at the end even though it already has beautiful and strategic tourist facilities and places to visit. The potential for natural and cultural tourism in NTB is numerous and varied (Utami et al., 2016). various cultural attractions that characterize the customs and customs of the people with the values of local wisdom originating from the ancestors, as well as the culture and customs of the people and supported by nature which is the main attraction for tourists (El-Gohary, 2016). This is also reflected on cultural, religious and natural tourism in Bima Regency which has natural tourism such as Asi Mbojo Tourism (Amrin Amrin, Muthoifin Muthoifin, Sudarno Shobron, 2020), Bima sultanate, Mount Tambora tourism, Lariti beach, Oi Fanda beach, White sand beach and cultural tourism such as Uma Lengge and others, so that attracts both domestic and international tourists (Santoso, 2018).

Bima as one of the regions in NTB Province, of course has facilities that support

and support sharia tourism activities such as sharia banks, sharia hotels, mosques and the religious culture of the Bima Community (Zunaidin, 2021). So there needs to be development steps in the halal tourism sector. In addition, Bima is identical with the porch of East Mecca because the majority of the people are Muslim (S Wahyuni & Rahmawati, 2021). So that Bima has a strategic and potential sharia tourism sector to be managed and developed. The potential of the tourism sector in Bima such as beaches, mountains, culinary, culture and customs (S, et al., 2018). In sharia tourism, it is tourism that shows the enjoyment of sharia-based (Islamic) resources. Of course, it provides benefits to all kinds of parties. Not only tourism managers but in order to be able to bring economic value to the surrounding community. Besides being able to contribute to local regional income (Al-Ansi & Han, 2019).

In traveling, sharia does not only rely on something Islamic but includes all broad aspects such as mountains, seas, rice fields, lakes, culture and traditions of local communities and others (S Wahyuni & Rahmawati, 2021). as long as it doesn't contradict the Shari'a. Because Bima has a heterogeneous cultural diversity. In addition, tourism must also multiply all the roles of policy makers such as regulations (regional regulations), lodging (hotels), associations, (mosques / prayer rooms), halal food toyyibah (Zarandian et al., 2016). All of them as a support and support in broadcasting Islamic law.

In 2019, the world was hit by a COVID-19 pandemic, which disrupted and affected all sectors, one of which was the tourism sector (Hasibuan, 2021). Of course, this pandemic has reduced tourist visits to Bima. Where tourism activities are closed and canceled so that it has an impact on the income and income of the Bima community and its government (Utami, et al., 2019). Nature tourism activities are closed when there are restrictions national or regional scale. Cultural tourism activities have been stopped taking into account the potential for transmission Covid-19 (Asmara, 2021).

As an effort to overcome the impact of Covid-19 on the halal tourism sector, the government passed a new normal policy (new normal). In transition the new normal, the government has prepared several strategies to recover tourism sector. The Bima Regency Government has also planned efforts to re-boost the tourism sector supported by the ministry of tourism by implementing prokes in the field of certification CHSE namely Cleanliness , Health , Safety, and Environment Sustainability.

Thus the research will examine the opportunities, challenges, concepts of developing halal tourism in Bima in the new normal by presenting the concept of halal tourism that is friendly for Muslim and non-Muslim family tourism, both domestically and internationally.

2. LITERATURE REVIEW

2.1. Definition of Halal tourism

Related to the definition, many experts or researchers define the notion of halal tourism, and The keywords of halal tourism include sharia teachings/laws, meeting the needs of Muslim tourists, not only food but the whole system of tourism, and can be in the form of religious tourism and other types of Tourism (Nurjannah, Rohayu, Dimiyati, 2019). So The conclusion that can be drawn regarding the definition of halal tourism is that it is one type of tourism that can be relies on sharia provisions in the provision of tourism products and services to meet the needs of Muslim tourists, in particular, and non-Muslims, in general (Jaelani, 2017).

2.2. General criteria for sharia tourism objects

Objects in shari'ah tourism can be nature tourism, cultural tourism, and artificial tourism framed in Islamic values (Utami et al., 2016). The existence of these inherent Islamic values makes tourists in carrying out tourism activities in addition to obtaining worldly pleasures, they also get the pleasure that is in line with values that are in harmony and in line to carry out Shari'ah, namely maintaining human welfare which includes protection of faith, life, intellect, lineage, and property (Boğan & Saruşıık, 2019). Thus, in sharia tourism, placing existing principles must be based on the goal of increasing moral diversity entertainingly.

The situation becomes very different when tourists carry out conventional tourism activities and religious Tourism (Hasibuan, 2021). The three types of tourism activities, although different, do not mean mutually canceling and eliminating each other. Conventional and religious tourism in principle can support the implementation of sharia tourism, as long as it does not conflict with the rules of Islamic law (Asmara, 2021).

2.3. Sharia Tourism Concept

The concept of sharia tourism is a recreational activity accompanied by Islamic values. Sharia tourism is different from religious travel. For the development of sharia tourism in Indonesia, in December 2013, the Ministry of Tourism and Creative Economy signed an opportunity with the Indonesian Ulema Council (MUI), to encourage sharia tourism to grow and develop in Indonesia (Aan Jaelani, 2017). According to Chookaew, there are 8 standard factors for measuring sharia tourism in terms of administration and management for all halal tourists, which can be separate characteristics, namely: First, services to tourists must be by Muslim principles a whole. Second, Guides and staff must be disciplined and respect Islamic principles. Third, Regulate all activities so as not to conflict with Islamic principles. Fourth, the building must be by Islamic principles. Fifth, restaurants must comply with international standards of halal service. Sixth, transportation services must have a security protection system. Seventh, there are places provided for all Muslim tourists to carry out religious activities. Eighth, traveling to places that do not conflict with Islamic principles (Eksan & Bakar, 2020).

Based on the MUI, Mention several things that must be considered in the formation of sharia tourism regulations, such as being directed at the public interest. Enlightenment, refreshment, and energy Avoid polytheism and superstition, Avoid immoral acts such as adultery, pornography, prostitution, alcohol, drugs, and gambling (Junaidi, 2020). Other things that must be considered, are behavior, human values such as ethics and behavior Pleasure and immorality, and maintaining trust, security, and comfort. It is universal and inclusive, protects the environment, and ultimately respects noble socio-cultural values and local wisdom (Hidayat, et al., 2020).

2.4. Sharia Tourism Development

Sharia Tourism or Halal Tourism is a tourism segment that is in great demand, especially by foreign Muslim tourists. Tourism development according to Swarbooke 1996 is a series of efforts to create a cohesiveness that integrates all non-tourism aspects that are directly or indirectly related to the continuity of tourism Development (Hernawan, 2016). Several types of tourism development include: First, Overall with a new goal, building attractions on sites that were not previously used as attractions. Second, is the new destination, building attractions on sites that have previously been used as attractions. Third, the overall new development of existing attractions that are built to attract more visitors and to make these attractions reach a wider market, by gaining new market share. Fourth, new developments in the existence of attractions that aim to improve visitor facilities or anticipate increased secondary expenditure by visitors (Nurjannah, Rohayu, Dimiyati, 2019).

The creation of new activities or stages of activities that move from one place to another where these activities require building and structural modifications. The development of sharia tourism is one way to promote tourist destinations, and as development progresses, more and more tourists want to visit these tourist destinations (Rahmaningsih & Athar, Hermanto, 2021). Of course, tourism development must be in line with the vision and mission that was set at the beginning of the creation of tourist destinations, and development cannot be separated from the direction of cultural development of the Indonesian nation so that development will not go out of the basis of Indonesia's tourism development policies (Wahyuni & Rahmawati, 2021).

The criteria for halal tourism are also the basis for the assessment in this study as follows: 1) Categories of raw materials (food & beverage and therapeutic materials) in the form of Availability of food and beverage choices that are guaranteed to be halal (excluding alcohol and pork), and the use of guaranteed therapeutic materials (Zunaidin, 2021); 2) Halal Category of destinations and attractions in the form of family-friendly destinations and attractions that comply with Sharia regulations and No night Club; 3) The categories of human resources (tourism and business actors) are tourism with a polite appearance and tourism segregation (male staff for male guests, and female staff for female guests and families) such as communicative tourism and absorption of local workers (Aan Jaelani, 2017); 4) Accommodation category which

includes the availability of worship facilities in each room (qibla direction, worship tools, the Qur'an in the form of first, free from television channels that are not sharia-worthy, second, the availability of separate facilities for men and women (swimming pool, gym,) (Utami et al., 2016); 5) The categories of facilities at money tourism objects include first, Availability of worship facilities (mosque/mushollah/surau), second, Availability of proper washing facilities (toilets and ablution places) and reminders of worship times; 6) Financial category which includes sharia-based finance (no trade in goods considered haram, the use of the principle of tithing (Subarkah, 2018); 7) Infrastructure category and tourist targets, namely in the form of Muslim tourist arrivals and appropriate promotion and branding (Zarandian et al., 2016); 8) The security and comfort categories are first, Guaranteed security and a conducive atmosphere for traveling and doing business. Second, Maintaining sanitation and environmental hygiene Accessibility category. Third, is the availability of transportation modes (especially air connectivity). Fourth, the availability of supporting facilities at the airport (Mosque, Wc, places for washing/ablution). Fifth is the availability of transportation at a standard cost. Sixth, easy access to information about halal tourism; 9) Institutional category in the form of There are institutions supported by halal certification (El-Gohary, 2016).

3. METHODOLOGY

This research uses descriptive research with empirical and exploratory approaches (S Wahyuni & Rahmawati, 2021). The data sources come from related parties such as the head of the Bima Regency office, tourism actors and other parties. The secondary data comes from books, journals, websites related to halal tourism with data collection techniques with literature studies that combine concepts in literature from various books, journals, websites and other writings, with the aim of getting a concept design that will be offered in solve and explore existing facts. The technique used in SWOT analysis (Santoso, 2018).

4. RESULT AND ANALYSIS

4.1. Bima Regency Tourism Development

4.1.1 Tourism potential in Bima district

Bima is rich with tourism destinations that have a visitor attraction. The places are as follows.

NO	TOUR NAME	ADDRESS
1	Mount Tambora	District Tambora
2	Umar lengge cultural heritage	District Wawa
3	Pundu Nence Hill	District Wera and district Wawo
4	Snake Island	District Wera
5	Io Fanda Beach, Sweep, White Sand	District Ambalawi
NO	TOUR NAME	ADDRESS

6	wane beach	District Parado
7	Kalali Beach	District Palibelo
8	Lariti Beach	District Lambu
9	Rontu Beach	District Monta
10	Pink Beach	District Lambu
11	Coconut Island	District Lambu
12	Papa Beach	District. Lambu
13	Goat Island	District. Soromandi
14	Ntongu Waterfall	District Belo
15	Madapangga spring bath	District Madapangga

As for religious tourism, namely the Asi Mbojo museum, the Bima Sultanate cemetery, the Bima Grand Mosque (*The Results of an Interview with Mr. Usman, a Tourist Actor*, n.d.). In addition, what is less interesting is also horse racing tours in pandas. Based on the destination, it provides opportunities in developing the concept of halal tourism in Bima (*Department of Culture and Tourism of Bima Regency in 2022*, n.d.).

4.1.2 The power of halal tourism in Bima

Based on the tourism potential in Bima Regency, it has opportunities in the development of halal tourism. Thus, the opportunity for halal tourism potential has strengths, namely: First, the Bima Regency area has a tourist destination with a sharia concept because it has a strong and thick Islamic history and journey which until now is still inherited and made into the daily culture of the Bima Community (*The Results of the Interview with the Head of the Tourism Office of Bima Regency*, n.d.). Second, Bima in social activities organizes activities based on religion and tradition (*The Results of an Interview with Mr. Usman, a Tourist Actor*, n.d.).

4.1.3 Weaknesses of halal tourism in Bima

Most of the industry players in Kabupaten Bima it has not included a certified halal label from the MPU; 2). The Bima Regency Human Resources are not yet ready to develop sharia tourism, especially in services (hospitality), for example: tour guides who have not fully implemented Islamic principles in accompanying tourists, travel drivers and buses. Both in terms of the level of cleanliness, neatness and order, such as the habit of breaking through lights, red (Sri Wahyuni & Rahmawati, 2021); 3). Negative views from the community/community leaders/clerics that tourism only emphasizes on sun, sand, sea, smile, and sex and 4). Some of the complaints of tourists when visiting Bima Regency is the lack of tourism facilities, such as toilets and prayer rooms, parking lots for goods and services the food in the market is not standard, because in each location the price is different (*The Results of the Interview with the Head of the Tourism Office of Bima Regency*, n.d.).

4.1.4 The strategic concept of sharia-based tourism development

According to Desak & Made (2021, p. 88-94) tourism destination recovery strategies can be classified into 3, namely 1) short-term strategy, 2) medium-term strategy 3). The long-term strategy, thus the strategic one carried out by the local government of Bima district.

1. Short term strategy.

This strategy can be carried out with support from local governments, starting from financial support, to policies issued by the local government. Bima district government has started to reopen tourism destinations during the new normalization period with implementing strict protocols, maintaining cleanliness and health in the destination area. Financial support is no less important, government support region to the tourism sector with a sufficient portion of budget policy in the APBD in 2016, 2017, and 2018, 2019, 2020 and 2021 began to add public facilities at tourist destinations as well as art tools distributed to art associations (*The Results of the Interview with the Head of the Tourism Office of Bima Regency*, n.d.).

2. Medium term strategy

This strategy can be applied using the pentahelic strategy, namely: by mixing academic, business, government customer and media.

a. The Role of Educational Institutions

Bima Regency is known as the East Veranda of Mecca, so many people Islamic boarding schools and Islamic schools (Shobron; Amrin; & Rosyadi, 2020). Not only that, there are also many universities in this area, ranging from institutions College. The role of educational institutions in progress of tourism destinations is to provide exposure to students/students about the profile of tourist destinations in Bima, start from its history, location to the advantages of these tourist destinations (*The Results of the Interview with the Head of the Tourism Office of Bima Regency*, n.d.). Exposure about tourism destinations can be from the manufacture of materials learning with the content of a tourist destination, or tasks and activities which involves students to explain or analyze something tourist attraction.

b. Role of government

The role of the government in promoting the potential of a destination Tourism can be done in the following ways, namely (*Department of Culture and Tourism of Bima Regency in 2022*, n.d.): first, Advertising (Advertising). Advertising carried out by the Bima Regency Tourism Office is through print media and electronic media. The print media is by publishing brochures, booklets and books about the tourist guide of Bima Regency, while the electronic media is promoted through the internet which contains information about the tourism sector of Bima Regency. This information can be via Google, Facebook,

Instagram etc. Tourism advertising should also be included in open spaces such as hotels, airports, banks, etc. So that the tourism sector of Bima Regency is further recognized by the wider Community .

Second, Individual sales (personal alternation) carried out by the Bima Regency Tourism Office in this case is a direct face-to-face communication between the Bima Regency Tourism Office to tourists in order to form a good understanding of the attractions offered. For example, when exhibitions or events are held or attended by the Bima Regency Tourism Office, it is an opportunity to communicate directly. This communication occurs when exhibition visitors come to the exhibition stand and the employee on duty can convey or present existing tourism objects and sell regional specialties taken from various sub-districts in Bima Regency to be offered to consumers/potential buyers.

Third, Publicity Publicity is a promotional activity that is almost the same as advertising, namely through mass media but the information that is reported is not in the form of advertisements but in the form of news. The Bima Regency tourism office has collaborated with several institutions to support the sustainability of this publication, namely publishing Bima Regency tourist guide books, tourist brochures, and also working with several press that will issue positive news in order to attract the attention of the general public. This is also carried out by reporting through internet media in the form of Facebook, Instagram and Email that have been made by the Bima Regency Tourism Office. With this internet media, the public can easily find out about the various tourism areas in Bima Regency. Which can be accessed <http://dinaspariwisata.bimakab.go.id/>, ondisparbimak@b.com or on facebook: bima district tourism office, especially in modern times like today which is very easy to access the internet, therefore the internet is one of the media that plays a very important role in carrying out promotional activities at the Bima district tourism Office (*The Results of the Interview with the Head of the Tourism Office of Bima Regency*, n.d.).

Fourth, Marketing (Sponsorships). The Bima Regency tourism office has made efforts and created a brand for Bima Regency tourism, namely the Mbojo Fund charm symbol, which is a combination of the Indonesian charm symbol with the Bima Sultanate symbol, namely the double-headed Garuda bird. This brand/brand will be the symbol used in promoting the sector tourism in Bima Regency. Sponsorships Packages that are packaged properly can create or strengthen awareness of a high name. This sponsorship is also open to other agencies or companies such as National Parks, People's Banks, Environmental Services, Forestry, Marine, etc., which support Bima Regency tourism events (Santoso,

2018).

3. Long term strategy

This strategy can be done by setting up an operational system the tourism industry, namely from input, process, output and namely First, Improving the input side can be done by taking into account a the quality of tourist destinations, such as the quality of human resources and the quality of tourist sites (S et al., 2018). The quality of human resources can be done by improve the quality of individual competencies engaged in the field of tourism, for example increasing training for tourism workers towards tourist visitors, employees at tourism destinations in Bima has been good in serving visitors. Second, Improvements in the process side can be carried out with the assistance of the local government in improving the internal and external quality of tourism. Quality internal can be in the form of good treatment for workers, then quality External services can be in the form of providing services for tourists.

Besides that, Improving the quality of tourist sites also needs to be done, one of which is by increasing aspects of safety and comfort. Third, Correction of the output side will be generated if it is correct to correct the side inputs and processes. As a result, customer loyalty and satisfaction will be obtained. Fourth, Improving the outcome side is a follow-up result of improving the output side, if consumers are satisfied and become loyal to a tourist destination, then they will think about visiting a tour.

Thus, concrete and responsive steps or strategies in the development of halal tourism in Bima are by: is 1). Tour package packaging more attractive sharia according to the target market. For example with historical and religious tour packages; 2). Develop sharia-standard tourism facilities such as hotels, restaurants, spas; 3). Provide incentives/donations from the central and regional governments, for example, ease of submission and financing free halal certification, providing free shuttle buses specifically for tourists to take them to every place tourist attractions; 4). HR: Fostering halal/Muslim friendly tourism awareness groups (Pokdarwis), holding seminars with the theme "health and sharia", and sanctions for business actors who do not have halal certification; 5). Creation of an established and transparent halal product certification system in Indonesia under the MPU of Bima Regency; 6). Inventory/audit/quick assessment of each destination, product, restaurant given halal certification, readiness of facilities and infrastructure, as well as other supporting elements. as well as the concrete needs of sharia tourism in Bima Regency; 7). Improving the coordination and socialization of sharia tourism by cooperate with the community and other institutions; 8). Cooperating with other countries and international institutions that have an interest in developing sharia tourism to develop joint promotions so that Bima Regency becomes a world-class tourism; 9). Permanent pay attention to and maintain the characteristics of the authenticity and uniqueness of Bima Regency; 10). Enhancement tourism

promotion and provision of communication technology-based tourism information that understands needs tourists (customer-friendly); 11). Encouraging tourism business people in Bima Regency to be able to attract tourists from Muslim-majority countries

5. CONCLUSION AND RECOMMENDATION

Based on the discussion and analysis of the potential concept of sharia tourism in Bima Regency, West Nusa Tenggara, it can be concluded that first, the tourism potential is quite large even though the sharia system has not been implemented in it. Sharia tourism in Bima Regency is only at the planning stage there is no certainty from the government regarding sharia-based tourism. the strategy used can be in the form of infrastructure improvements to provide attractiveness from existing tourism to tourists who will visit, socialize to the surrounding community and expose tourism as far as possible in NTB so that many people from outside know that tourism is in this area.

The implementation of the potential for sharia tourism in West Nusa Tenggara to become halal tourism will run productively if there is synergy between stockholders, the tourism office and the community around the tourism location. Therefore, there is a need for socialization, and understanding for the community because most people do not know about sharia-based tourism. And it is hoped that the local community will play an active role in promoting and maintaining tourism in their area because that is one form of our gratitude for the natural beauty that God has given in Bima.

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