

The Potential of Halal Tourism in Bandung City

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Abstract: Although Bandung has become one of the leading tourist destinations in West Java, the city has not yet prepared itself to continue to follow the trend of world tourism, i.e. halal tourism. Halal tourism can add to the uniqueness of Bandung City as a tourist destination that always offers a variety of creative and innovative tourism products for tourists. This study was aimed to analyze the potential of halal tourism in the city of Bandung based on the tourists' perceptions of the readiness of tourism businesses such as tourist attractions, hotels, restaurants, travel agencies, and tour guides in the development of halal tourism in Bandung. The method used in this study was quantitative. The data collection techniques included observations, interviews, and questionnaires. Based on the analysis results, the tourism businesses in Bandung City have the potential to be able to face the challenges of halal tourism. This can be seen from the readiness of tourism businesses, i.e. tourist attractions, hotels, restaurants, travel agencies and tour guides, reach 76%. The readiest sector is the restaurants (78.8%), while the least ready sector is the travel agency (71.9%).

1 INTRODUCTION

The Indonesian Ministry of Tourism and Culture has so far developed and promoted tourism businesses in the fields of hospitality, restaurants, travel agents and spas in 12 Islamic tourism destinations. The development was carried out in a number of cities, namely Aceh, West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, Central Java, Yogyakarta, East Java, NTB and South Sulawesi (Sapudin, 2014).

Indonesia received 3 awards from The World Halal Travel Summit & Exhibition 2015 held in Dubai. It can be seen that Jakarta and Lombok became Indonesia's representatives in receiving the awards, i.e. Sofyan Hotel Betawi, Jakarta as the World's Best Family-Friendly Hotel and Lombok, West Nusa Tenggara as the World's Best Halal Honeymoon Destination and the World's Best Halal Tourism Destination. Of the three awards, Lombok won two awards, while Jakarta received one.

The city of Bandung as one of the leading destinations in West Java has the potential to develop halal tourism for the city which is known to have various types of tourist attractions that are diverse, creative and innovative. However, the

peculiarities and uniqueness of the tourist products are still focused on the development of shopping and culinary tourism products. On the other hand, the city of Bandung has the opportunity to develop other types of tourism that are becoming a world tourism trend, including halal tourism.

Along with the increasing number of Muslim population in the world, halal is no longer a religious rule, but has become a lifestyle. This is widely known as halal lifestyle. Halal lifestyle is a lifestyle where people today not only consume a product on the basis of its usefulness, but also the value of the product. Consumers who are concerned about halal lifestyle are willing to pay more for a product that has a halal label (Nirwandari, 2017).

The city of Bandung as a tourism destination is dominantly visited by Muslim tourists but has not yet adapted to the trend of highly demanded halal tourism. In the world today, the development of tourism products is increasingly competitive and continues to adjust to market preferences.

The city of Bandung has various sharia hotels and restaurants that are halal certified, but the development of halal tourism has not been planned seriously. This is because Indonesia itself does not yet have a clear limitation on the concept of sharia

tourism (Deputy for Tourism Policy Development, 2015). The religious events currently held in Bandung, such as *pengajian* (religious gatherings), which attracts various age groups, should serve as an opportunity to start developing halal tourism. Therefore, this study was aimed at analyzing the potential of halal tourism in Bandung based on the visitors' perceptions of the readiness of tourism businesses (i.e. tourist attractions, hotels, restaurants and travel agencies) in the development of halal tourism in Bandung City.

2 LITERATURE REVIEW

2.1 Halal

Religion is a crucial aspect of human life since it will influence human behavior, values, and attitudes at the individual and social levels (Mokhlis, 2009:75). In Islam, halal is not only implemented in food, but also for all aspects of life, from banking products, cosmetics to tourism activities (Sriprasert et al., 2014). The increasing level of education earned by Muslims all around the world, which is also followed by an increase in their level of income, makes them increasingly obedient to the teachings of their religion. Thus, the consumption of Muslims will also be closely related to everything that is legal, i.e. everything that is guaranteed halal (Akyol and Kiliç, 2014).

The term 'halal' comes from Arabic, which means 'allowed' or 'permissible'. Meanwhile, in the Islamic law encyclopedia, halal means everything that causes a person to not to be punished if he uses/consumes it, or something that can be done according to the sharia law (Technical Guidelines for Guidance on Halal Production Systems, Ministry of Religion, Jakarta, 2003. p. 3). Furthermore, the term 'halal', according to the Ulema Council Indonesia (MUI), means everything that is allowed by the Sharia to be consumed, especially in the case of food and drinks. Al-Quran of Surah al-A'raf [7]: 157 says: "He enjoins upon them what is good and forbids them what is evil."

Based on the above definitions, it can be concluded that everything that is good - for the body, mind, and soul - is *halal*. On the contrary, everything that brings harm (danger) to health: body, mind, and soul is *haram*.

2.2 Halal Tourism

Halal tourism may be defined as tourism activities

that direct all products and ways of marketing for Muslims. Even so, the tourists' motivation for conducting tourism activities is not always driven by religious activities. Non-Muslim tourists can still enjoy halal tourism, even with Islamic provisions (Henderson in Duman, 2011).

Halal tourism may also be defined as tourism activities which are supported by various facilities and services provided by a community, businessmen, government, and local government that fulfill sharia provisions (Wahyulina et al., 2018).

In Islam, a Muslim's activities when traveling are ways to help him/her find practical and theoretical explanations in reaffirming his/her belief in the existence of the creator. Traveling helps people learn to prevent tyranny and oppression; and traveling increases vision, hearing, and inner knowledge and saves people from inactivity and irregularities.

Halal tourism is a new concept of tourism activities, which not only regulates tourist travel in performing Umrah and Hajj. Halal tourism is a tourist activity on vacation that adapts its activities to the needs and demands of Muslim tourists. (Wuryasti, 2013). In addition, according to Zamani et al., (2009), halal tourism can be defined as a travel activity performed by a person from one place to another place or when visiting a place outside his residence for a period of less than one year and for engaging in activities with religious motives that must comply with Islamic principles, which are halal (lawful).

Halal tourism is a great concept of developing tourist destinations, which consist of, among them, by halal food warranty, not alcohol, notification of prayer times (*adzan*), places of worship with ablution area, and facilities with the separation between men and women (Hadi and Ari, 2017). Tourist services in halal tourism refer to Islamic rules. One form of the services is the hotel that provides non-alcoholic foods or drinks and has a swimming pool or spa area which is separated for men and women. In addition, transportation in the halal tourism industry also uses Islamic concepts. Transportation service providers are obliged to make it easy for Muslim tourists to carry out worship during the trip. This convenience can be in the form of providing a prayer place in the airplane, announcement of prayer call time, n foods or drinks that do not contain alcohol, and provision of Islamic entertainment during the trip.

2.3 Characteristics of Halal Tourism

According to Zulkifli (2011), the characteristics of halal tourism include:

- 1) Halal Transport
A means of transportation can be said to be halal if it has a good hygiene standard, no alcoholic beverages, and publications in line with the Islamic rules.
- 2) Halal Foods
All types of dishes served at restaurants must be halal, e.g. slaughtering animals in Islamic way (rule) and not offering alcoholic beverages. All animals must be slaughtered according to Islamic principles. There are no alcoholic drinks served on the premise. Foods that are served in a restaurant must be halal.
- 3) Halal Tour Package
The tour packages must have Islamic themes or offer destinations that are related to the Islamic religion.
- 4) Halal Finance
The financial management of hotels, restaurants, tour operators, and transportation providers must be performed in line with the Islamic principle, i.e. the fair distribution of profit and loss. Islam prohibits interest in finance.

According to Chanin et al., (2015), a halal tourist destination must be able to meet the following elements:

- 1) Maintain the natural wealth properly
- 2) Offer tourism activities that are not against sharia principles
- 3) Have special facilities for performing the prayer (worship) with qibla pointers
- 4) Availability of hygienic toilets separated for men and women, which allow tourists to perform ablution with water
- 5) Availability of halal restaurants around tourist attractions
- 6) Availability of direction pointers or signposts
- 7) Guarantee security conditions
- 8) Welcome signs in Arabic placed at the airports and tourist attractions are important to impress tourists from Muslim countries so that they feel welcomed.

According to Chukaew (2015), there are eight standard measurement factors for sharia tourism in terms of administration and management for all tourists, including:

- 1) Services to tourists must match the overall

Muslim principles;

- 2) Guides and staff members must have discipline and respect for Islamic principles;
- 3) Regulating all activities so as not to conflict with Islamic principles;
- 4) Buildings must be in accordance with Islamic principles;
- 5) Restaurants must follow international standards of halal service;
- 6) Transportation services must have a protection and security system;
- 7) Provision of areas or places for all Muslim tourists doing religious activities; and
- 8) Traveling to places that do not conflict with Islamic principles.

From the characteristics of sharia tourism described by Chukaew (2015), there are four important aspects that must be considered to support sharia tourism.

- 1) Location: The application of an Islamic system in the tourism area. The chosen tourism location is what is permitted by Islamic principles and can enhance the spiritual values of the tourists.
- 2) Transportation: The application of a transportation system, i.e. the separation of seats between men and women who are not *mahram* so that Islamic law and comfort of tourists are still maintained (Utomo, 2014).
- 3) Consumption: Islam is very concerned with the aspect of halal consumption as stated in Al-Quran Surah Al-Maidah. The halal aspect here refers to its nature, acquisition, and processing. In addition, a study shows that tourists' interest in food plays a central role in choosing tourist destinations (Moir, 2012).
- 4) Hotel: all work processes and facilities provided are in accordance with Islamic principles (Utomo, 2009). According to Rosenberg (in Sahida, 2009), the services here are not limited to the scope of food and beverages, but also in the facilities provided such as spa, gym, swimming pool, & living room. Additionally, functional areas for men and women should be separate.

3 RESEARCH METHOD

The approach in this study is descriptive quantitative. According to Sugiyono (2014), a descriptive quantitative method is used in research with the aim to determine the existence of independent variables. Either only in one or more variables without making comparisons or connecting

them with independent variables since it is always paired with a dependent variable. According to Sujarweni (2015), data collection techniques are a method performed by researchers to uncover or capture quantitative information from respondents according to the scope of their research. The data was collected through interviews, questionnaires, observations and literature review. The questionnaire (consisting of 26 items) used a Likert scale as the measuring tool. The sampling was performed on a tourist population which was considered to be unknown (infinite population), so the following formula was used:

$$n = \frac{z^2 a.p.q}{d^2} \tag{1}$$

The price of p is considered 0.5 so the sample calculation generated 100 respondents. In this study, the questionnaires were distributed to 113 visitors who had visited and enjoyed tourist attractions, hotels, restaurants, travel agencies, and guides in the city of Bandung. Before distributing questionnaires, the validity and reliability were tested. Based on the test, the questionnaire was stated reliable since the value of Cronbach Alpha was above 0.6. The data analysis was performed through editing, coding, frequency calculation, data analysis, and discussion.

4 RESULTS AND DISCUSSION

Based on the results of distributing questionnaires to 113 respondents, the tourists' response to the readiness of halal tourist attractions in the city of Bandung can be seen as follows:

Table 1: Tourists' Responses to Tourism Attractions in the City of Bandung.

| No | Indicators | % |
|----|--|------|
| 1 | The tourist attractions you visit in the city of Bandung are able to provide enlightenment, refreshment, and tranquility. | 80.5 |
| 2 | The tourist attractions you visit in the city of Bandung avoid polytheism, immorality, adultery, pornography, liquor, drugs, and gambling. | 72.0 |
| 3 | The tourist attractions you visit in Bandung are reliable, safe and comfortable. | 79.1 |
| 4 | The tourist attractions you visit in the city of Bandung respect socio-cultural values and local wisdom. | 80.0 |
| 5 | The tourist attractions you visit in the city of Bandung provide good worship facilities, easy to reach, and feasible for use. | 78.1 |
| 6 | The tourist attractions you visit in the city of Bandung provide halal foods and drinks that are certified halal (according to MUI | 80.9 |

| | | |
|---|--|------|
| | regulations). | |
| 7 | The tourist attractions you visit in the city of Bandung provide sanitation and environmental cleanliness. | 73.3 |

Source: Primary Data

Based on Table 1, it can be seen that the highest tourists' assessment of attractions is given to those considered capable of providing enlightenment, refreshment, and tranquility. This shows that the tourists can enjoy their visit to the city of Bandung and feel positive benefits when traveling. Meanwhile, the lowest assessment is given to those avoiding polytheism, immorality, adultery, pornography, liquor, drugs and gambling. This is because there are still tourist attractions that do not follow Islamic values such as displaying women who dress minimally and providing alcohol sold in retail shops around.

Table 2: Tourists' Responses to Hotels in Bandung City.

| No | Indicators | Score |
|----|--|-------|
| 1 | The hotels where you stay in the city of Bandung have a safe, comfortable and conducive atmosphere and facilities for families and businesses. | 83.5 |
| 2 | The hotels where you are staying in the city of Bandung provide good worship facilities that are easy to reach, and feasible for use. | 78.6 |
| 3 | The hotels where you stay in Bandung provide public and in-room toilets in accordance with sharia principles. | 73.3 |
| 4 | The hotels where you stay in the city of Bandung provide halal foods and drinks that are certified halal (in accordance with MUI regulations). | 73.1 |
| 5 | The hotels where you stay in the city of Bandung avoid entertainment and audiovisual containing/showing polytheism and pornography. | 74.3 |
| 6 | The hotels where you stay in the city of Bandung provide sanitation and environmental cleanliness. | 81.8 |

Source: Primary Data

Based on Table 3, it can be seen that the highest tourists' assessment of hotels is given to those that have safe, comfortable and conducive facilities for families and businesses. This shows that tourists feel safe and comfortable while staying in Bandung. Safety and comfort are important indicators in halal tourism since feeling secure is a condition for the formation of one's faith. Meanwhile, the lowest assessment is given to those providing foods and drinks that are certified halal. This is because not all hotels in Bandung City are concerned about halal certificates for their restaurants. In addition, not all hotels run halal compliance, so there are still hotels that provide *haram* food and drinks. However, based

on interviews with several hospitality practitioners, non-halal foods produced by hotels in Bandung City are processed with different equipment and areas with halal ones. Thus, halal foods can be maintained properly.

Table 3: Tourists' Responses to Restaurants in Bandung City.

| No | Indicators | Score |
|----|--|-------|
| 1 | The restaurants where you eat in the city of Bandung are certified halal (in accordance with MUI regulations). | 76.3 |
| 2 | The restaurants where you eat in the city of Bandung do not use names and/or impressions that are contrary to sharia principles. | 75.9 |
| 3 | The restaurants where you eat in the city of Bandung display foods and drinks that meet the criteria for consumption. | 81.9 |
| 4 | The restaurants where you eat in the city of Bandung maintain a healthy and clean environment. | 80.9 |

Source: Primary Data

Based on Table 4, it can be seen that the highest tourists' assessment of restaurants is given to those displaying foods and drinks which meet the criteria for consumption. This shows that tourists are satisfied with the quality of food served by restaurants in the city of Bandung. Meanwhile, the lowest assessment is given to those not using names and/or impressions that are contrary to sharia principles. Many restaurants in the city of Bandung use attractive, creative and innovative terms to attract more visitors but the managers do not know that there are restrictions on using certain terms. In addition, there is no government regulation that prohibits the use of certain names in a trademark.

Table 4: Tourists' Responses to Travel Agencies in the City of Bandung.

| No | Indicators | Score |
|----|--|-------|
| 1 | The travel agency you use in Bandung has a list of accommodations that are in accordance with the general guidelines for halal accommodation. | 72.2 |
| 2 | The travel agency you use in Bandung has a list of tourist destinations that are in accordance with the general guidelines for halal destinations. | 71.5 |
| 3 | The travel agency you use in Bandung has a list of food and beverage providers that are in accordance with the general guidelines for halal food and beverage. | 71.9 |

Source: Primary Data

Based on Table 5, it can be seen that the highest tourists' assessment of travel agencies is given to those that have a list of accommodations that are in accordance with the general guidelines for halal

accommodation. The city of Bandung has several sharia hotels that are ready to serve Muslim tourists. In addition to sharia hotels, most conventional hotels (i.e. those that do not run halal compliance) are known to always adapt to all the needs of tourists, including Muslim tourists. For example, the availability of prayer equipment in the rooms such as *rukana*, *sarong*, and *al-Quran*, if requested. Besides that, religious facilities such as prayer places and ablution facilities are generally available in all hotels in Bandung City.

Table 5: Tourists' Responses to Tour Guide in Bandung City.

| No | Indicators | Score |
|----|---|-------|
| 1 | The guide who serves you in Bandung reminds you of prayer times. | 72.4 |
| 2 | The guide who serves you in Bandung can explain <i>hikmah</i> (wisdom) and <i>ibrah</i> (lessons) that you can take from a tourist destination. | 71.2 |
| 3 | The guide who serves you in Bandung is kind, communicative, friendly, honest and responsible. | 78.6 |
| 4 | The guide who serves you in Bandung is polite and interesting according to Islamic values and ethics. | 77.5 |
| 5 | The guide who serves you in Bandung has competencies according to the professional standards. | 78.6 |

Source: Primary Data

Based on Table 6, it can be seen that the highest tourists' assessment of tour guides is given to those who are kind, communicative, friendly, honest, and responsible, as well as those who have competencies in accordance with professional standards. This shows that the guides in Bandung City are professional. In addition, based on the results of interviews with several guides in the city of Bandung, it can be seen that in serving tourists, the guides will always adapt to the characteristics of the tourists they serve, so that the needs of Muslim tourists will be fulfilled properly when making trips in the city of Bandung. Meanwhile, the lowest assessment is given to those who are able to explain *hikmah* (wisdom) and *ibrah* (lessons) that can be taken from a tourist destination. This is because there are no clear rules related to the implementation of tourist trips that can properly fulfill aspects of halal tourism.

Based on Figure 1, it can be seen that the highest assessment of halal tourism potential in Bandung city lies in the restaurant sector, while the lowest assessment lies in the travel agency. This can be understood since the majority of Bandung people are Muslim, so it is very easy to find halal restaurants in the city of Bandung despite the fact that there are

some well-known restaurants that are not certified have. This is because the process of halal certificate for restaurants requires a very detailed process, which is also time-consuming and costly. Meanwhile, the lowest assessment is given to the travel agency. This is because there are no clear rules related to halal tourism implementation that can be implemented by travel agents. However, travel agents in the city of Bandung always try to meet every need of tourists with different characteristics, so that they do not experience difficulties and obstacles in serving Muslim tourists in the city of Bandung.



Figure 1: Tourists' Response to the Potential of Halal Tourism in Bandung City.

5 CONCLUSIONS

Tourism businesses in the city of Bandung have the potential for dealing with the challenges of halal tourism. This can be seen from the readiness of tourism businesses, i.e. tourist attractions, hotels, restaurants, travel agencies and tour guides that reach 76% on average. The most ready sector is the restaurants (78.8%), while the least ready sector is travel agency (71.9%). The high readiness of Bandung City to deal with the challenges of halal tourism is because the halal lifestyle has been adopted by the people of Bandung as the majority are Muslims. Thus, all life elements of the people are dominated by halal products. Similarly, the supporting facilities such as worship places and ablution facilities which are the basic needs of Muslim tourists are available. The lowest assessment is given to travel agency, which is due to the absence of standard rules in serving Muslim travelers, and the absence of government's socialization of the lists of halal destinations, halal accommodations, and halal restaurants. Nevertheless, service providers in the city of Bandung, such as travel agents, always adapt to the tourists' needs, including Muslim tourists.

6 LIMITATION OF THE RESEARCH

Due to the lack of research on halal tourism, the current study is limited by the small number of literature used to describe halal tourism, especially in term of the availability of facilities in tourism industries such as hotels, restaurants, attractions, and travel agents. These are important since a tourism activity can be said to be halal if all aspects of the activity are based on sharia principles, and this needs to be turned into measurable indicators.

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