



Review

## Halal Tourism: Development, Challenges and Opportunities

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**Abstract:** Tourism is one of the strengths of the economic development in the sector of service business which continues to grow and can increase employment. Today, halal tourism is starting to get a lot of attention and interest. In line with the increasing the Muslim tourists from year to year, the development of halal tourism has begun to be carried out by various countries in the world i.e., Muslims and Non-Muslims. This study aims to explore the development of halal tourism in several countries, review the concepts and principles of halal tourism, and discuss the challenges and opportunities. The study result indicated that Muslim tourists is an opportunity for the tourism sector to develop halal tourism due to the Muslim population is currently around 30 percent of the total world population. In conclusion, the availability of halal food, products that do not contain pork, non-intoxicating drinks (containing alcohol), the availability of prayer room facilities including ablution places, the availability of the Qur'an and worship equipment (prayer) in the room, Qibla instructions and staff clothing Politeness is a condition that is able to create a Muslim-friendly atmosphere. In addition, judging from the existing concepts and principles of halal tourism, various countries generally only try to create a Muslim-friendly atmosphere. The development of halal tourism needs to be carried out, by conducting various scientific research and studies, especially in Indonesia due to the research related to halal tourism is still limited.

**Keywords:** halal tourism; Muslim travelers; challenges; opportunities.



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### 1. Introduction

Halal tourism is the fastest growing sector of the Global Travel Industry. There is a challenge to identify proper clarification of the concept of halal tourism. The most commonly used terms are "halal tourism" and "Islamic tourism". Zamani-Farahani & Henderson (2010) stated that halal tourism and Islamic tourism are the same concepts. Battour & Ismail (2016) showed that halal tourism can be practically concise in any aspect, which is acceptable for use in the tourism industry, based on Islamic teachings. According to Muhajir & Al Hasan (2021), the halal tourism market in the world is expected to develop aggressively. Halal tourism is a dynamic and growing market segment very impressively. Currently, halal tourism is a popular topic in tourism research, (Battour, Battor & Ismail, 2012; Wardi et al., 2018). Halal tourism has similarities with Islamic tourism (Battour & Ismail, 2016; El-Gohary, 2016). However, (El-Gohary 2016) rejects that halal tourism is related to Islamic tourism, the two are different. Ryan (2016) said that Islamic tourism and

pilgrimages are related to acts of the Islamic faith. In fact, halal tourism is related to tourism activities for recreation, and social purposes in accordance with sharia law (Johnston et al., 2016; Mohsin et al., 2016).

Knowledge and awareness about halal products make the growth of the halal industry increase ((Abdul Rahman et al., 2013; Hamdan et al., 2013). The increase in the halal industry has led to halal tourism (halal tourism) as a new phenomenon (Samori et al., 2016). This increase is in line with the increase in Muslim tourists from year to year (Bhuiyan, Siwar, Ismail, Islam & Ehsan, 2011; El-Gohary, 2016; Henderson, 2016; Yusof & Shutto, 2014). Muslim tourists are expected to increase by 30 percent by 2022 and also increase the value of spending to 200 billion USD (MasterCard-CrescentRating, 2016). To explore the great potential of halal tourism, many countries (both Muslim and non-Muslim majority countries) have begun to provide tourism products, facilities, and infrastructure to meet the needs of Muslim tourists. The role of tourism is very important in the economy, because as a contributor to job growth and economic growth in any country. So that, the tourism can also be one of the most important sources of Gross Domestic Product (GDP). An increase in Muslim tourists is a challenge and an opportunity to improve the tourism sector. Based on that, this paper aims to analyze the developments, concepts, challenges, and opportunities of halal tourism (halal tourism) which is currently trending in the world of tourism.

## 2. Literature Review

Halal tourism has the various terms are used such as halal tourism, Islamic tourism, or sharia travel (El-Gohary, 2016; Henderson, 2010; Razalli et al., 2012; Satriana & Faridah, 2018). From these diverse terminology, halal tourism and Islamic tourism are terminology that is often used in various literatures. Based on this, Islamic tourism focuses on many different issues, such as: participation and involvement (by Muslims), tourist attractions and destinations, products (lodging, food, entertainment, drinks, etc.), dimensions (social, economic, culture, religion, and others), service management (marketing, cultural considerations, religion, etc.) (Duman, 2011). The word halal comes from the Arabic language, "halla, yahillu, hillan, wahalalan" which has the meaning justified or allowed by sharia law. Has a meaning as something that is allowed or permitted by Allah (Qardhawi, 1994). The word is a major source that is not only related to food or food products, but also enters all aspects of life, such as banking and finance, cosmetics, work, tourism, and others.

**Table 1.** Various Definitions of Islamic Tourism.

Author(s)	Definition
Henderson (2016)	Every activity, event and experience carried out in a state of travel that is in accordance with Islam
Behnam et al. (2020)	An economic, cultural, and religious (conservative) concept. All tourism activities carried out by Muslims are derived from Islamic motivation and are realized in accordance with sharia principles.
Duman (2011)	A way to perform a religious duty.
Bhuiyan et al (2011)	All product development and marketing efforts are designed for Muslims.
Henderson (2010)	The type of tourism that adheres to Islamic values.
Hassan (2007)	All forms of tourism except those that conflict with Islamic values
Shakiry (2006)	

Meanwhile, halal tourism is one of the emerging concepts related to halal and has been defined in various ways by many experts. Some of those who define halal tourism (halal tourism) can be seen in Table 2.

**Table 2.** Definition of Halal or Sharia Tourism.

Author(s)	Definition(s)
M. Battour & Ismail (2016)	Activities in tourism that are 'permitted or permitted' according to Islamic teachings.
Mohsin et al. (2016)	Provision of tourism products and services that meet the needs of Muslim tourists after the teachings of Islam.
Satriana & Faridah (2018)	Offer special tour packages and destinations to meet Muslim considerations and needs.

From the three definitions described by some of the literature above, the definitions of halal/Sharia tourism (halal tourism) and Islamic tourism (Islamic tourism) show almost the same definition, which is in accordance with Islamic teachings taken from the Qur'an and Hadith. However, the use of the terminology of halal tourism and Islamic tourism is a matter of debate until now. According to El-Gohary (2016) and Battour & Ismail (2016) that the use of the terminology of halal tourism and Islamic tourism is different. However, according to Khan & Callanan (2017), that the use of the terminology is relative and differs from one country to another, such as Malaysia using the Islamic Tourism Centre. In Turkey, using the terminology Halal Holiday. Meanwhile, Indonesia uses sharia tourism (sharia tourism) to promote its tourism.

## 2.1. Halal Tourism Development

### 2.1.1 European

European countries have a rich history of Islamic rule over the centuries, and as already noted, there is a significant Islamic heritage in European countries. This is in line with recent comments by Syracuse (Italian National Tourism Agency), Montenegro National Tourism Organization, Serbian National Tourism Organization, Bulgarian Ministry of Economy, Energy and Tourism, Albanian National Tourism Board, (UNESCO, (National Tourism Organization) Greece (GNTO), that Europe is promoting Islamic Heritage Tourists (Prayag, 2020). Muslim tourists spend USD 220 billion annually and will increase to USD 300 billion by 2026 (Abror et al., 2019). Abrori & Hadi (2020) stated halal tourism is an attraction for various countries in the world, although not many Muslims, such as several countries in Europe are developing halal tourism. This is a Muslim-friendly tourism genre that includes Muslim-friendly destinations, namely the content of historical authenticity or the authenticity of Islamic values in it, such as Al-Hambra in Granada and various Islamic dynasty heritage sites there.

**Table 3.** The number of world tourism in 2020.

No.	Region	Frequency	Percentage
1.	America	220.000.000	15%
2.	Europe	742.000.000	51%
3.	Africa	71.000.000	5%
4.	Middle East	64.000.000	4%
5.	Asia Pacific	364.000.000	25%
Total		1.500.000.000	100%

### 2.1.2. South Korea

South Korea, since the emergence of the "hallyu wave" or Korean wave phenomenon (Lee et al., 2011) has become a target for foreign tourists to visit. Especially from Malaysia and Indonesia (Han et al., 2019). The average growth rates during 2010 to 2014 were 21.1 percent (Malaysia) and 21.6 percent (Indonesia) (Sangkyun Kim & Nam, 2016). The growth rate is steady, the annual average from 2010 to 2014 was 32.7 percent. According to Sangkyun Kim & Nam (2016), the number of Muslim tourists visiting South Korea is estimated at around 1.3 million by 2023. In addition, the economic impact of Muslim tourists is estimated at 40 billion dollars. It is expected that the tourism sector will generate more than 80 thousand jobs either directly or indirectly related to halal tourism in South Korea (Han et al., 2019).

Tourists from Malaysia and Indonesia occupy the top ten positions to South Korea (Habibah Ilmi, 2022). Muslim tourists from Middle Eastern countries (Saudi Arabia, United Arab Emirates, Kuwait, Qatar, Bahrain, and Oman) are tourists with large spending in South Korea, an average of 2590 dollars per visit compared to other tourists such as China, Japan, Russia, and Taiwan only spend under 2000 dollars (Han et al., 2019). The South Korean government implements halal tourism by coordinating between the Korea Tourism Organization (KTO), the Korean Muslim Federation (KMF), and the Korean Halal Association (KHA).

The growth of halal tourism in South Korea has resulted in the demands and needs of Muslim tourists currently increasing substantially with constraints related to food, accommodation, facilitation, social environment, and others. However, halal restaurants and places of worship have gradually increased in some tourist attractions in South Korea (Han et al., 2019). In this country, halal awareness is still low and understanding the need for halal tourism is a major obstacle in South Korea, especially for long-term development. For example, the total number of prayer rooms in South Korea is 28 across the country, while Japan has more than that covering major venues, including shopping malls (Habibah Ilmi, 2022).

### 2.1.3. Japan

Japan has become the choice of global tourists because of its unique culture, stunning scenery and stunning metropolitan landscape (Yusof & Shutto, 2014). The number of tourists has increased since Japan carried out the "Visit Japan" tourism promotion. In addition, there are low-cost flights to Japan. This has encouraged many Muslim tourists, especially Malaysia to consider Japan as their tourist destination (Samori et al., 2016; Yusof & Shutto, 2014). Japan has several strategies in improving services to tourists, one of which is through the concept of Omotenashi is the hospitality in receiving guests that is typical of Japan. High quality service from the heart so that there is interaction (touchpoint) and good communication between service providers and customers (Ota et al., 2016). In 2013, there was an increase in the number of foreign tourists, above 10 million and an estimated 30% of them were Muslim tourists. In 2020 it is estimated that the number of Muslim tourists will reach 1 million (Wahidati & Sarinastiti, 2018).

There are very few Japanese citizens who are Muslim. According to Japan's Ministry of Education, Culture, Sports, Science and Technology (MEXT), most religions practiced in Japan are Shinto (51.2%), Buddhism (43%), and Christianity (1.0%). Islam is a minority religion, but the enthusiasm of Muslim tourists to travel is quite high. Japan's success can be seen by winning the World Halal Tourism Award as "World Best Non OIC (Organization of Islamic Conference) Emerging Halal Destination" in 2016 (Adidaya, 2016). The increase in Muslim tourists in Japan, so that the Japan Halal Association (JHA) was formed which supervises and provides halal certification and campaigns on providing a place for prayer (Yasuda, 2017), and tour companies launch halal tour packages for Muslim tourists based in Tokyo and Osaka (Yusof & Shutto, 2014). Japan National Tourism (JNTO) publishes a travel guidebook specifically for Muslim tourists. Halal restaurants are still available in big cities such as Tokyo (46%), Osaka (6.6%), Hokkaido (5.7%), and Kyoto (5%) (Asazuma, 2015).

Prayer facilities in Japan have increased, but have not been maximized (Wahidati & Sarinastiti, 2018). There are approximately 241 prayer places, spread across strategic places such as Kansai and Narita international airports, Osaka and Tokyo stations, Nijo palace attractions, and cafes and restaurants. But some are not equipped with a place for ablution. Of the approximately 98 mosques in Japan, 38 percent do not have ablution facilities. In addition to places of prayer, food, and lodging, Japan is also expanding into halal fashion for Muslim tourists. In July 2017, the fashion company Uniqlo collaborated with Japanese designer 'Hana Tajima' to produce Muslim clothing. The Japanese halal certification body issues halal certificates for brands of cosmetics, cooking spices and souvenirs (Wahidati & Sarinastiti, 2018). Obstacles for Muslim tourists when visiting Japan include the difficulty of halal food, prayer places, Muslim-friendly lodging, and language. During the month of Ramadan, Muslim tourists find it difficult to find Sahur food because the habit there is that food is only available in the morning (breakfast) (Yusof & Shutto, 2014).

### 2.1.4. Malaysia

Malaysia is a multicultural country, consisting of three major cultures, namely Malay, Chinese and Indian. Islam is the official religion, other religions such as Buddhism, Hinduism and Christianity are still welcomed by the population. Malaysia applies regulations according to Islamic law that can be accepted by Muslims and non-Muslims alike (Din, 1989). Tourism is the second largest revenue contributor in Malaysia (Bhuiyan et al., 2011). At first Malaysia tried to attract tourists from the Middle East (Middle East). However, after the events of September 11, Malaysia turned to take advantage of the Muslim market sector (Salman & Hasim, 2012). So since the September 11 tragedy, Malaysia has become the largest destination country for Muslim tourists (Hamzah, 2004). This is also due to strict regulations in Western countries for Muslim tourists, so they divert their travel destinations to Eastern countries (Satriana & Faridah, 2018). The increase and growth of Muslim tourists in Malaysia since 2001 (Salleh et al., 2010). This is because of the role of the Malaysian government, which has succeeded in attracting Muslim tourists, especially from the Middle East, because of its luxury shopping pattern (Mohamad Taiyab, 2009; Risi, 2012; Samori et al., 2016; Timothy & Iverson, 2006). The Malaysian capital is popular as a honeymoon destination (Ibrahim et al., 2009).

Malaysia sets high halal standards, restaurants and hotels are encouraged to be halal certified (Abdul Hamid, 2010). 60% of Malaysia's population is Muslim. So that tourists can easily find halal food (Samori et al., 2016). Many 3 to 5 star hotels are halal certified, as many as 273 hotels, while 1 to 2 star hotels are 53 hotels (Arby, 2018). Due to the efforts of the Malaysian government, this country ranks first in the world halal tourism index issued by the Mastercard-Crescent Rating index body with the highest score index of 80.6. The government does not allow tourists to carry out activities that are contrary to Islam in tourist areas (Henderson, 2016; Shafaei & Mohamed, 2015). Malaysia is planning "The Halal Master Plan" with a target of 13 years which includes three phases; The first (2008-2010) develops Malaysia as a world center in terms of halal integrity and prepares for industrial growth. The second (2011-2015) makes Malaysia the preferred location for halal businesses, and the third (2016-2020) expands the geographical footprint of domestically grown halal companies. However, there are some things that are not in accordance with the concept of halal tourism (halal tourism) such as the existence of free areas for gambling, alcohol is easy to find in hotels, restaurants, and public places, salons and spas do not separate men and women, the location of the rooms does not separate married and

unmarried couples, entertainment shows non-syariah shows, websites show more culture and customs as well as shopping and entertainment facilities not related to religion (Henderson, 2003; Shafaei & Mohamed, 2015).

### 2.1.5. Indonesia

Indonesia is a country that has a Muslim majority population. According to the Central Statistics Agency in 2010, there were 87.18% of Muslims in Indonesia, while the rest were Christians (6.96%), Catholics (2.91%), Hindus (1.69), Buddhists (0.72) and the rest follow other religions (Statistik, 2010). This potential is utilized by Indonesia to develop halal tourism (halal tourism). This is supported by very strategic geographical conditions. The tourism products offered are grouped into three things, namely natural tourism, cultural tourism, and artificial tourism (Widagdyo, 2015). As an effort to develop halal tourism (halal tourism), Indonesia is increasing the presence of sharia hotels. In 2013, there were 37 halal-certified sharia hotels and 150 hotels headed for sharia operations. There are 2,916 restaurants, 303 of which are halal-certified, and 1,800 are preparing for certification (Situmeang, 2017).

Indonesia is synergizing with many parties in developing halal tourism (halal tourism), the Ministry of Tourism in collaboration with the National Sharia Council (DSN), the Indonesian Ulama Council (MUI) and the Business Certification Institute (LSU). The concrete form of this collaboration is to develop tourism and prioritize culture and religious values, which is then stated in the Regulation of the Minister of Tourism and Creative Economy (Jaelani, 2017). (Situmeang, 2017) in its report noted that there are 13 provinces that are ready to become halal tourism destinations, namely Aceh, Banten, West Sumatra, Riau, Lampung, DKI Jakarta, West Java, Yogyakarta, East Java, South Sulawesi, Central Java, West Nusa Tenggara (NTB), and Bali.

The province of Aceh is dubbed as the Veranda of Mecca, which has a strong and strong Islamic culture compared to other regions. This can be seen from the implementation of a sharia-based system that has become part of the daily lifestyle of the people. The benchmark of whether or not the implementation of halal tourism in Aceh can be seen at least from the achievements in terms of tourism. Aceh won three categories in the 2016 national halal tourism competition, namely "Aceh as the best Muslim tourist-friendly cultural destination", "Sultan Iskandar Muda Airport as the best Muslim tourist-friendly airport", and "Baiturrahman Grand Mosque as the best tourist attraction". Based on data from the Ministry of Tourism and BPS in 2017, Aceh's tourism sector is worth around Rp. 10.87 trillion, equivalent to 8.97% of the total economy of Aceh.

The province of West Nusa Tenggara (NTB) is also a halal tourism destination. In 2016, the Provincial Government of NTB in collaboration with MUI and LPPOM as well as the Department of Culture and Tourism and MSMEs conducted halal certification for hotel restaurants, non-hotel restaurants, restaurants and MSMEs. There are 644 halal certificates that have been issued. In addition to halal food, the availability of worship facilities is also very easy to find in NTB. As an area with a Muslim population of 90%, there are 4,500 mosques spread over 598 villages and sub-districts. So that NTB is also dubbed the island of a thousand mosques. Indonesia is trying to promote its halal tourism to the international world. This was done by participating in World Halal Tourism which was held in Abu Dhabi in 2016. Indonesia won 12 awards out of a total of 16 categories (Jaelani, 2017).

Central Java Province has great potential for halal tourism destinations, the Indonesia Muslim Travel Index (IMTI) and the Indonesian Ministry of Industry and Tourism (2019) set 10 Leading Halal Tourism Destinations in Indonesia with Global Standards, and Central Java as one of the provinces in Indonesia that was designated as a one of the "Leading Halal Tourism Destinations with Global Standards", Central Java has tremendous potential in realizing the concept of a Muslim tourist-friendly area. The culture of the people in Central Java is famous for manners, hospitality and adheres to the culture of the Javanese Palace which is gentle, polite, and Islamic culture. Central Java is already well-known as one of the tourism destinations in Indonesia which has a fairly high level of visits Governor of Central Java. According to Pandjaitan (2018), Central Java has a large potential area as one of Indonesia's halal destinations that must be visited, especially since Central Java is known as the City of Guardians.

According to Abrori & Hadi (2020), in Halal Tourism, tourists are like guests who stay in touch with a family, so it is necessary to respect their arrival and protect all their interests in order to get physical and spiritual satisfaction, this is in line with the Javanese cultural philosophy, the respect of a host for every guest who come, namely Gupuh, Lungguh and Suguh. Gupuh is intended so that the host immediately welcomes as well as possible, full of respect and friendliness to his guests, Lungguh means that his guests will be sent immediately.

## 2.2. Halal Tourism Concepts And Principles

Halal tourism is highly recommended in Islam because every Muslim should travel (for various reasons, including directly related to Islamic law itself such as Hajj and Umrah) (El-Gohary, 2016). In the Qur'an, many verses that support traveling are contained in Ali-Imran: 137; Al-An'am: 11; Al-Nahl: 36; Al-Naml: 69; Al-Ankabut: 20; Ar-Rum: 9 and 42; Saba': 18; Joseph: 109; Al-Hajj: 46; Fathir: 44; Ghafir: 82 and 21; Muhammad: 10; Jonah: 22; and Al-Mulk: 15. These verses of the Qur'an support travel with spiritual, physical, and social goals creation (Zamani-Farahani & Henderson, 2010), as well as understanding the smallness of humans can glorify the greatness of God. Travel can also improve

health and reduce stress, making it possible to worship better. The relationship between tourists (guests) and religion is also emphasized, that Muslims as hosts must provide hospitality to tourists. In Islam, the prayer of safar (travel) is more accepted (Hashim et al., 2007).

Until now, there have been no agreed main principles or conditions for halal tourism, and not much literature or practitioners have discussed and explained this (El-Gohary, 2016). The literature that raises this can be seen in (Battour, Ismail & Battor, 2010; Henderson, 2010; Saad & Ali, 2014; Sahida et al., 2011). The following is a summary of the main principles or requirements for halal tourism from these sources: - Halal food, -No liquor (contains alcohol), -No serving of pork products, -No discotheques, -Male staff for male guests, and female staff for female guests, - Appropriate entertainment, - Gender-separated prayer room facilities (Masjid or Mushalla), - Islamic clothing for staff uniforms, - Availability of Al-Quran and prayer equipment (prayer) in the room, - Qibla instructions, - Fine art does not depict a human form, -The toilet is positioned not facing the Qibla, -Sharia finance, and -Hotels or other tourism companies must follow sharia principles. Based on these main principles or conditions, some principles may conflict with other interests, especially in non-Islamic countries that develop halal tourism. So that it is necessary to discuss and study this matter, by researchers, practitioners, academics, including scholars who understand this.

### 2.3. Tourism Opportunities And Challenges

The Muslim population is currently around 30 percent of the total world population (Seongseop Kim et al., 2015). The number of Muslim populations are expected to continue to increase from year to year. This increase is higher than the population of other religions (Keeter et al., 2017). It is estimated that the Muslim population between 2015 and 2060 will increase by 70 percent, while the world population will increase by 32 percent or the total world population in 2060 will be 9.6 billion people. This also indicates that Muslim tourists will continue to increase. By 2020, Muslim tourists are expected to increase by 30 percent and increase the value of spending to 200 billion USD (MasterCard-CrescentRating, 2016).

The increase in Muslim tourists is an opportunity for the tourism sector to develop halal tourism. So that some countries are starting to take this opportunity by developing halal tourism, both Muslim and non-Muslim majority countries. Travel agents have halal tourism opportunities in various fields (M. Battour & Ismail, 2016) The number of halal restaurants and sharia hotels is still limited, both in countries with Muslim and non-Muslim majority. These limitations are also influenced by the lack of understanding related to halal (El-Gohary, 2016; Han et al., 2019; Mohsin et al., 2016). Therefore, education and training programs related to halal are needed. So, this can be an opportunity for universities and training or research centres to offer these programs.

One of the challenges in developing halal tourism is related to marketing, because marketing halal tourism is not an easy thing. This is due to the difference between the demands of non-Muslim tourists and Muslim tourists. Non-Muslim tourists may decide not to travel to a tourist attraction without certain attributes (M. Battour et al., 2011; M. Battour & Ismail, 2016). So how to serve non-Muslim tourists and meet their needs without clashing with the concept of halal tourism. This can be a business opportunity to use creativity and flexibility in serving the various needs of Muslim and non-Muslim tourists and can also be a study and research to solve these problems.

## 3. Conclusions

In recent years, halal/Sharia tourism has become a highly sought-after research topic. The use of terminology related to halal tourism is also diverse and is still being debated. Likewise, with the main principles and or conditions of halal tourism that have not been agreed upon. However, the availability of halal food, products that do not contain pork, non-intoxicating drinks (containing alcohol), the availability of prayer room facilities including ablution places, the availability of the Qur'an and worship equipment (prayer) in the room, Qibla instructions and staff clothing Politeness is a condition that is able to create a Muslim-friendly atmosphere. The increase in Muslim tourists from time to time is a challenge and opportunity for the tourism sector to develop halal tourism. Many countries (both Muslim and non-Muslim majority) are trying to develop halal tourism. However, judging from the existing concepts and principles of halal tourism, these countries generally only try to create a Muslim-friendly atmosphere. The development of halal tourism needs to be carried out, by conducting various scientific research and studies, because until now, especially in Indonesia, research related to halal tourism is still limited, and this is the role of both academics, private sector and government.

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