

Halal Tourism Trends: Case Examples in Some Asian Countries

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ABSTRACT

Halal tourism is one of the new phenomena that emerged from the growth of the halal industry. Because the concept of halal is important in advancing the tourism industry, many Muslim and non-Muslim countries are competing to attract Muslim tourists, by providing tourism products, facilities and infrastructure to meet the needs of halal tourism. Along with the development of the halal tourism theme, the problem with research on this theme is that there are still limited publications and references for this study. Due to this factor, this paper aims to explore and provide an overview of the concept of halal tourism in the context of Islam based on the Qur'an and hadith. Meanwhile, to appreciate the application of the concept of halal tourism, this paper also provides examples of cases of halal tourism trends in several countries. This study uses qualitative research methods using literature study as a data collection technique. The results of this study indicate that the potential and development of halal tourism today can be an opportunity for both Muslim and non-Muslim countries.

Keywords: *Halal industry, Halal tourism, Asia countries, Trends on Halal tourism*

1. INTRODUCTION

In today's modern world, travelers are more knowledgeable about travel and travel. Can consider many factors before choosing a place to spend their free time. Discretionary time and income. Food is one of the important factors that affect the choice to visit a particular place and influence attitudes, decisions, and behavior [1]. Food And wine has historically tended to be in the background of the tourist experience as part of the overall hospitality services provided to tourists [2]. Recently, some writers have pointed out that food has the potential to improve the sustainability of tourism destinations [3] and indeed can represent competitive advantage. As a basic necessity of life, the demand for tourist food is uncertain in price, and expenses for eating out during the holidays [4] . That's about one-third of all tourist spending in Destination [5]. More and more researchers are examining the relationship between food and tourism [6] although most research in this area is limited to food safety; hygiene issues; analysis of the presence of food and wine festivals; Examination of supply-side issues such as business networking, food production, and its role in tourism [7]; Cross-promotion between food and tourism; and the impact of world cuisine on tourism. Obviously, a lot of Light is being cast to explain the importance of various socioeconomics factors in shaping food consumption behavior and choices and their impact in the tourism industry. However, the role of religious beliefs in food tourism consumption behavior and its impact on the

tourism industry have increased lack of attention. Carmouche and Kelly suggested a list of factors that make up food consumption behavior: social class, gender, age, culture, race, and religion (It is also considered a cultural factor[8]. A lot of evidence has been found that Religion can influence the attitudes and behaviors of consumers in general and food. Purchasing decisions and eating habits in particular [9]

Halal is derived from an Arabic term related to Islamic beliefs and not just about food products; But it also covers the different types of products and services offered to Muslims. Halal can be defined as permissible under law or Sharia. Therefore, halal is an attribute of the quality of trust [10]. Thus, Muslims take the position of avoiding doubt (makruh and subhat) and they will choose all who have the Halal label. As for non-Muslim consumers, Halal products are only related to the quality of the product. This will be a further record of the elements of Halal and quality products known as Halalan thoyyiban throughout the production process from upstream to downstream [11]. Thus, halal is not a brand, but rather a philosophy in marketing, branding, product development and other studies in the fields of management, organizational behavior, cultural anthropology and sociology [12]. Halal tourism is one of the new phenomena that emerged from the development of the halal industry. Along with the progress of the halal industry, many Muslim and non-Muslim countries are preparing to capture the opportunities of the Muslim consumer market by providing halal tourism products. However, behind

the increasing research interest in this field, the publication of halal pariwisata research is still limited. This paper seeks to contribute to this theme by taking the example of halal tourism practices carried out in Japan and Malaysia. Comparisons on halal tourism practices in the two countries are compared, discussed for opportunities and challenges. As the main guide of Muslims, the Qur'an provides guidance in all aspects of life, including in travel. This encourages many countries to provide alternative Muslim tourists can choose and determine tourist facilities that are comfortable and in accordance with their religious guidelines. Islam teaches the concepts of welfare, brotherhood and socioeconomic justice that have an impact on meeting needs in a balanced manner between material and spiritual human needs [13]. This implies that the Quran has a central role in discussions about tourism in Islam [10]

2. LITERATURE REVIEW

2.1 The Concept of Halal Tourism in an Islamic Perspective

Globalization is being led by technological changes in the fields of communication, information and technology so very quickly. This condition contributes significantly to the development of world tourism. Massive developments in the tourism sector, especially halal tourism, deserve to be observed well. The existence of halal tourism is an inevitability in the midst of the dynamics of development in the tourism sector. The terminology of tourism in the context of Islam is allowed as long as it does not come out of the rules set by Allah SWT. So in this context, the foothold of tourism according to Islam must be based on the Qur'an and Hadith. A strong foothold against the Qur'an and Hadith will have a significant impact on the growth and development of halal tourism in the world, especially in Indonesia. Yogyakarta as one of the halal tourist destinations out of 10 destinations determined by the Ministry of Tourism has great potential to attract Islamic tourists, especially from Malaysia to increase economic growth in Yogyakarta [14]. To understand related to halal tourism, it is necessary to understand well related to the legal basics regarding halal tourism both in the Qur'an and those in the Hadith. The essence of halal tourism is a tour that is allowed by Allah SWT because there is an element to get closer to Allah SWT. For that when we will decide to travel, it is important for Muslims to prioritize halal tourism over conventional tourism. This choice cannot be separated from that Islam has concepts that prioritize brotherhood and socioeconomic justice [15]. The propositions related to halal tourism can be seen in the Qur'an and Hadith.

There are several letters in the Qur'an that discuss related to tourism in accordance with the teachings of Islam. Discussion related to tourism allowed in Islam can be found in surat al-Hajj verse 46, surat al-Maidah verse 3, surat at-Taubah verse 60, surat an-Nisa verse 100, surat al-Quraish verse 2, surat al-Ankabut verse 20, surat al-An'am verse 11, surah Muhammad verse 10 and surat al-Saba' verse 18. The translation of surah al-Hajj verse 46 reads, "So do they not walk on the earth, and they have a heart with which they can understand or have ears with which they can hear? For it is not the eye that is blind, but the blind is the heart in the chest." Surah al-Maidah verse 3 "It is forbidden for you (to eat) carcasses, blood, pork, (animal meat) slaughtered in the name of anything other than Allah, who is suffocated, who is struck, who falls, who is stirred, and pounced on by wild animals, except those you have slaughtered, and (forbidden for you) who are slaughtered for idols. And (forbidden also) to vote fate with an arrow, (to vote fate with the arrow) is wicked. Today the disbelievers have despaired to defeat your religion, therefore do not fear them and fear Me. On this day I have given you your religion, and I have made enough of you My favor, and I have made Islam a religion for you. So whoever is forced because of hunger without intentionally sinning, surely Allah is merciful."

Surah at-Taubah verse 60 "Verily the zakats are, only for the poor, the poor, the zakat managers, the mu'allaf who are persuaded, to (free) slaves, those who are in debt, for the way of Allah and for them to be on their way, as a decree required by Allah, and Allah Is All-Knowing The Wise Again". Surah an-Nisa verse 100 "Whoever migrates in the way of Allah, they will find on this earth a vast place of hijrah and a great amount of sustenance. Whoever comes out of his house with the intention of migrating to Allah and His Messenger, then death befalls him (before reaching the destination), then his reward is still in the sight of Allah. And Allah is merciful." Surah al-Qurays verse 2 "(i.e.) their habit of traveling in winter and summer". "Katlah, walk the earth, so notice how (Allah) begins creation (creatures) and Allah makes the final event. God is all-powerful over all things." Surah al-An'am verse 11 "Say (Muhammad), explore the earth, then see how the end of those who deny it"

Islam explains that travel makes an important contribution in human life, this is evidenced by a long history [16][17][18]. There are several different uses of the term related to travel in different contexts. The Arabic word about tourism is always associated with *sihaya* which comes from the word *saha* which means to move or flow. A person's journey from one place to another for tourism purposes is called *siyaha*. Contemporary use of the

term *siyāfa* means traveling to a city or country to entertain themselves or gain new experiences [19]. Allah (SWT) also commands us to seek knowledge, to seek experience by traveling, as stated in The Qur'an verse 46 which reads "So have they never walked the earth, so that their hearts (minds) can understand, their ears can hear? It is not the eye that is blind, but the blind is the heart in the chest." Another term is the word *hijrah* which indicates that *hijrah* is the process of moving or migrating to Mecca as a series of *hajj* that is required for able Muslims [20].

Another phrase that can explain about tourism is the word *al-rihlah* (small trip) which is specifically used to describe traveling for educational and trade purposes [21]. Sometimes the word *rihlah* is also associated with spirituality which means Muslims travel to visit the holy sites in Mecca, Medina and other places such as Jerusalem can also be referred to as *rihlah al-muqadassah* or *rihlah al-ruhiyyah* (literally meaning spiritual journey). The categories of travel ordered in Islam can be explained as tourism that differs from the general practice of tourism motivated primarily by hedonistic pleasures and pursuits.

Various verses in encouraging people to travel, because it can instill awareness of the greatness and Oneness of God. Allah says, "Walk on the earth, so see how (Allah) begins creation, then Allah makes the final event. God is all-powerful over all things. (QS. Al-Ankabut: 20). This verse implies that one of the purposes of tourism is for contemplation and contemplation. Muslims are advised to travel around the world to contemplate God's creation. Some of the wisdom that can be taken from the content of the Qur'an is the full surrender to God after seeing the greatness of His creation and grace, and realizing how small and helpless man is before God. In this case, tourism should not be mistaken for a waste of time [22]

2.2 Halal tourism according to Hadith (Prophetic Tradition) of Prophet Muhammad SAW

In addition to the Qur'an, the hadith of the Prophet Muhammad (peace be upon him) also shows the importance of travel, tourism in Islam. This proves that the law is the main consideration in understanding the concept of halal tourism. Hadith provides a more detailed guide in the practice of spiritual travel in the past, which is relevant and can be practiced in the present. In the hadith it is explained that humans will get a reward if they travel only to the pleasure of Allah SWT.

While for the proposition related to halal tourism can also be found in some hadiths including:

Sahih al-Bukhari: Vol.4 book 52, hadith 239, "I heard Abu Burda who accompanied Yazid bin Abi Kabsha on a journey. Yazid used to observe fasting on journeys. Abu Burda said to him, "I heard Abu Musa several times saying that Allah's Apostle said, When a slave falls ill or travels, then he will get reward similar to that he gets for good deeds practiced at home when in good health."

Sahih al-Bukhari: Vol.6, book 60, hadith 4, "You shall surely travel from stage to stage (in this life and in the Hereafter) (It means) from one state to another. That concerns your Prophet." Sahih al-bukhari : Vol.2, book 20, hadith 186," once stayed for nineteen days and prayed shortened prayers. So when we travel led (and stayed) for nineteen days, we used to shorten the prayer but if we traveled (and stayed) for a longer period we used to offer the full prayer."

Sahih al-Bukhari: Vol.2, book 16, hadith 11, "used to offer (Nawafil) prayers on his *Rahila* (mount) facing its direction by signals, but not the compulsory prayer. He also used to pray *witr* on his (mount) *Rahila*."

Sahih al-Bukhari: Vol.8 book 73, hadith 156 "Whoever believes in Allah and the Last Day, should serve his guest generously. The guest's reward is: To provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity. And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position."

Sahih al-Bukahri: Vol.7, book 71, hadith 632 "some of the companion of Rasulullah went on a journey till they reached some of the Arab tribes (at night). They asked the latter to treat them as guests, but they were refused. The chief was then bitten by a snake. When asked for help to cure the bite, the traveler refused, saying that since they were earlier on denied of hospitality, the travelers would only recite the *Ruquy* for some payment."

The conclusions that can be drawn from some of the propositions in the Qur'an and hadith have given us an idea that halal tourism is an alternative tour that is not only entertaining but also has the essence of getting closer to Allah SWT so that we are always in His protection both in the world and in the world.

3. METHODOLOGY

This type of research is qualitative descriptive by using literature studies as a data collection technique. Researchers use literature studies, data collection techniques using books or references as a support for research, by completing or looking for data needed from literature, references, magazines, papers and others, so as to obtain data written

through reading studies that have to do with research problems. Researchers here in conducting research certainly cannot be separated from the search for data using literature studies.

4. RESULT AND DISCUSSION

4.1 Increased Awareness of Halal Tourism

Based on consumer surveys, muslim consumers' sensitivity to the idolatry of goods and services is increasing. Furthermore, the study concluded that

there is an increase in awareness of Muslims towards the obligation to choose halal products in meeting their needs. Meanwhile, the main key of halal tourism is idolatry (permitted islamic sharia) over all goods and services offered at every tourist activity from start to finish. Halal guarantees on products and services are not only applied as quality standards in the tourism industry in Muslim-majority countries or member countries of the Organization of Islamic Corporation.

Here are the tours and values of consumption based on Islam adapted from Rodrigo and Trunbul [23]

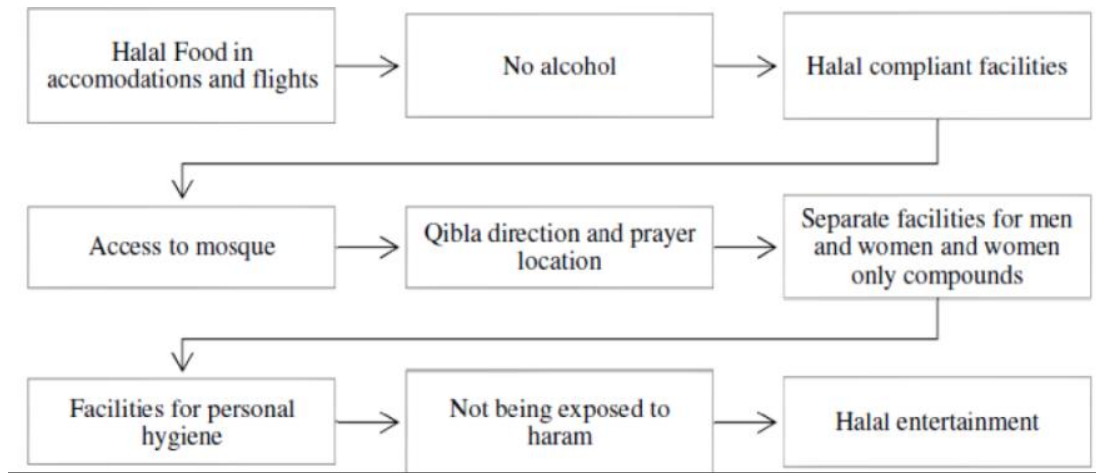


Figure 1: Tours And Values Of Consumption Based On Islam
Source: Rodrigo & Turnbull, 2019 [23]

However, non-IOC countries such as Japan, Singapore, and Thailand also promote halal tourism. According to the GMTI, these countries are considered friendly to Muslim tourists and are seriously adopting the concept of halal tourism. Halal tourism can be viewed as a specific economic activity resulting from the demand (market demand of Muslim tourists) who have unique preferences and habits (costumer preference and behavior) based on religious beliefs.

The existence of this market demand is naturally responded by suppliers (tourism industry) by providing goods and services that are in accordance with preferences for consumer satisfaction.

Halal tourism is assumed to start from tourism activities in limited / homogenous communities, namely in Muslim-majority countries. Along with growing demand, the halal tourism market is expanding globally through geographical, cultural, and religious boundaries.

Historically, the halal tourism market segment developed from 2009 to 2014. This period is referred

to as the emergence phase of the halal travel market. Furthermore, the period 2015-2018 is referred to as the Halal Travel 1.0 phase with a key concept adaptation to spiritual values (functional and spiritual). The next period was further proclaimed as the Halal Travel 2.0 phase with the setting of the Halal Travel Development Goals agenda.

4.2 Halal tourism in non-Muslim countries

Based on GMTI data, the top 10 non-Muslim countries (Non-IOC) that are favorite destinations for halal tourists are led by Southeast Asian countries, namely Singapore and Thailand. As countries that implement the ASEAN Economic Community, Thailand and Singapore have responded well to the potential visits of Muslim tourists from neighboring countries including Indonesia, Malaysia, and Brunei. Furthermore, the United Kingdom (UK) as a country that has historical relations with Muslim countries in the period of colonialism is a favorite destination for commonwealth countries. The halal tourism industry in Japan is also an interesting phenomenon,

so Crescent Rating published a special publication titled Japan Muslim Traveler Index 2017.

Here are the top 10 rankings of non-IOC countries in the world halal tourist destinations in 2019.

No	Negara	Skor Indeks	Ran
1	Singapura	65	
2	Thailand	57	
3	Inggris (UK)	53	
4	Jepang	53	
5	Taiwan	53	
6	Afrika Selatan	52	
7	Hongkong	51	
8	Korea Selatan	48	
9	Perancis	46	
10	Spanyol	46	

Figure 2: Top 10 rankings of non-IOC countries in the world halal tourist destinations in 2019

Source: GMTI,2019

4.2.1 Japan

Japan is one of the favorite foreign tourist destinations for Indonesian tourists. At the beginning of 2017, two Japanese cities, Namely Tokyo and Osaka, were included in the list of the 10 most searched tourist destinations on travel search site Skyscanner Indonesia [24]. As one of the developed countries in Asia, even in the world, Japan offers a blend of technological advances with the uniqueness of traditional culture. Advanced electronic products

Such as cameras or computers can be purchased by tourists at a relatively cheap price. An advanced transportation system that reaches all over the region also makes it easy for tourists to move from one city to another. On the other hand, tourists can see the architecture of typical Japanese buildings and traditional cultural or artistic performances, especially in historic cities like Kyoto. This combination is further strengthened by the potential of its natural beauty. Japan has 20 attractions listed in UNESCO World Heritage. The wizarding objects included in the list are very diverse from natural attractions such as Ogasawara island, attractions loaded with cultural values such as Mount Fujisan (or better known as Fujiyama in Indonesia), buildings / architecture, to historical attractions such as Genbaku Dome (Hiroshima Peace Memorial).

In 2003, Japan has a "Visit Japan" program that is able to increase visitors from foreign tourists. In

the program, Japan targets 14 countries from around the world namely, Germany, Hong Kong, The United Kingdom, Canada, Australia, France, Korea, Malaysia, Thailand, Singapore, Taiwan, China, Indonesia, and the United States. In this target, there are several Muslim tourists who also visit Japan. With the Muslim tourists, Japan decided to open halal tourism and develop halal tourism. Although Japanese society itself is dominated by Shinto beliefs, the Japanese are trying to succeed their halal tourism. This is evidenced by the several awards received by Japan in the year at the World Halal Tourism Award 2016 in Abu Dhabi.

Japan has a concept that is a typical Japanese form of service that prioritizes interaction between visitors and staff. This method is a form of communication service for staff and visitors. It is in Japanese omotenashi. Omotenashi itself leads to Japanese traditions and culture, better known as hospitality.

In 2017, Japan had 788 places to eat that had halal menus. Most of these places to eat use halal raw materials and cooking methods that have separated halal and non-halal. Most of the places to eat that sell halal food are in major cities such as Tokyo, Osaka, Kyoto, Hokkaido, and others. Because of this, tourists find it difficult to find a halal place to eat. In addition to places to eat, places of worship are important for Muslim tourists. There are 241 places of worship in Japan. These places of worship are located in major cities, airports, stations, cafés, malls and other tourist destinations. With this, Japan becomes a country that is friendly to foreign tourists, especially for Muslims. Because with these facilities tourists can easily carry out their obligations as a Muslim.

4.2.2 Singapore

The potential of halal tourism is estimated to reach 200 billion US Dollars in 2020 and increase by 300 billion US Dollars in 2026. Asia Pacific has a sizable halal travel cake and every year it continues to increase. Singapore also has bright prospects for halal tourism, one of which is because 5 percent of the country's population is Muslim or Malay. They are used to handling halal tourism. Demographically, the Muslim population in Singapore is not the majority, but Singapore managed to rank first in the Global Muslim Travel Index 2019 as a halal tourist destination among The Organization of Islamic Cooperation (OIC) and non-OIC countries. In addition to halal tourism, Singapore currently also sells some of its tourism potential through MICE (Meeting, Incentive, Convention, and Exhibition) as well as cruises (Cruise) Market, Mise and Cruise (cruise ships).

Changi Airport, Singapore has also separated halal and non-halal food in one of the food courts

there. This fact shows that Singapore has started to seriously work on this segment. The next step that needs to be prepared is the establishment of a halal tourism board consisting of experts in the field. Some indicators of the increasing halal tourism sector, seen from the proliferation of some halal icons issued by the Ulema Council of Singapore. In addition, the government has seriously asked the hotel to provide qibla directions, prayer facilities, halal-certified restaurants, to mushola.

The Majelis Ulama Islam (MUIS) or Islamic Religious Council of Singapore was established as a statutory body in 1968 with the role of advising the President on Islamic affairs and has dealt with halal certification since 1978. It sanctions foreign schemes and runs a Halal Quality Management System (HalMQ) which embraces the food supply chain from sourcing through storage and production to logistics and sales and marketing. There are seven certification types for eating establishments; endorsements (imported, exported or re-exported products issued with halal certificates); food preparation areas; poultry abattoirs; products; storage facilities; and whole plants. Over 2600 premises in total had been certified by 2013, an online process involving inspection and auditing. These can advertise the certification mark and feature in the Singapore Halal Directory. A distinction is made between hotels with a halal certified restaurant which do not sell alcohol and those where alcohol can be consumed and which serve food from a halal certified kitchen. There are strict criteria for eating establishments (MUIS, undated) which mirror those operational in Malaysia and obtaining certification could be a daunting and costly exercise for some ventures. Enforcement too is a challenge for authorities, especially when legislation is lacking. Schemes are open to abuse and there are legal ambiguities about consumer protection from fraud, at least in Malaysia.

4.3 Latest Halal Tourism Trends

4.3.1 Indonesia

The world tourism trend is shifting to halal tourism. How not, the halal tourism business is now increasingly promising. According to the Halal Trip Muslim Millennial Travel Report (MMTR), by 2025 the total expenditure of millennial Muslim tourists in the world will touch usd 100 billion.

Plus the results on the field showed satisfactory results. Crescent Rating Global Muslim Travel Index (GMTI) places Taiwan as a country of only 300,000 Muslim residents in the seventh position of Muslim tourist destinations for the category of non-Muslim countries.

Indonesia's halal tourism is currently growing. This phenomenon is justified by Fransiscus Siahaan Public Relations Dwidaya Tour, a practitioner of the

tourism business. The principle of Indonesian halal tourism itself in general is the provision of tourist services by following islamic rules or sharia. A simple example is the availability of worship services such as mosques, food menus that are halal and do not contain pork, qibla directions, provision of ablution areas, and more. Although titled halal tourism for Muslims, it does not mean that halal tourism cannot be enjoyed by non-Muslim tourists.

This will also increase the comfort of all tourists, both in terms of services and facilities available. In essence, halal tourism not only targets Muslims, but also non-Muslim tourists in general.

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Halal tourism is a tourism segment that targets Muslim tourists. There are several things that tourist destinations need to have for the development of halal tourism, including halal food, supporting facilities such as wudhu, musala, and other muslim-friendly services. Indonesia's potential as the largest Muslim country, Indonesia has diverse tourism potential for the development of halal tourism. This potential is further strengthened by the entry of Indonesia into five countries with halal tourism expenditure in 2019 based on data from the State Global Islamic Economy Report 2020-2021, amounting to 11.2 billion US dollars.

5. CONCLUSION

This paper highlights the importance of travel for Muslims by referring to the Quran and sunnah as the main sources of Islam. When traveling, there are rules and regulations followed by Muslims including tours that are carried out aimed at getting closer to Allah SWT and become a means of worship. Because tourism aims to fulfill the obligations as servants and caliphs on the face of the earth with the aim to obtain knowledge and live the oneness of Allah SWT through His creation. In addition, this paper finds that more and more Muslims are traveling around the world, resulting in Muslim countries.

As Indonesia began to develop Halal tourism by providing extensive Islamic services to meet the needs of Muslim tourists. In Asian countries, Japan and Singapore have opened up tourism markets to attract Muslim tourists and meet the basic needs of these growing Muslim tourists.

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