

# CHAPTER I

## INTRODUCTION

### 1.1 Background

The development of the tourism industry continues to increase, such as halal tourism. Halal Tourism is part of the Tourism Industry that provides tourist services in accordance with Islamic rules. Halal tourism is intended for Muslims (Muslim friendly) but does not cover non-Muslim tourists. Halal tourism is seen in hotels that provide worship facilities for Muslims, family-friendly facilities, halal drinks and food, make it easier for tourists to worship during their trip, and provide facilities and access to separate swimming pools and spas for men and women, and notify Muslims of the entry of prayer times when on the plane. Halal tourism is a tourism product that is based on Sharia which can be seen in the hospitality that follows Sharia. The existence of halal tourism can create economic activities following the principles of Islamic law that can provide benefits for the country and the surrounding community. The Organization of the Islamic Conference (OIC) defines Halal Tourism as Islamic Tourism, which is a tour intended to provide services and facilities that follows Islamic principles. However, the understanding of halal tourism is still biased in Indonesian society. They see that halal tourism is the same as religious tourism. In the beginning, halal tourism was an adoption from non-Muslim-majority countries. Halal tourism was created to accommodate Muslim tourists in providing places of worship and halal restaurants(Sayekti, 2019).

This trend of the halal tourism industry is used by the Ministry of Tourism and Creative Economy in shaping the acceleration of halal tourism development (TP3H) (The Role of Halal Tourism Labels as Cultural Tourism Attractions in Lombok, West Nusa Tenggara journal). The team determined

10 locations that would become centers of halal tourism, namely the islands of Lombok (NTB), Central Java, Yogyakarta, East Java (Malang), South Sulawesi, West Java, Jakarta, West Sumatra, Riau and Riau Islands, and Aceh. Ten locations were determined by Lombok as having potential that is considered quite good to develop the halal tourism industry. This can be seen by most of the people in Lombok being Muslim. In addition, after the inauguration of the Mandalika Area in Lombok, West Nusa Tenggara as a Special Economic Zone (SEZ) strengthened the island of Lombok as a destination for accelerating halal tourism. In addition, the role of the government in the tourism industry is certainly a determinant of economic sustainability in the tourism sector. In the 24th Meeting of ASEAN Tourism Ministers which took place online, the Minister of Tourism and Creative Economy of Indonesia Sandiaga Uno said that Indonesia had launched the Indonesia Care program which is Indonesia's effort to restore the tourism industry sector and the creative economy, which with this program shows that it will Indonesia's commitment to implement the CHSE Health Protocol, namely Cleanliness, Health, Safety, and Environmental Sustainability) at tourist destinations in Indonesia (Kemenparekraf/Baparekraf RI, 2021).

The concept of halal tourism is a process or effort in integrating the values of a religion, in this case, Islam. This value is then incorporated into all aspects of tourism activities. Of course, this effort will not be carried out without action from the government as a reinforcement and impetus in branding halal tourism. This is where the government provides an overview of halal tourism with the slogan "Halal Tourism Indonesia: The halal Wonders". With the implementation of this branding, Lombok occupies the first tagline with the slogan "Friendly Lombok" which gives the impression that Lombok with all its efforts accepts all tourists in a friendly manner and especially with Muslim tourists. With the Regional Regulation of West Nusa Tenggara Province No. 2 of 2016 concerning Halal Tourism, making efforts to develop halal tourism became

more privileged because it has been specifically regulated in three destination points. The first point relates to the facilities of halal tourism destinations, namely nature tourism and cultural tourist. he implementation of tourism must pay attention to public facilities for halal tourism. Some of these tourist destinations are the Islamic Center Mosque, Gili Nanggu, Sade Village, Karang Bayan Ancient Mosque, Benang Kelambu, Gili Kedis, Sesaot, and Gili Sudak (Haryanegara et al., 2021).



Figure 1 – The map of Lombok Island

West Nusa Tenggara is one of the provinces in Indonesia that depends on the tourism economic sector. One of them is on the island of Lombok, which has natural beauty from the east to the north. It is a very indulgent tourist destination with endless beaches, providing coolness by playing in the Waterfall and reflexing on the beautiful small island, namely Gili Trawangan, Gili Air, Gili Meno, and many other small islands. Not only on the island of Lombok, Sumbawa Island as the largest island in West Nusa Tenggara also has extraordinary natural beauty. One of the tourist destinations is popular, namely Whale tourism in Labuan Jambu Village, Kenawa Island which is surrounded by white sand and seawater that has a turquoise color, which makes tourists want to swim. Another tourist destination is Mata Jitu Waterfall located on Moyo Island, which is one of the tourist destinations visited by the late Princess Diana. This site of course needs attention from the

government, especially the tourism office to continue to advance tourism in West Nusa Tenggara (cnnindonesia.com, 2020).

The Covid-19 pandemic has threatened and continues to threaten the tourism industry and the creative economy in Indonesia. Since February 2020, the number of foreign tourists entering Indonesia has continued to experience a fairly drastic decline until its peak in April 2020, when the number of tourists counted as many as 158,000. When totaled throughout 2020, that number of foreign tourists is only 25% or 4.052 million people from the number of tourists who entered Indonesia in 2019 (Kemenparekraf/Baparekraf RI, 2021). The continuous increase in the number of positive Covid-19 cases in Indonesia will further have an impact on state revenues from the tourism sector. This is caused by the existence of large-scale social restrictions that affect the flow in and out of Indonesia. This decline in revenue certainly has a direct impact on the accompaniments of hotels in Indonesia. This also has an impact on reducing working hours and terminating work contracts. Of course, with the various impacts that have occurred due to this pandemic, all countries including have experienced difficulties in the economy, especially in the tourism industry sector.

Before the COVID-19 pandemic, the West Nusa Tenggara government had been in the process of developing the region's potential for halal tourism, especially on the island of Lombok, through the Regional Tourism Promotion Board. They carried out a promotion entitled Halal Tourism that is very suitable to be applied on the island of Lombok, because this island has the nickname Island of a Thousand Mosques. The Regional Tourism Promotion Board has a strategy in building a halal tourism brand in NTB such as conducting several collaborations with various transportations both domestically and abroad, Garuda and Lion Air airlines and, foreign transportation such as taxi fleets in Malaysia and Singapore. In this promotion, the NTB Government through the Regional Tourism Promotion Board displays a 15-minute video to

airlines for each passenger seat before landing at the destination airport. On land transportation, the BPPD collaboration is to give the taxis an advertisement sticker portraying the Enchantment of Lombok Sumbawa.

With the achievements that have been achieved such as the election of the island of Lombok as the consecutive champion of the World Best Halal Honeymoon Destination and the World Best Halal Tourism Destination at the 2015-2016 World Halal Travel Award competition in the United Arab Emirates (UAE), this has made the beginning of halal tourism a change of tourism trends in Indonesia. Lombok Island has a strong power both in the context of halal tourism known to the majority Muslim community and the island of Lombok has the nickname the Island of a Thousand Mosques. Moreover, outside the context of halal tourism, it boasts unspoiled natural beauty (Nugroho & Suteja, 2019).

In addition to the Indonesia Care program, the government's efforts in the tourism and creative economy sectors are to provide tourism grant funds given to tourism sector actors and the creative economy affected by the COVID-19 pandemic, such as restaurants, hotels, and tourist destinations. Furthermore, the government is tackling the impact of this pandemic on the tourism sector and the creative economy by collaborating with related organizations such as tourism organizations and the ASEAN Tourism Committee (ATCM). The aims are to produce quality tourism products to improve service standards, and to improve the human resources of the actors. The Ministry of Tourism with this pandemic has certainly done various ways to restore the tourism sector, one of which is by developing story comics tourism. Storynomics Tourism is an approach taken by the government in the tourism sector that puts forward narratives, creative content, and cultural life, and uses the power of culture as the forerunner of destinations. With this formula, the Indonesian government packs the beauty of Indonesian tourism in one story which becomes a plan in the development of the tourism sector,

especially in 5 super-priority tourism destinations (Lake Toba, Borobudur, Mandalika, Labuan Bajo, and Likupang) in 2021.

After the efforts made by the government in evaluating halal tourism in West Nusa Tenggara. Several challenges are still of particular concern in developing this halal tourism. The challenges faced by both stakeholders and the community are understanding the importance of halal tourism and the need for acceleration in the halal certification process for hotels and restaurants. One challenge that is quite attention-grabbing is the existence of halal tourism, since the government has a target for foreign tourists visiting. Based on this background, it became the basis that motivated to conduct research on "Internationalization of Halal Tourism in West Nusa Tenggara". This research was based on the Regional Regulation of the Province of West Nusa Tenggara No. 2 of 2016 which made NTB the first province to have a local regulation governing halal tourism. With the reputation of the island of Lombok, this research focuses on the role of the government of West Nusa Tenggara in efforts to internationalize halal tourism on the island of Lombok.

## **1.2 Research Question**

How is the role of The Government of West Nusa Tenggara in internationalizing Halal Tourism?

## **1.3 Theoretical Framework**

### **Halal Tourism**

The name of halal tourism comes from the Arabic language, namely Halal which is defined as everything that is allowed or not restricted. This is one of the cornerstones of Islamic law. Religiously, Halal is everything that is allowed or permitted in Islam in accordance with what is prescribed by the Qur'an and Sunnah (actions, teachings, and life of the Prophet Muhammad). Due to the increase in the tourism industry towards halal tourism, both from a practical and research perspective, involved with the halal tourism industry must emphasize strategies in developing or marketing halal tourism

services and products based on Islamic law (*Sharia*). This is important as it aligns with the growth of the Muslim population around the world.

Carboni says to provide a definition of halal tourism as tourism that is in accordance with Islam, which involves people who are Muslim who have diverse personalities in traveling (Carboni et al., 2014). This definition then makes Islamic law one of the cornerstones in targeting Muslim tourists, halal facilities, and services. However, halal tourism is not only intended for Muslim tourists, but non-Muslims as well, and halal tourism is not exclusively for Muslim countries. (Journal of halal tourism concepts, practices, challenges and future 2016). A study by Zamani-Farahani and Henderson in 2010 argues that Islamic Tourism and Halal Tourism are the same concepts (Zamani-Farahani & Henderson, 2010). They define Islamic tourism as only intended for Muslims who prefer religious tourism only. This further highlight that Islamic tourism is tourism and has activities in Muslim countries. However, that definition ignores the requirements of Islamic law in tourism activities. The same study says that Islamic tourism can be expanded by targeting non-Muslim tourists.

The World Market provides an explanation of religious halal tourism following Islamic teachings regarding behaviorism, how to dress, behave, and eating patterns (World Travel Market, 2007). Furthermore, with the existence of Islamic tourism, many non-Muslim tourists are interested in "Islamic Culture". A study by Shakiry also acknowledges that 'the concept of Islamic tourism is not limited to religion alone' but extends to all tourism except anything that is contrary to Islamic values (Shakiry, 2006). Therefore, both concepts have ambiguity in terms of Islamic law and target customers such as Muslims or non-Muslims, location, products and services, and destination of the trip.

In short, halal tourism is all objects or activities that are allowed based on Islamic teachings to be used or involved by Muslims in the tourism industry. The definition of Islamic law (*Sharia*) is the basis for delivering tourism products and

services targeted to the Muslim majority, such as halal hotels, halal restaurants, and halal travel. This includes services and products designed for both Muslim and non-Muslim travelers.

## **Digital Diplomacy**

Diplomacy is often used with various meanings that can refer to the content of international relations. In practice, diplomacy is considered the same as a country's foreign policy. This meaning makes diplomacy a synonym for statesman skills. The term Diplomacy is used to describe the negotiation process in international relations. Negotiation is one of the key aspects of diplomacy that differs from other forms of interaction. Individuals who carry out diplomatic activities are called diplomats, who are official representatives of the state in establishing relations with other countries. (Bengtsson, 2012).

Diplomacy for a country is the consideration, preparation, and implementation of foreign policy. The state maintains diplomacy with other actors in conveying, coordinating, and protecting interests through correspondence, personal conversations, exchange of views, lobbying, visits, and other activities. (Barston, 2013) states that the function of diplomacy is divided into 6 types:

1. ceremonial,
2. Management,
3. Information and Communication,
4. International Negotiations,
5. Protection and,
6. Contribution to the international order.

The significance of these functions is of course different in each country according to the resources and activities in international relations. And each of these diplomatic functions will change along with the development of international events and issues.



Digital diplomacy is broadly defined as the use of internet-based information and communication technology to assist state actors in managing international dynamics. The technology and information in question can be in the form of online videos to social media. The term digital diplomacy is often also interpreted as e-diplomacy. Bjola and Holmes say that digital diplomacy refers to internet-based communication media. Meanwhile, e-diplomacy refers to the use of electronic-based communication media such as television and radio which is different from traditional communication such as letters (Bjola & Holmes, 2015).

This study also states that digital diplomacy consists of three main components. First, it relates to relations between actors or the public from different countries (Bjola & Holmes, 2015). Second, digital diplomacy is related to the accessibility of information as a diplomatic resource, namely the ministry of foreign affairs and related government or private agencies are required to have structures and organizations that can manage information for diplomats to carry out digital diplomacy effectively. Third, digital diplomacy refers to data analysis activities on international issues. In digital diplomacy, actors need to obtain and process data in monitoring various international dynamics based on political structures or public opinion.

Sotiriu says in the book *Digital Diplomacy: Theory and Practice* that digital diplomacy promises several things than traditional diplomacy can easily do (Bjola & Holmes, 2015). First, digital diplomacy enables wider participation and interest in foreign policymaking. Second, digital diplomacy expands the arena in promoting countries globally. Third, digital diplomacy can increase the popularity of diplomats as national messengers for policies of the country of origin. Fourth, digital diplomacy facilitates the acquisition and distribution of knowledge among youth.

With this digital diplomacy, it will certainly make it easier for a country to carry out national branding and make it easier for a country to collect information and can facilitate the practice of diplomacy in the future.

#### **1.4 Hypothesis**

The hypothesis that can be drawn from the explanation of the theoretical framework and the formulation of the problem is the role of the West Nusa Tenggara Government in internationalizes halal tourism, by:

1. Promoting halal tourism through various digital platforms and evaluating halal tourism by building facilities and services that are following Islamic law.
2. To complete it analyzed the Regional Regulation of West Nusa Tenggara Province No. 2 of 2016 which regulates halal tourism in West Nusa Tenggara in developing it.

#### **1.5 Research Purpose**

The purpose of this thesis is to analyze the role of the West Nusa Tenggara government in internationalizing and what efforts have been made to tourism in West Nusa Tenggara in competing in global tourism.

#### **1.6 Research Methods**

In this research, several methods of data collection will be used which aim to support references from the research that has been made. This methodology aims to facilitate the making of research. So, the author in this thesis uses a qualitative method. This research begins by providing a general description of the background and history of the issue under study. The data used in this research is secondary data. Secondary data is data taken from the results of research that have been carried out by previous research. The secondary data used are theses, journal articles, books, laws and regulations, websites, and various other online sources related to the internationalization of halal tourism in NTB.

## **1.7 Scope of Research**

To limit the analysis of the study, the scope of this research is the efforts and role of the West Nusa Tenggara government in internationalizing halal tourism after the COVID-19 pandemic as an effort to revive the tourism industry.

## **1.8 Writing Systematics**

### **CHAPTER I: Introduction**

This chapter explains the background, research question, theoretical framework, hypothesis, research purposes, research methods, scope of research, and the writing systematics of this study.

### **CHAPTER II: DYNAMICS OF HALAL POLICY IN WEST NUSA TENGGARA (HALAL TOURISM DEVELOPMENT IN WEST NUSA TENGGARA)**

The explanation in this chapter focuses on how the development of halal tourism in the tourism industry. And this chapter explain how the structure and what efforts must be carried out in implementing halal tourism.

### **CHAPTER III: HOW TO INCREASE THE INDEXITATION OF FOREIGN AND LOCAL TOURIST VISITORS**

In this chapter, the author explains the challenges and what readiness needs to be considered in branding tourism in West Nusa Tenggara. The writer also explains the efforts and roles that have been carried out by the West Nusa Tenggara government in internationalizing Halal Tourism after the Covid-19 Pandemic.

### **CHAPTER IV: Discusion**

the achievements that have been achieved and the obstacles faced by the West Nusa Tenggara government in internationalizing halal tourism.

## **CHAPTER V: Conclusion**

This chapter concludes the discussion from the previous chapters.