

**RELEVANCE:**  
**Journal of Management and Business**

ISSN (online) : 2615-8590 ISSN (print) : 2615-6385

**The Importance of Halal Tourism Policy  
in West Sumatera**

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**Abstract**

The comfort and needs of tourists in West Sumatra tourism destinations have not been fully met, such as facilities and infrastructure that are not following sharia standards. There are no restaurants labeled halal from the MUI. Even the attitudes and behavior of the people around the tourist attraction location are less friendly and unfriendly to Muslim and non-Muslim tourists who visit the tourist attraction (embarrassment of tourists). This paper aims to describe the importance of the policy for implementing halal tourism in West Sumatra. The method used is *library research*. The data analysis technique uses interactive analysis, consisting of data collection, data presentation, data reduction and conclusion. The policy for the implementation of halal tourism in West Sumatra aims to serve as a guideline in ensuring legal certainty for the implementation of regional halal tourism. Tourists who visit tourist objects become safe, comfortable, and guaranteed health because they consume halal and safe products. Islamic values in halal tourism are beneficial for the tourism industry and beneficial for the community in increasing faith, becoming a better human being, and preventing harmful things to society.

**Keywords:** policy, local regulations, halal tourism, Muslim tourists.

**Introduction**

Muslim tourists in the world experienced a significant increase. The 2019 *Global Muslim Travel Index* (GMTI) data shows that the number of Muslim tourists worldwide in 2030 will amount to 320 million. This is a number that is quite tempting. No wonder Indonesia, as a country with a majority Muslim population, seeks to take this opportunity to take income from the tourism sector.

Talking about halal tourism, it is not only tourist destinations that are an attraction for tourists who want to visit; supporting

facilities that provide convenience for meeting the needs of tourists while at the destination must also comply with halal standards issued by the Indonesian Ulama Council – Majelis Ulama Indonesia (MUI). Halal tourism, or *Halal Tourism*, is one of the systems in the world of tourism intended for Muslim tourists. Its implementation strictly upholds the principles and rules of Syariah. As recommended by the *World Tourism Organization* (WTO), halal tourism prioritizes halal products and is safe for consumption by Muslim tourists. However, this does not mean that non-Muslim tourists cannot enjoy halal tourism and local wisdom.

The Ministry of Tourism and Creative Economy has determined 10 (ten) sharia tourist destinations in Indonesia, one of which is West Sumatra. This province has tremendous potential to realize the concept of a Muslim-friendly city. When visiting West Sumatra, tourists will find a powerful Islamic nuance. West Sumatra, known as Minangkabau, is famous for implementing an Islamic life combined with local customs. The culture of the Minangkabau community that adheres to Islamic culture allows this area to have and build tourism supporting facilities that follow Islamic Shari'ah, such as hotels, places of worship, culinary, and so on. So far, West Sumatra has received appreciation for the stretch of halal tourism that Ranah Minang has carried out. One proof is that it won three awards at The World Halal Tourism Award 2016, namely the World's Best Halal Destination, the World's Best Halal Tour Operator, and the World's Best Halal Culinary Destination. As a form of seriousness in optimizing the potential of Muslim-friendly tourism in West Sumatra, this is accompanied by the construction of houses of worship in all tourist destinations. Also adding, several accommodations and culinary places that have been certified halal.

Nevertheless, many people do not know about halal tourism; even halal tourism is still foreign to the general public. People generally think that halal tourism is the same as religious tourism or

pilgrimage. This is based on the existence of several well-known and visited religious tourist destinations in West Sumatra, such as the Tomb of Syech Burhanuddin.

West Sumatra has many tourist attractions and facilities that offer halal tourist attractions. Unfortunately, the level of tourist visits to West Sumatra continues to decline. Some of the factors that become the root cause include the comfort and needs of tourists not being fully met, such as public toilets that are not following sharia standards. The prayer room is unavailable, the hotel does not comply with sharia standards, and there are no restaurants labelled halal from the MUI. Even the community's attitudes and behaviour around the tourist attraction location are less friendly and unfriendly to Muslim and non-Muslim tourists who visit the tourist attraction, and this is illustrated by the bullying of tourists so that tourists do not feel comfortable staying long in West Sumatra.

If the problem is not immediately resolved, then halal tourism implemented in West Sumatra may be only a gift and government program without actual evidence of its implementation. Local governments should be able to follow up on what has been determined by the central government, in this case, the Ministry of Tourism and Creative Economy, by setting policies to implement halal tourism. So far, West Sumatra has received appreciation for the stretch of halal tourism that Ranah Minang has carried out. One proof is that it won three awards at *The World Halal Tourism Award 2016*, namely the *World's Best Halal Destination*, the *World's Best Halal Tour Operator*, and the *World's Best Halal Culinary Destination*. As a form of seriousness in optimizing the potential of Muslim-friendly tourism in West Sumatra, this is accompanied by the construction of houses of worship in all tourist destinations. Also adding, several accommodations and culinary places that have been certified halal.

Many previous researchers have done research related to halal tourism in West Sumatra. Marketing and promotion of halal tourism, socioeconomics, changes and environmental impacts in tourist attractions, various aspects of the research that have been carried out lead to a fundamentally important aspect, namely the unavailability of halal tourism regulations in West Sumatra. There must be a policy as a legal umbrella for tourism activities in the form of rules that can support and improve halal tourism business products. Therefore, this study is very intense to discuss the importance of policies for implementing halal tourism. This study aims to describe how important the policy of implementing halal tourism in West Sumatra is. It is hoped that later this paper can contribute thoughts and ideas for the West Sumatra provincial government and related agencies, as well as the Penta helix element in implementing policies for the implementation of halal tourism, to increase tourist visits and the image of West Sumatra tourism at the national and global level.

### **Literature Review**

Policy (*policy*) is a collection of decisions an actor or political group makes to choose goals and ways to achieve those goals. In principle, those who make these policies have the power to implement them (Abdal, 2015: 21). In the Big Indonesian Dictionary, a *policy* is defined as a series of concepts and principles that become the outline and basis of a plan in the implementation of a job, leadership, and way of acting (about government, organization, and others); a statement of ideals, goals, principles and guidelines for management in achieving goals.

The United Nations (UN) provides a policy defined as a guide for action. These guidelines can be very simple or complex, general or specific, broad or narrow, vague or clear, loose or detailed, qualitative or quantitative, public or private. Policy in this

sense may be in the form of a declaration regarding a program, certain activities or a plan.

Halal tourism is a set of additional amenities, attractions, and accessibility services intended and provided to meet Muslim tourists' experiences, needs, and desires. (Ministry of Tourism, 2019: 3). According to Sofyan (2012: 33), the definition of halal tourism is broader than religious tourism, namely tourism based on Islamic Syariah values. Alternatively, it can be said that halal tourism is every activity, event, and experience carried out in a state of travel according to Islamic standards. Ideas, models, and understandings of what constitutes "Islamic" tourism are reflected in three main concepts: economic, cultural, and religious/ conservative concepts. (Hamarneh and Steiner, 2004). Halal tourism means tourism that serves holidays by adjusting the style of vacation according to the needs and requests of Muslim travelers. Such as the provision of halal food and places of worship, information on the nearest mosque, and the absence of alcoholic beverages in hotels where tourists stay. In this case, hotels that carry Syariah principles do not serve alcoholic beverages and have separate swimming pools and spa facilities for men and women (Wuryasti, 2013).

The general criteria for halal tourism (Sofyan, 2012: 35) are:

1. Have an orientation to the public good
2. Have an orientation of enlightenment, refreshment, and serenity
3. Avoid polytheism and superstition
4. Free from immorality
5. Maintain safety and comfort
6. Protecting the environment
7. Respect socio-cultural values and local wisdom.

Halal tourism destinations are geographical areas located in one or more administrative areas. There are tourist attractions, public facilities, tourism facilities, accessibility, and communities that are interrelated and complementary to meet the needs, desires

and lifestyles of Muslim tourists and other tourists who need them. An area or region is a destination if it meets 4 main aspects known as 4 A, namely attraction, accessibility, amenity and ancillary. Things to Do (attraction), such as natural attractions, fascinating local culture and the performing arts. Accessibility, such as road access, availability of local transportation and road signs, and the existence of a terminal. Amenities or facilities (amenities) include accommodation availability, restaurants, entertainment and shopping places, and travel agents. Lastly, Ancillary services, namely tourism organizations needed for tourism services, include destination marketing management organizations and traditional and visitor bureaus.

There are at least 6 needs of Muslim tourists related to religious principles that should be fulfilled by tourist destinations that want to become Muslim-friendly destinations as stated in the *Global Muslim Travel Index report (GMTI, 2016)*, namely:

1. Halal food
2. Mosque/Salat facilities
3. Water for cleaning yourself in the toilet
4. Service during the month of Ramadan
5. Non-halal activities
6. Recreational facilities and services are separate for men and women.

### **Method**

The method used to achieve the purpose of writing this article is *library research*. A *literature study* is a research conducted to obtain secondary data by reading and studying literature or other sources related to the problem being studied. Secondary data in the preparation of this article includes reference materials such as books that discuss halal tourism, national and international scientific journals on the scope of tourism, Syariah economics and business, official State documents in the form of Ministerial Regulations and

Government Regulations, Regional Regulations, and *websites* that related to halal tourism both at the national and regional levels in the province of West Sumatra. The data analysis technique uses Miles and Huberman's interactive analysis, consisting of data collection, data presentation, data reduction and conclusion.

### **Results And Discussions**

West Sumatra is culturally called Alam Minangkabau or Ranah Minang, with the majority of the population being Minangkabau and all Muslim. However, West Sumatra has an exciting variety of cultures, including traditional dances to customs spread in 7 cities and 12 districts. While in West Sumatra, tourists can enjoy cultural arts, culinary tours and various natural beauty ranging from the sea, hills, canyons, lakes and mountains.

Geographically, West Sumatra is located on the Bukit Barisan route, so it has the charm of attractive natural attractions and is worthy of a visit by tourists. However, West Sumatra is also a disaster-prone area, such as earthquakes, volcanic eruptions, landslides, floods, and tsunamis. It was recorded that a devastating earthquake hit West Sumatra in 2019, which ravaged people's lives, including the tourism industry. West Sumatra tourism has risen from the adversity of natural disasters, and the construction of facilities and infrastructure that supports tourism activities is intensively carried out.

Facilities and infrastructure built by the community, government and tourism business actors in West Sumatra can be found in almost all districts and cities. Some areas have given birth to new attractions and tourist attractions with modern concepts targeted at the millennial generation. Attractions and tourist attractions that have existed for a long time have survived, and some have also experienced changes to improve quality for the better. Nevertheless, unfortunately, the Covid-19 pandemic that has hit the

world for almost 2 years has made all sectors of people's lives not free to run according to expectations.

West Sumatra is synonymous with Islam and has a philosophy of *Adat basandi syara', syara' basandi Kitabullah*, which means that adat adheres to religious regulations, and religious regulations adhering to the Qur'an is one of the main principles governing Minangkabau customs. So that Minangkabau culture and traditions are always in harmony with the teachings of Islamic law. The combination of customs thick with Islamic values and the natural beauty of West Sumatra is a valuable potential as a halal tourism destination.

Policies related to the implementation of halal tourism in West Sumatra were ratified on Tuesday, June 9, 2020, in the form of Regional Regulation of the Province of West Sumatra Number 1 of 2020. Of course, with the issuance of these regulations, it became the legal umbrella for halal tourism activities in West Sumatra. Moreover, halal tourism follows the culture and philosophy of the *traditional syara', syara' basandi Kitabullah, and syara' mangato adat mamakai*. This is stated in article 5. It is explained that tourism developed in West Sumatra still pays attention to religious and customary values and local values in the community. In addition, this regional regulation aims to be a guideline in establishing quality halal tourism destinations that are nationally and globally competitive.

Halal tourism prioritizes halal products and is safe for consumption by tourists who visit these attractions. However, that does not mean that non-Muslim tourists cannot enjoy halal tourism. For non-Muslims, halal tourism with halal products is a guarantee of health. Because, in principle, the implementation of Syariah rules means getting rid of things that are harmful to humanity and the environment in the products and services provided, and of course, providing goodness. Islamic values in halal tourism are beneficial



for the tourism industry and beneficial for the community to increase faith, become a better human beings, and prevent harmful things to society (Sofyan, 2012).

Certification of industrial halal products has a crucial role because it assures customers. For Muslim tourists, Syariah-based tourism is part of da'wah. For non-Muslims, Syariah tourism with halal products is a health guarantee. The MUI halal certification has passed the Food and Drug Supervisory Agency - Badan Pengawas Obat dan Makanan (BPOM), so it is guaranteed healthy and clean. Muslim tourists do not have to worry about halalness, and non-Muslim tourists can rest assured that this food is clean. In halal tourism, the designated destination must provide halal food and easy access to places of worship, accommodation, and services according to Syariah standards. Therefore, halal tourism needs to be carried out and driven by tourism agents so that they can bring Muslim tourists to places that are friendly and follow syariah.

Minangkabau customs and culture are preserved, because in every Nagari/village there are government institutions and traditional institutions such as the Wali Nagari and Badan Mustawarah (Bamus) and Kerapatan Adat Nagari (KAN). The KAN institution is an extraordinary institution in each sub-district, while Lembaga Kerapatan Adat Alam Minangkabau (LKAAM) is in the Regency/City and Province of West Sumatra. The elements in the KAN institution are the Penghulu/Ninik Mamak, Alim Ulama, Cadiak Pandai and Dubalang. This means that every government policy must be in line with the rules that apply to the *Minangkabau* community, so the role of customs and religion is influential.

The role of Minangkabau customs in tourism development in West Sumatra is quite significant even though there are rules in Minangkabau customs that should not be violated. Traditions or habits possessed by the Minangkabau people that can support

tourism development are friendly to guests as contained in the proverb *eloquent language mande rupiah*, which means that the Minang people have noble character and are friendly, especially to guests. This is a social capital owned by the people of West Sumatra in the development of halal tourism and natural beauty as a tourist destination.

Halal products have become a life choice for people globally, not only because they follow Syariah rules for Muslims but also for health reasons for non-Muslims. Generally, Muslim tourists need several facilities during the trip in the form of the availability of guaranteed halal food and drinks, proper and comfortable facilities for purification, worship facilities, and there are no things that violate Syariah provisions on Syariah tourism business products and services. West Sumatra can carry out the development of halal tourism considering the majority of the population is Muslim, and there are supporting factors such as the availability of halal products. This shows that naturally, the culture has carried out an Islamic social life, so it is not wrong if West Sumatra becomes a friendly tourist destination for *Muslim Travelers*. The proof is that West Sumatra won three awards at *The World Halal Tourism Award 2016*, namely the *World's Best Halal Destination*, the *World's Best Halal Tour Operator*, and the *World's Best Halal Culinary Destination*.

Tourism development aims to increase economic growth, improve people's welfare, eradicate poverty, overcome unemployment, and preserve the natural environment and resources. Besides, tourism development is also expected to be able to preserve and promote culture. The presence of tourism will impact socio-economic benefits enjoyed mainly by tourism business actors, so the government's presence is needed to include community components to participate in getting a part of the tourism business process. The government can play a role in minimizing the obstacles to forming innovation and creativity that

encourage the tourism industry's performance to be competitive. The government's role in developing tourism in outline is (1) providing infrastructure (not only in physical form), (2) expanding various forms of facilities, (3) coordinating activities between government officials and the private sector, (4) general regulation and promotion, (5) transportation facilities, (6) state of tourism infrastructure and facilities. Government policy is a series of actions that have been, are being, and will be implemented by the government in achieving specific goals. The role of government policy is needed to solve the market failure problem that occurs in the tourism industry sector (Najda-Janoszka, 2013).

### **Conclusion**

Policies for implementing halal tourism in West Sumatra are needed to ensure the benefit of tourists. Halal tourism is not exclusive but inclusive for all tourists (Muslim and non-Muslim) by emphasizing sharia principles in tourism management and courteous and friendly service for all tourists and the surrounding environment. However, further research is needed on the perceptions and expectations of tourists, the public, business actors, and tourism stakeholders in tourism objects after the policy for implementing halal tourism is issued. The goal is to get input on the weaknesses still found in the field that need to be improved in the future. Moreover, obtain profit information after implementing halal tourism policies that must be maintained and improved so that tourist objects become better.

Facilitating and providing convenience in the process of obtaining MUI halal certification for tourism business actors in West Sumatra is an appropriate step taken by the Regional Tourism Office, in addition to adding or improving facilities and infrastructure such as prayer rooms, toilets, parking lots, tourist facilities that are felt to be lacking and needed. By Muslim tourists in tourist attractions. The Islamic values in halal tourism are

beneficial for the tourism industry, namely providing convenience for Muslim tourists to worship tourist objects and beneficial for the community in increasing faith, becoming a better human being and preventing harmful things from happening.

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