

Halal Tourism Potential in Muslim Minority Areas (A Case Study in Indonesia)

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Abstract

Purpose: The purpose of this study is to determine the potential that Ngada Regency has as a Muslim minority area in developing halal tourism, as well as the efforts that must be made to support this potential so that it can be applied.

Research Methodology: The research method used is descriptive qualitative research. Primary data sources were obtained through interviews with fourteen respondents, including; the Indonesian Ulema Council of Ngada Regency, the Ministry of Islamic Religion of Ngada Regency, the Ngada Regency Tourism Office, Islamic religious leaders, and local Muslim tourists.

Results: The results of this study show that Ngada Regency has the opportunity to implement halal tourism, judging from the tourism potential it has, including; marine parks of 17 islands, beaches, mountains, hills, waterfalls, craters, hot springs, and traditional villages. The available tourist attractions are the main attractions and characteristics that distinguish Ngada Regency from other districts in East Nusa Tenggara. Then, judging from the enthusiasm of local Muslim tourists visiting tourist destinations, Ngada Regency has the opportunity to implement halal tourism. However, the facilities and infrastructure available in tourist destinations and lodging places must follow halal tourism principles.

Limitations: This study has limited data coverage in an Eastern Indonesia region that has a Muslim minority demographic.

Contributions: The study is the first to examine the potential of halal tourism in eastern Indonesia with the condition of the Muslim minority population.

Novelty: This study makes a valuable contribution to the study of the development of halal tourism in eastern Indonesia, which has a Muslim minority demographic.

Keywords: *Potential, Halal Tourism, Minority Muslim, Eastern Indonesia*

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1. Introduction

Indonesia possesses vast oceanic and terrestrial natural resources. Natural resources and skilled labor are commercial opportunities. Indonesia, a maritime nation, has plenty of water. Indonesia's soil fertility is ideal for settling and starting a company. Oceans, beaches, waterfalls, lakes, and hot springs are prominent tourist attractions for local and foreign travelers (Indriastuti et al., 2022). With so much wealth owned by Indonesia, Indonesia has tourism potential. Tourism is the entire network and symptoms related to the settlement of foreign nationals in an area, provided that the foreign national does not stay forever and does not do permanent or temporary work that can benefit the foreigner (Yulianti, 2020). Tourism in Indonesia is one of the most important sectors in advancing the national economy (Mangifera et al., 2018). Tourism is one of the main drivers of the national economy, which

has several advantages that can add considerable profits to the country, increase employment opportunities and promote the country's cultural heritage (Sabon et al., 2018).

The halal industry has recently become a global trend in Indonesia (Alam & Ardiwinansa, 2021). This situation can be seen from the development of the halal industry, which continues to grow from year to year, and the consumer opportunity from this industry every year increases by 5.2%. The data can be reviewed from the Compound Annual Growth Rate (CAGR) (Fathoni & Syahputri, 2020). The halal industry is an industry that has a massive profit for several countries in the world to advance their country's economy. This potential profit is because the population of Muslims in the world is increasing every year, the amount of expenditure of Muslims in the world, and a large number of Islamic tourists in the world (Karjaya, 2020).

The definition of halal tourism itself is not religious tourism activities such as making pilgrimages to the tombs of guardians or religious figures, visiting mosques or other religious places, but tourist activities where tourist objects and their procurement forms prioritize the values and norms of Islamic law as the primary foundation (Kadarningsih et al., 2018). That is, in every implementation and activity of tourist destinations that are considered are services based on Muslim standards, such as the provision of halal food and places of worship, information on nearby mosques, and the unavailability of alcoholic beverages in hotels and other lodging places.

The presence of halal tourism answers people's skewed views of the world of tourism. So far, people think that tourism can damage someone's behavior. When in reality, tourism has become a necessity of human life. The image of tourism is smeared not because of the elements that exist in tourism, but what causes it all is the behavior of the management, the community around the tourist area, or tourists who do not want halal (Wandhini et al., 2019). Islam encourages its people to go on tourist trips. As Allah Almighty explained in the Qur'an surah Al-Ankabut verse 20, which means, *"Walk on Earth, then pay attention to how (Allah) begins creation (beings), then Allah makes the last day. Indeed, God is almighty over all things."* The verse explains Allah's command to His people to travel to Earth to witness natural phenomena and enjoy the beautiful panorama of nature that He has created. It aims to get to know the creator, add insight, and get peace of mind and cleanliness of heart (Arifin, 2016).

East Asian countries such as Japan and Korea have implemented halal tourism aspects. Looking for halal food in Japan and Korea is relatively easy to find. Thousands of food, bento outlets, and other independent restaurants provide Halal food. Many hotels in Japan and Korea also provide prayer prayers and directions (Satriani & Faridah, 2018). So much profit is generated from Halal Tourism that some Muslim minority countries in Asia have implemented it. If minority countries alone have implemented the halal aspect of tourism, Indonesia, a Muslim-majority country, also does the same (Alam et al., 2023).

Indonesia has long developed halal tourism—one of the areas that develop halal tourism in West Nusa Tenggara. The majority of the population of West Nusa Tenggara is Muslim. NTB has a natural beauty that is no less good than Bali. In addition, unique culture and religion can attract the attention of Muslim and non-Muslim tourists to come to visit. Tourist attractions and lodging places in NTB have provided a variety of Muslim tourist needs. In 2015, NTB was nominated for two nominations at the world award event, "The World Halal Travel Award," namely the nominations for World's Best Halal Honeymoon Destination and World's Best Halal Tourism Destination (Fahham, 2017).

With a significant increase in the number of tourists annually, the tourism sector affects the GRDP of West Nusa Tenggara. GRDP (Gross Regional Domestic Product) is the amount of gross added value arising from all sectors of the economy in an area. All aspects of the tourism sector, from transportation, accommodation, information, and communication, can support the growth rate so that the tourism sector can be relied on to be the driving force for NTB's economic growth (Islamy, 2019).

Judging from the achievements of NTB, East Nusa Tenggara, which is geographically located very close to NTB, should be able to reflect on its neighbors.

The tourist attractions in Indonesia include natural tourism spread from Sabang to Merauke. In addition, various natural attractions are available, one of which is in East Nusa Tenggara. East Nusa Tenggara is one of the 33 provinces in Indonesia located in the Southeast part of Indonesia. This province has the four largest islands, including Flores, Sumba, Timor, and Alor (Flobamora) (Agung, 2011). The four islands provide a variety of natural attractions that are very enchanting. Flores Island, especially in Ngada Regency, provides various natural tourist destinations, including Wolobobo, Wae Roa Ogi Waterfall, Ena Maumbawa Beach, Manulalu Hill, Mount Aimere, Mengeruda Soa Hot Springs, 17 Riung Island Marine Park, Watumitong, Damu Waterfall (Wisato, 2020).

The tourism potential of East Nusa Tenggara can attract the attention of both domestic and foreign tourists. The natural panorama is magnificent, has a variety of tribes, traditional clothes, dances, cultures, and different languages, as well as several residents around tourist attractions that are very friendly, making tourism in East Nusa Tenggara its uniqueness and making tourists interested in visiting it (Tri, 2019). Like NTB, the number of tourists visiting can affect NTT's GRDP. The increase in the tourism sector in NTT will positively impact other sectors, such as agriculture, animal husbandry, plantations, handicrafts, and job opportunities (Rachmawati, 2019). The products produced by these sectors are necessary to support the tourism industry so that the continuous relationship between the tourism sector and other sectors can generate foreign exchange and increase people's income and welfare. Judging from the tourism potential and the enthusiasm of tourists who visit, NTT has the opportunity to develop halal tourism as has done by NTB.

Paying attention to essential components closely related to halal tourism is necessary. For example, the facilities and infrastructure must follow Islamic law, such as hotels or lodging places with prayer facilities, the food and drinks provided must be halal, and the facilities in tourist attractions must also follow Shari'a (Destiana & Astuti, 2019).

Ngada Regency is one of the regencies in East Nusa Tenggara Province, located in the Flores island area. It has 12 sub-districts and 151 sub-districts or villages. Several sub-districts in Ngada Regency are famous for their natural and cultural tourism. Some of these sub-districts include Riung district, which is famous for 17 Island Marine Park Tourism, and Jerebu'u district, which is famous for Cultural Tourism, namely the Bena Village Traditional House. In addition, Soa District is famous for Mengrudda Hot Spring Tourism, West Golewa District is famous for Wolobobo Hill, and Aimere District is famous for Mount Inerie (Jihan & Gae, 2019). In some of these destinations, hotels or other lodging places are available. However, the facilities available at the hotel, such as prayer equipment, Qibla directions in each room, and halal food and drinks, have yet to be realized. Likewise, facilities in tourist destinations, such as toilets or men's and women's changing rooms, are separate. Nevertheless, unfortunately, tourism in East Nusa Tenggara is far from halal. As happened in Ngada regency, East Nusa Tenggara.

The local government, tourism managers, and the private sector have yet to try to develop the potential of halal tourism in Ngada Regency. This fact is based on a need for more understanding and awareness. Because the Muslim population in Ngada Regency is classified as a minority, the application of halal tourism in Ngada Regency has not been realized until now. However, although Muslims in Ngada Regency are classified as a minority, local Muslim tourists who are not natives of Ngada regency and come from other provinces often visit tourism in Ngada Regency.

The purpose of this study is to determine the potential that the Ngada Regency has as a Muslim minority area in developing halal tourism, as well as the efforts that must be made to support this potential so that it can be applied. The study will also determine the steps that must be taken in order to support this potential so that it can be applied.

2. Literature Review

Indonesia is one of the Indonesian government's strategies in branding its nation using the concept of nation branding. The literature study collected data on Lombok as a halal tourist destination in Indonesia. The Indonesian government's strategy to brand its nation through halal tourist destinations to attract more foreign tourists from Muslim-populated countries such as the Middle East, Malaysia, Brunei Darussalam, and other countries (Firdausi et al., 2017). In contrast to the type of tourism in Saudi Arabia, which is dominated by hajj and umrah activities (Kayal, 2023).

Another study by Fahham (2017) showed that one of the various challenges is that halal tourism needs to be supported by a set of laws and regulations, which can synergize between stakeholders involved in the halal certification process (Fahham, 2017). West Sumatra's tourist attractions are one of Indonesia's most popular destinations. Moreover, they are supported by various supporting facilities for the halal tourism industry, including the availability of sharia hotels, comfortable worship facilities, and halal culinary centers (Rozalinda & Nurhasanah, 2019).

Halal tourism is also growing in Turkey, and the number of hotels with halal certificates is limited. Therefore, marketers must pay attention to the expectations of halal hotels for both Muslim and non-Muslim tourists (Akyol & Kilinc, 2014). Wahidati & Sarinastiti (2018) show that there are six faith-based needs of Muslim tourists, four of which have been met, namely the need for halal food, places of worship, restrooms with water, and recreational services with privacy. In addition, technological advances also show the importance of applications in supporting the needs of halal tourism tourists (Afnarius et al., 2023). Therefore, the needs of tourists are an essential aspect that needs to be considered by tour managers (Saputro et al., 2007). Bastaman (2018) assessed Indonesian Muslim tourists' primary needs for halal tourism when traveling to non-Muslim countries. The attraction of halal tourism has implications for non-Muslim tourism organizations. Islamic teachings that have the Values of Rahmatan Lil 'Alamin have the potential to spread in non-moslem areas and among non-moslem tourists (Ahyani et al., 2021).

There are similarities with the research the study will conduct, which discusses halal tourism. However, there are also differences where the past studies above examine the advantages, disadvantages, and constraints of the implementation of halal tourism, while the research that the study will carry out is to find out whether Ngada district has the potential to develop halal tourism. Although the majority of the population of Ngada Regency is non-Muslim, tourists who visit tourist destinations in Ngada regency may be tourists from other districts or provinces outside NTT.

3. Research Methodology

This type of research is Qualitative. For example, Metode is used to examine the condition of natural objects (as opposed to experiments) where the researcher is a crucial instrument. Data collection techniques are done through triangulation (combined), data analysis is inductive or qualitative, and qualitative research results emphasize meaning rather than generalization (Sugiyono, 2012). This research was conducted by observing in detail what opportunities Ngada Regency has in developing halal tourism in the form of a description. Therefore, this study uses a descriptive research method.

In this study, the research object is the immense tourism potential in Ngada regency in the application of halal tourism, as well as the efforts that must be made to apply this potential. Therefore, in this study, the subject of the study is related parties who know better, understand, or are following the object of research to be researched by the study. Therefore, the primary resource persons determined by the study were the Indonesian Ulema Council (MUI) of Ngada regency, the Ministry of Religion (KemenAg) of Ngada Regency, the Ngada Regency Tourism Office, several local Islamic religious leaders, and local Muslim tourists, a total of 14 people:

Table 1. List of Respondents

No	Name	Profession
1	SWS	Chairman of MUI Ngada Regency
2	IPS	General Secretary of MUI Ngada district
3	S	Mui Advisor to Ngada Regency
4	JE	Commission IV Economic MUI Ngada Regency
5	FN	Head of the Islamic Bimas Section of the Ministry of Religion, Ngada Regency
6	MMRM	Head of Ngada Regency Tourism Office
7	MOBD	Head of Destination Division of Ngada Regency Tourism Office
8	FA	Information and Administration Kasi of Ngada Regency Tourism Office
9	SS	Religious Leaders of Riung Subdistrict, Ngada Regency
10	H	Religious leaders of Bajawa Subdistrict, Ngada Regency
11.	ES	Local Muslim Tourists
12.	UKI	Local Muslim Tourists
13.	AN	Local Muslim Tourists
14.	ZS	Local Muslim Tourists

Source: Data processed by the authors

Table 3 is the source data which consists of fourteen sources. The fourteen speakers strongly represented and supported the study in taking research data. Secondary data is a source of data obtained indirectly from the source through intermediary media (records obtained from other parties) and is data that complements the primary data and is supportive. The reason for the study to use secondary data is to obtain additional information related to this research is data collection techniques through written materials published by institutions that are the object of research, both in the form of procedures, regulations, drawings, reports on work results and in the form of photos or electronic documents.

Data reduction is a form of analysis carried out by sorting, centring, simplifying, and focusing the data found in the field based on notes made by researchers from interviews with data sources (Information). Finally, the presentation of data as a set of information is arranged, which gives the possibility of concluding.

It is a research result that answers the research focus based on the results of data analysis.

4. Results and Discussions

4.1. Results of the Study of Opportunities and Efforts to Develop Halal Tourism in Ngada Regency

This study interviewed fourteen respondents to determine how much opportunity the district has to develop halal tourism. The results of the interview were a brief study in the form of a table as follows:

Table 2. An Overview of Opportunities for the Development of Halal Tourism in Ngada Regency

No	Description	Explanation
1.	Halal Tourism	Tourism activities following sharia principles avoid toxicity and provide materially and spiritually beneficial benefits.
2.	Opportunities to develop halal tourism in Ngada district	Ngada Regency can implement halal tourism when viewed from the enthusiasm of local Muslim tourists. However, to realize it requires special attention from the government, religious leaders, and the community.
3.	Facilities and infrastructure to support halal tourism	Until now, there are no supporting facilities that can meet the needs of Muslim tourists in tourist attractions or lodging places.
4.	Mosques/mosques around tourist destinations	Only in the Riung sub-district area is where the location of the mosque / mushola easily accessible by local Muslim tourists. While in other areas, the location of the mosque / mushola is very far from tourist attractions.
5.	Public understanding of	Most of the people of Ngada district, especially Muslim people

halal tourism	who live in tourist areas, do not understand halal tourism.
6. Obstacles encountered	There is no regional regulation that is a legal umbrella for stakeholders and the community.

Source: Data processed by the authors

The results of the study interview with speakers consisting of several parties, namely the MUI of Ngada regency, the Head of the Islamic Bimas Regency, the Tourism Office, Islamic religious leaders, and local Muslim tourists related to the potential for halal tourism in Ngada regency have been summarized in the table above. The interview results are prepared under the questions compiled by the study. Based on the results of interviews with several speakers, several answers are almost the same. Therefore, only some answers are included in the study because they can represent other answers. Halal tourism is a tourism activity that must follow sharia principles, such as the following interview quote:

"Halal tourism is a series of activities that meet all the needs of Muslim tourists such as worship facilities, halal food and beverages and other supporting facilities that meet sharia standards." (FN)

"Halal tourism is an additional amenity and accessibility that Muslim tourists need when travelling." (MMRM)

"Halal tourism is a tourist activity that provides more guarantees of safety and comfort to Muslim tourists when travelling such as the availability of prayer facilities, halal food and beverages, clean water and other supporting facilities following sharia principles." (H)

From the excerpt of the interview, it can be concluded that halal tourism is a whole series of tourist activities that must follow the general principles of sharia, namely avoiding toxicity and *mudharat*, which can provide comfort and safety and guarantee all the integrity of Muslim tourists when traveling and can provide benefits to all parties both materially and spiritually.

Per the interview results, the fourteen respondents stated that Ngada Regency has opportunities to develop halal tourism, such as the following interview excerpt:

"If you want to say whether there is an opportunity, of course, there is, when viewed from the natural tourism potential that is owned and local Muslim tourists who often visit tourist attractions." (IPS)

"Of course, it has the opportunity, especially in coastal areas such as Riung district, judging from the population, the majority of which is Islamic, and in every village, there are mosques/mosques close to tourist piers and lodging places, so if you want to implement halal tourism, I think in coastal areas it is the most appropriate." (FN):

"It could be an opportunity, especially since the tourist attractions available in Ngada district have their charm, so they can attract the attention of local Muslim tourists to visit more often." (ZS)

By the interview citations above, the study concluded that Ngada district has the opportunity to develop halal tourism. This opportunity is based on the tourism potential owned, especially in the Riung sub-district area, which has the tourism potential of marine parks, and most of the population is Muslim. Then, the enthusiasm of local tourists who often visit tourist attractions is why halal tourism in Ngada regency must be implemented.

To support the entry of halal tourism in Ngada regency, the thing that must be considered is the facilities and infrastructure that exist in tourist attractions and lodging places. For example, according to the excerpt of the interview below:

"The facilities available in tourist attractions are not adequate. There are no worship facilities for Muslim tourists, then the toilets available are still mixed between men and women. The mosques around the tourist attractions are also very far away. Usually, Muslim tourists from outside the area pray in Bajawa." (JE)

"Almost all the lodging places I have visited have not provided worship facilities. There is only one hotel that provides worship facilities, and that is the Canberra hotel." (ES)

"The facilities in the inn are still very lacking. We often find it difficult if we want to abide and carry out prayers." (UKI)

Based on the excerpt of the interview above, it is explained that the facilities and infrastructure available in tourist attractions and lodging places have not met the needs of Muslim tourists, and some lodging places provide liquor. Mosques/mosques in tourist areas must be provided to meet the needs of Muslim tourists. As the following interview quotes:

"They are available for mosques in tourist areas such as coastal areas, namely Riung, Maumbawa, and Aimere. It is just that there are no mosques, especially in the Soa, Jerebuu, and Golewa areas, which are mostly non-Muslim and still very thick with ancestral traditions. So usually local Muslim tourists from outside the area perform prayers in Bajawa." (FN)

Following the excerpt of the interview above, the provision of mosques/mosques is only in the city of Bajawa, the capital of Ngada district, and in coastal areas with a Muslim majority.

According to the results of the interview obtained, it is stated that the majority of the population of Ngada district, especially Muslims who are around the tourist area, do not know about halal tourism. Like the following interview excerpt:

"The understanding and knowledge of Muslims in tourist areas regarding halal tourism are still very minimal. Their ignorance is based on their lack of cultivation of religious knowledge and their habits that follow the lifestyle of westerners." (SS)

"The owners of the inns in Bajawa city are indeed the majority of non-Muslims. So they do not understand about halal tourism." (H)

Based on the excerpt of the interview above, explaining that the lack of cultivation of religious knowledge and some business owners of non-Muslim religious lodging places causes people not to understand halal tourism. By the interview results obtained, there are several obstacles faced to developing halal tourism in Ngada district, such as the interview excerpt below:

"Until now, there has been no reference to regional regulations related to the application of halal tourism. The tourism department is just a facilitator, not us making policy." (MMRM)

"Indeed, for everything related to halal, it is a sensitive issue in East Nusa Tenggara, especially in the Ngada regency area. It is also seen in most Catholics, so I think this is an obstacle. Unlike the case with NTB, especially Lombok, which has long implemented halal tourism. Yes, most of their population are Muslims, so it is not difficult to develop halal tourism there." (SS)

Based on the excerpts of the interview above, the study concludes that the obstacle/obstacle is the absence of government policies in making regional regulations related to the application of halal tourism, which with the existence of regional regulations, can become a legal umbrella for stakeholders and Muslims living around tourism areas.

4.2. Efforts to support halal tourism in Ngada district

The study interviewed fourteen respondents to find out the efforts that must be made to support halal tourism. The results of the interview were a brief study in the form of a table as follows:

Table 3 Overview of Efforts in supporting halal tourism in Ngada Regency

No	Description	Explanation
1.	Efforts to support halal tourism in Ngada district	There is support from the local government, which makes a socialization program to provide understanding to stakeholders and the

Source: Data processed by the authors

The results of the study interview with speakers consisting of several parties, namely the MUI of Ngada regency, the Head of the Islamic Bimas Regency, the Tourism Office, Islamic religious leaders, and local Muslim tourists related to the potential for halal tourism in Ngada regency have been summarized in the table above. Preparing the interview results follows the questions compiled by the study. Based on the results of interviews with several speakers, several answers are almost the same. Therefore, only some answers are included in the study because they can represent other answers. In order to avoid obstacles in supporting the entry of halal tourism in Ngada district, action or efforts are needed. This description is as stated in the following excerpt of the interview:

"The need for support from local governments and tourism agencies related to the implementation of halal tourism, as well as supporting facilities for halal tourism, needs to be improved." (S)

"In Ngada district itself, most of the population still does not know about halal tourism. Therefore, by conducting socialization, the first action must introduce the halal tourism industry to the community and stakeholders." (FN)

"There must be references to regional regulations and joint discussions between the tourism office, the Ministry of Religious Affairs, the MUI, and religious leaders to discuss the issue of halal tourism." (MOBD)

From the excerpt of the interview above, it is explained that to support the existence of halal tourism in Ngada regency, the efforts that must be made are to establish regional regulations related to halal tourism and socialize with halal tourism actors and improve existing facilities and infrastructure in tourist attractions and lodging places.

4.3. Discussion on Opportunity for the Development of Halal Tourism in Ngada Regency

Looking at the tourism potential in Ngada Regency, the study received an analysis that tourism in Ngada regency has the opportunity to implement halal tourism. This opportunity is based on the Fatwa of the National Sharia Council–Indonesian Ulema Council No. 108 of 2016 concerning Guidelines for implementing Tourism based on Sharia Principles. Therefore, Sharia Tourism (Halal Tourism) follows sharia principles.

The general principles for implementing halal tourism that must be fulfilled include the prevention of destruction, toxicity, omnipresence, *tabzir/israf*, and *munkar* (Yuliaty, 2020). In addition, halal tourism also has principles to create benefits and benefits both materially and spiritually (Yuliaty, 2020).

The study concluded that halal tourism could be applied if the tourist destinations in Ngada regency do not cause destruction, toxicity, and toxicity and can benefit all parties. However, to implement halal tourism in Ngada district, essential components that include halal tourism must also be considered. By halal tourism guidelines according to DSN MUI fatwa no.108, these primary components consist of the attraction and accommodation of sharia tourism (Pelu et al., 2020).

Attractions / Sharia Attractions in terms of tourist attractions, things that must be considered in the form of; natural attractions, cultural tourism, and artificial tourism, provide decent and sacred worship facilities, provide halal food and drinks, cultural art performances, and attractions that do not conflict with the general criteria of Sharia tourism. Tourism destination is the main attraction for tourists. The tourist attraction has facilities and infrastructure such as clean water, toilets, parking lots, and trash cans. In addition, around tourist destinations, stalls sell drinks and food, such as snacks and mineral water. Then, the cultural art performances displayed are ikat weaving crafts and traditional music performances. When viewed from the component of tourist attraction according to sharia principles,

the only obstacle is the need for worship facilities in tourist destinations (Istiqomah & Priyatmono, 2020).

Sharia Tourism Accommodation, in the form of lodging following sharia standards, which includes; the availability of facilities that are worthy of purification, some facilities make it easier to worship, halal food and beverages are available, facilities and atmosphere are safe, comfortable, and conducive to family and business, maintained sanitary and environmental hygiene.

The existing lodging facilities in the Ngada district have generally met the standards. However, we relate to the main component of sharia tourism. In that case, many lodging places still do not provide worship facilities such as qibla directions, prayer facilities (sajadah, tool prayer, al-Qur'an), or prayer rooms in the inn. Then, for the problem of serving food and drinks at the inn, it is adapted to the visiting tourists.

All restaurants, cafes, and food management must meet several criteria in the business of food and beverages. One criterion is the guarantee of halal food and beverages with an MUI halal certificate, halal guarantees from the local MUI, Muslim leaders, or trusted parties, and a healthy and clean environment. Food stalls around the tourist area are Javanese and Padang food stalls. The owner of the food stall is a Muslim. So, there is no doubt about the halalness of the food and drinks provided. However, cafes in some hotels or inns still provide alcoholic beverages. These cafes do not meet the criteria if it is associated with halal tourism.

After the study linked the main components of halal tourism with the research results, it can be concluded that the obstacle is the need for worship facilities in tourist destinations and lodging places. Although there are mosques or mosques around the area that are the main tourist attractions, the most critical benchmark for halal tourism is the worship activities of Muslim tourists in tourist destinations, and lodging places visited. Not all Muslim tourists know where the mosque or mosque is located. In other words, Muslim tourists who visit tourist destinations are not entirely natives of Ngada regency who can know the ins and outs of the location around the tourist destinations visited.

4.4. Discussion on Efforts to Support the Entry of Halal Tourism in Ngada Regency

Halal tourism is tourism that pays attention to Islamic values in every activity. Halal tourism prioritizes halal standards-based services for Muslims, such as providing halal food, beverages, and places of worship. Halal tourism gives meaning to the public that Muslim tourists must be Islamic wherever and whenever (Wandhini et al., 2019). The advantages of implementing halal tourism are not only felt by Muslim tourists but also by non-Muslim tourists. Providing separate changing room facilities in tourist attractions, halal food, and drinks, and does not contain harmful *dzat*, can ensure the comfort and safety of Muslim or non-Muslim tourists.

To present halal tourism in Ngada district requires an action, step, and effort, including:

1. Make regional regulations related to the implementation of halal tourism, which can become a legal umbrella for tourists and business actors. In addition to prioritizing economic expediency, it can provide security and comfort for Muslim tourists in traveling and does not override the obligation to worship Allah SWT (Destiana & Astuti, 2019).
2. Quality of Human Resources (HR) improvement can be implemented by socializing with the community and business actors. This effort aims to provide knowledge and understanding related to halal tourism to the community and business actors so that they can realize the potential of halal tourism and create creative tourist attractions (Kadarningsih et al., 2018).
3. The improvement of the quality of facilities and infrastructure must be advanced. The steps that the government must take for business actors and communities in the area around tourist attractions in supporting the entry of tourism in Ngada district are to improve the quality of facilities and infrastructure such as; mosques around the tourist area, pay more attention to clean water facilities, ablution places, prayers tools, and the Qur'an. Then, worship facilities in the area of tourist attractions are also essential to strive to be the task or role of the tour organizers.

4. Halal certification and standardization must support the entry of halal tourism. Halal standardization and certification are needed for tourism sector business actors. In the Ngada district, none of the hotels has sharia hotel branding. The hotel chains in the Ngada regency area still adhere to the conventional system. Having halal brand standardization and certification at the hotel is a certainty and provides comfort and tranquillity for visitors. In addition to halal certification in hotels, halal certification is also required for restaurant-non-hotel business actors, restaurants, or MSMEs (Subarkah, 2018).
5. Conducting Promotional Activities Related to Halal Tourism

When all efforts in supporting the development of halal tourism have been well realized, B rand halal tourism is ready to be sold to tourists. The following process is to carry out halal tourism promotion activities. Communicating halal tourism as an alternative to tourism and being able to present the delicate nuances of Islamic law becomes homework for all stakeholders (Fuadi et al., 2020). All components must be embraced because the government cannot do everything alone. Various activist communities must be involved (Saleh et al., 2019). In the Ngada district, so many communities of young people are actively promoting tourism through social media. Social media that is often used to promote tourism is Instagram. With such an enormous influence on the children's community, the government should cooperate or communicate well with the community of young people so that they can promote halal tourism on the right platform.

Implementing these efforts takes work. It takes a long process and consistency from several parties, the government, stakeholders, or the community. However, at least there is an effort or policy first. So, these efforts provide a positive signal for Muslim tourists not to worry and hesitate when traveling. In addition, if this is pursued, it can attract the attention of Muslim foreign tourists, such as tourists from the Middle East, to visit tourist destinations in Ngada Regency. That way, we can slowly compete with halal tourism in Nusa Tenggara.

5. Conclusion

From the study discussion on the potential of halal tourism in Ngada regency, it can be concluded that Ngada regency has the opportunity to develop halal tourism in terms of its natural and cultural tourism potential and the enthusiasm of local Muslim tourists who often visit tourist attractions. In terms of efforts to support Halal Tourism, there is support from the local government, which makes a socialization program to provide understanding to stakeholders and the community about halal tourism. However, the facilities and infrastructure available at tourist attractions and lodging places still need to meet the criteria for halal tourism. Muslims in Ngada regency are classified as a minority, so an action or effort is needed to support the development of halal tourism in Ngada regency so that with halal tourism in Ngada regency, it can increase GRDP. This study has limited discussion of the potential of halal tourism in Muslim minority areas in Ngada regency, East Nusa Tenggara. In addition, the study also has a limited number of respondents, even though it is enough to represent interested and relevant parties in discussing halal tourism. Therefore, the government is expected to make a policy to realize halal tourism in the Ngada district. People around tourist attractions are expected to be more concerned and understand the importance of halal tourism because implementing it can benefit the local economy. Tour managers also hope to pay more attention to the primary needs of Muslim tourists.

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