

HALAL TOURISM IN SETANGGOR VILLAGE: AN ANALYSIS OF GLOBAL MUSLIM TRAVEL INDEX APPROACH

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Abstract

Halal tourism villages have various problems in their implementation, one of which is the absence of specific rules and guidelines governing the implementation of halal tourism villages. In addition, halal tourism villages also do not have specific indicators in each of their supporting components and tourism activities in order to maintain the essence of halal in tourism activities. Therefore, in this study the Global Muslim Travel Index (GMTI) criteria are used as indicators in assessing and analysing the implementation of halal tourism villages in Setanggor. The purpose of this study is to describe the implementation of the Setanggor halal tourism village activities based on GMTI. The research object is Setanggor halal tourism village. This type of research is a qualitative with a descriptive approach. In this study, primary data is data obtained directly from the field regarding the implementation of halal tourism in Setanggor village in the GMTI perspective and secondary data is data obtained indirectly from other parties. The data collection technique used in-depth interviews, participant observation, and was equipped with documentation. Testing the validity of the data using triangulation and member check. Data analysis using interactive analysis techniques. The findings of this study explain that the implementation of halal tourism in Setanggor village based on the GMTI criteria issued by Mastercard and Crescent Rating has been partially implemented. Setanggor Village can be said as a conventional tourist village which is in the process of becoming a halal tourism village. The step of Setanggor village which has been trying to carry out halal tourism activities is a gradual implementation of the theory in the halal tourism system in rural areas. At least the enthusiasm of the community and stakeholders to carry out halal tourism activities in Setanggor is in sync with the principles of GMTI.

Keywords: halal tourism, Setanggor village, and GMTI.

INTRODUCTION

The tourism sector is one sector that is able to increase employment and economic growth (Satriana & Faridah, 2018). One of the keys to strengthening the Indonesian economy, especially in terms of foreign exchange earnings, is increasing the tourism sector (Djulius, 2018; Sumantri, 2020; Gallo et al., 2021). This research is very much in line with the current dynamics where Indonesia in 2019 was chosen as the world's best halal tourism destination along with Malaysia, and interest in halal tourism is increasing. This research is in accordance with current conditions that Indonesia is a country with the largest Muslim population in the world and the largest archipelagic country so that halal tourism has the potential to be developed in Indonesia. The rapid development of global tourism cannot be separated from the increase in tourist visits from Muslim countries whose per capita incomes of the population are growing quite high, especially from countries in the Middle East, Malaysia, and Indonesia. The Mastercard-Crescent Rating Global Muslim Travel Index (GMTI, 2021) estimates that by 2026 the contribution of the halal tourism sector to the global

economy will soar (about 35%) with a value of 300 billion US dollars compared to the estimated 2020 contribution of 220 billion US dollars.

In the latest States of the Global Islamic Economy report, excluding hajj and umrah, the value of halal tourism reached 142 billion US dollars, growing 6.3 percent over the previous year. Travelers from the Middle East and North Africa are the largest contributor to spending in this sector with a value of 52.3 billion US dollars or 37 percent of total tourist spending even though their population is only three percent of the total global Muslim population today (Dinar Standard, 2021).

Behind the rapid development of halal tourism in Indonesia, there are at least four problems that must be addressed in the development of national and regional halal tourism, as summarized as follows. First, there are no regulations that comprehensively regulate halal tourism. At this time, halal tourism activities still refer to Law Number 10 of 2009 concerning Tourism which regulates tourism in general, but has not regulated halal tourism. The existence of specific regulations that oversee the development of halal tourism businesses is homework that still needs to be completed, both in the form of laws and regulations under it, as well as provincial and district/city government regulations that have the potential for halal tourism. Second, the need to fix service facilities for halal tourism activities. Hotel facilities, restaurants, recreation areas, and tour schedule arrangements should be designed in accordance with sharia rules that can make Muslim tourists comfortable. Increasing the number of sharia-certified hotels and restaurants that have halal certificates is a very important first step. Third, the needs to continuously build a mind-set or mind-set of tourism entrepreneurs and the community around tourist destinations that are positive for halal tourism. Halal tourism activities, if carried out properly, can improve the regional and national economy, while maintaining a comfortable atmosphere for both Muslim tourists and the community around tourist sites. Fourth, national and global marketing and promotion to attract foreign tourists and foreign tourists is absolutely necessary. Digital promotion that presents visual information and attractive programs is an effective way to attract tourists. With the conditions of religious and socio-cultural life in Indonesia, this country has big capital to promote halal tourism at the global level (Wuryandani et al., 2020).

The implementation of halal tourism villages has various problems such as the lack of support and cooperation from the local government as a regulator and development supervisor (Putri et al., 2020; Yamagishi et al., 2021; Ghadami et al., 2022), lack of education and active participation from the community (Rasid et al., 2012; Moswete & Lacey, 2015; Chili & Ngxongo, 2017; Franco & Tracey, 2019; Longkul et al., 2020), the absence of a tourist village identity and marketing strategy (Allerton, 2003), as well as the absence of specific rules and guidelines regarding supervisory bodies in the implementation of halal tourism villages (Adinugraha et al., 2020). The development of rural areas that are still not integrated in planning and the tendency to develop conservative tourist destinations are also one of the obstacles to the realization of halal tourism villages (Sholehuddin et al., 2021). In addition, halal tourism villages should have special indicators in each of their supporting

components and tourism activities in order to maintain the essence of halal in tourism activities.

This study has a scope only on halal tourism villages in particular, not halal tourism in general. The halal tourist village that is used as the object is the village of Setanggor. Setanggor is a village located in West Praya District, Central Lombok Regency, and West Nusa Tenggara Province, Indonesia. Based on data from the village of Setanggor in December 2019, the village of Setanggor has an area of 676 Ha/m² equivalent to 60,000 km with a land area and land use which includes 491.5 Ha/m² of wet land, 171.3 Ha of dry land, then the distance from The Regency/City Capital is 20 KM and the distance to the Provincial Capital is 35 km.

Islam as a way of life and currently *ḥalālan ṭayyiban* is a new wave in industry and global society (Nirwandar, 2014). A special challenge for the manager of the Setanggor halal tourism village in applying *ḥalālan ṭayyiban* in the tourism sector is to serve both domestic and foreign tourists in an effort to meet the requirements of halal standards as decreed by the DSN-MUI, regulated by the NTB Regional Regulation, and organized in the GMTI. So that the Setanggor halal tourism village has the opportunity to be developed as a destination for halal tourism village destinations in Indonesia, which is not just halal branding (Rusmana et al., 2021).

The Global Muslim Travel Index (GMTI) will serve as the initial guide for standardizing the halal tourism sector in Indonesia. Guidelines for the halal hotel sector are currently available from the Ministry of Tourism. Halal tourism is classified as special interest tourism. Consumers in the tourism sector, who are predominantly Muslim, need halal food and places of worship. So, the standard is adjusted to their needs. The indicators for developing halal destinations are in the GMTI, which has three standard groups that are derived from 11 indicators. This market need will also encourage the industry to have standardization even though it is voluntary. For example, halal certification (Dabphet, 2021; Mas'ud et al., 2022).

In GMTI 2022, three categories of halal tourist requirements are examined. Initially, a family-friendly location Secondly, amenities and services in Muslim-welcoming locations. The third is destination marketing and halal awareness. There are 11 indications for these three criteria. Family-friendly venues, public safety for Muslim tourists, and the volume of Muslim visitors arriving are some of the indications for the family-friendliness criteria. Three derived factors, including food alternatives and halal assurance, access to places of worship, airport amenities, and lodging possibilities, are included in the second criterion, services and facilities at Muslim-friendly sites. The four derived indicators include ease of communication, reach and knowledge of the needs of Muslim tourists, air transportation connectivity, and visa requirements for the three criterion for halal awareness and destination marketing (Belopilskaya et al., 2019; Lahny dan Moh. Abduttawwab, 2019; Rhama, 2021).

In reality, halal tourism appears because there is a market that needs it. In fact, non-Muslim majority countries are also interested in working on this tourism sector. Halal tourism basically expands market coverage. Therefore, industry players need to facilitate them. Halal

tourism is also not only for Muslims. Of the 13 industries plus their sub-industries, there are 56 industries related to tourism and standardization is already in place. Likewise, the halal tourism industry has standards (Junaidi, 2020; Pamukcu, 2021).

Based on initial observations in the field, the leading tourist attractions in the village of Setanggor can be seen from the types and activities of tourism in the following figure:

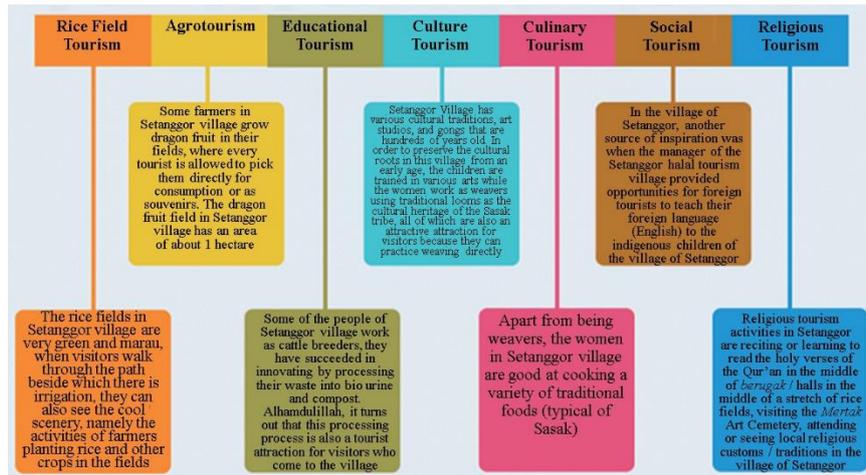


Figure 1: Types and activities of Setanggor village tourism

All of these potentials are the very main capital to advance the village of Setanggor through the halal tourism village program, supported again by the nickname Lombok as the island of a thousand mosques which has great historical and spiritual value with architecture that is inherent in line with Sasak-Islamic culture (Hotimah & Widodo, 2021).

This study intends to analysis and describes the phenomena that occur in the Setanggor halal tourism village in the perspective of the GMTI criteria holistically. The results of this research are theoretically expected to provide benefits for contributing to the development of scientific and research repertoires in the field of Islamic economics, especially the management of halal tourism villages. Next is to add insight into knowledge of halal tourism in setanggor village in terms of an analysis of the global Muslim travel index approach.

Problems and Goals

Based on the above background, the focus of this research is described in the form of the focus of the research problem formulation, namely how is the position of the halal tourism village in Setanggor Village in the perspective of the GMTI criteria? This study intends to analysis and describes the phenomena that occur in the Setanggor halal tourism village in the perspective of the GMTI criteria holistically.

Research Methodology

The research object is Setanggor halal tourism village. This research activity aims to investigate a specific problem that requires an organized and systematic solution (Arredondo et al., 2022). This type of research is a qualitative with a descriptive approach. This study

obtained data from two main sources, namely primary data (data obtained directly from the field regarding the implementation of halal tourism in Setanggor village in the GMTI perspective) and secondary (data obtained indirectly from other parties). This research data collection technique uses in-depth interviews, participant observation, and is equipped with documentation (Gordon et al., 2022). Testing the validity of the data in this study using triangulation and member check. Data analysis in this study uses interactive analysis techniques (Huberman & Miles, 1985).

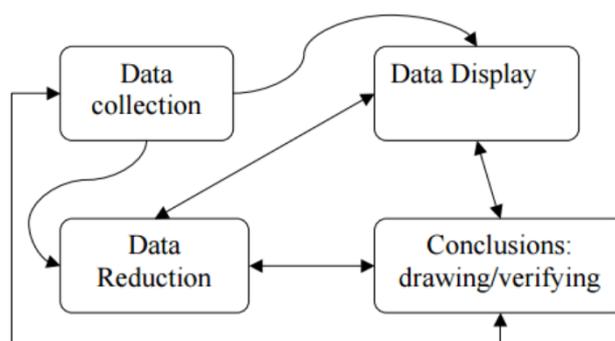


Figure 2: Diagram of interactive analysis techniques

RESULT AND DISCUSSION

Profile of the Potential of Setanggor Halal Tourism Village

Residents or residents of the village of Setanggor Sasak ethnicity (Saharudin, 2019). The location of this village in the middle of the island of Lombok. The life of the Setanggor village community always helps each other in various social affairs, such as helping each other in agriculture, building mosques, houses, cleaning the village environment, building cattle pens, and so on. As for the associations that become the forum for the community in Setanggor village, namely the Karang Taruna association, Village Community Institution, Farmers Group and the Mosque Youth Association in each hamlet in Setanggor village (Mahardika & Indrawati, 2021).

Other community social activities in the Setanggor halal tourism village, including recitations, Qur'an education park, reading lontar, community service, environmental safety system, disaster preparedness cadets, integrated service post, empowerment and family welfare, neighbourhood association of social gathering, tourism awareness groups, livestock groups, and others. The people of Setanggor Village still uphold the attitude of harmony, mutual cooperation, togetherness, and concern.

The socio-cultural and socio-religious factors that influence the formation of the Setanggor halal tourism village can be seen from the habits of the Setanggor people who always preserve the customs, traditions, and cultural heritage of the Elderly people in Lombok, especially the Islamic culture of the Sasak tribe. The behavior of the Sasak culture of the Setanggor community is reflected in their daily lives, for example the behavior of the people

who are humane and uphold Islamic sharia values, such as the custom of receiving guests and visiting guests, the habit of politeness in behavior and speech, the custom of dressing that is closed and dominated by a touch woven cloth, the custom of deliberation at each village mertti, traditional art performances full of philosophical values, and so on.

Utilization of the potential of local wisdom, culture, customs, and the friendliness of the Setanggor village community as capital or a source of tourist attractions makes this village very potential to develop its village as halal tourism in the countryside. In addition, the simultaneous support of stakeholders for the Setanggor village community which has a lot of tourism potential is an important capital in the development of halal tourism villages in rural areas. The sources of community livelihood in Setanggor Village are spread across several sectors, namely tourism, agriculture, plantation, animal husbandry, fisheries, and home industry or Micro, Small and Medium Enterprises.

Setanggor Village has a lot of tourism potential that has been proven to be able to attract the attention and interest of domestic and foreign visitors to travel in Setanggor halal tourism village. The potential of Setanggor Village in terms of tradition, art and culture is still very strong. The local community and village government always preserve the values of art, tradition and culture, they are also able to collaborate on the originality of these cultural values and natural beauty so that everyone who comes and visits it feels fascinated by its beauty.

The manager of the halal tourism village of Setanggor serves tourists or visitors who come there, they are spoiled by the beauty of the natural scenery of Setanggor village which is green and marau filled with secondary crops and rice, as well as the uniqueness of traditional arts and culture displays. Ranging from art studios, traditional musical instruments, dance groups, gamelan groups played from children to adults, hundreds of years old gong instruments, and the tradition of reading lontar at certain times. All these rich traditions, arts, and culture make Setanggor village more attractive than other villages. This was also agreed by a visitor who said:

“The impression when visiting Setanggor village is that the people are very humble and friendly, the attractions are very interesting, the scenery around the location is very natural, the weather is cool, and you can go on religious tours.”
(Excerpts from interviews with visitors or tourists, 2022).

Therefore, thanks to the natural beauty of Setanggor village and the various potentials of local wisdom possessed by Setanggor village, it has made it a special attraction which is now in demand by domestic and even foreign tourists. According to Mr. Srijaya as Head of Setanggor Village Tourism Awareness Group (Pokdarwis):

“There are 14 (fourteen) tourist spots that can be enjoyed by visitors to this halal tourism village, namely religious tourism, English Fun, agricultural tours, cassava gardens, agro tours, weaving tours, livestock tours, sacred gongs that are over 200 years old, and cultural arts tourism and other education.” (Excerpt from the interview with Mr. Srijaya as Chair of the Pokdarwis Setanggor, 2022).

These tourist spots are a significant asset in advancing the village of Setanggor through the halal tourism village program. All the potential possessed by the village of Setanggor has led it to achieve many achievements in the field of tourism. Best Tourism Village Development in 2017, Top 10 National Tourism Villages in 2017, Champion of Gendang Belek TNI Anniversary in 2017, First Winner of Tourism Development Innovation Village in Central Lombok Regency in 2019, and Recipient of the BUMN program Present for the Country in 2018 are just a few of the honors received (Setanggor Village Documentation in 2021).

Halal Tourism Indicator: DSN-MUI Fatwa, Regional Regulations of NTB, and GMTI

Indonesia is a Muslim-majority country in the world (Marshall, 2022), Indonesia should be able to become the center of the world's Islamic economy (Zubaidah & Rafida, 2021). This potential can start with halal certification, public awareness of Muslim-friendly products and services. Strengthening the halal value chain is used as a strategy by Indonesia to achieve its vision as the world's leading Islamic economic center. Halal tourism is included in the industry related to the needs of the Muslim community. Halal tourism has become an attraction for other countries. Although not by Muslim-majority countries, several European countries have contributed to halal tourism. Tourism in Indonesia is an important component of the economy as a significant source of foreign exchange earnings (Josua et al., 2022).

Indonesia is the main attraction of a popular tourist destination; from natural beauty, historical heritage to cultural diversity (COMCEC, 2017). Tourist destinations can take advantage of cultural assets and elements of unique culinary tourism for local communities to build the image of tourist destinations (Vargas-Sanchez et al., 2020). Because in fact, Indonesia's nature and culture can be used as attractive tourism products for tourists (Madanchian et al., 2019). As a result, the Indonesian government's vision for its tourist development strategy places a strong emphasis on national identity, national unity within a multicultural society, human welfare, and international cooperation. The plan for tourist development intends to carry out the preservation and development of culture based on cultural values, to develop: marketing and tourism destinations to gain competitive advantage, tourism cultural resources, and clean governance and public accountability (Choe & O'Regan, 2015).

It is important to understand that Muslim tourists' requirements and desires for halal travel are entrenched in their way of life (Jailani & Adinugraha, 2022). Because the core of halal tourism is understanding the meaning of sharia and halal and its implementation in all tourism activities such as accommodation, transportation, drinks and food, financial systems, and other tourist facilities to the aspect of the tourism service provider itself (Unggul Priyadi et al., 2016). This request was responded positively by several regions in Indonesia. North Sumatra is one of the provinces working on the implementation of the halal tourism idea in its region, along with NTB and Aceh. Halal tourism is a type of tourism that places an emphasis on using products and handling techniques that adhere to sharia. Al-Qur'an and As-Sunnah are the two primary sources (along with Ijtihad through Ulama fatwas supported by the Indonesian Ulama Council (MUI) and regional ordinances issued by their respective local

governments) from which the Sharia principles used in tourism are drawn (Adinugraha et al., 2021). The criteria for halal tourism that are adopted globally are the criteria in GMTI.

Regarding the implementation of tourism based on sharia principles, the Indonesian Ulama Council (MUI) has issued a fatwa with the number 108/DSN-MUI/IX/2016. The implementation of sharia-compliant tourism is covered in the fatwa, which includes, among other things, travelers, travel brokers, tourism business owners, hotels, tour guides, and therapists.

In addition, NTB's local government has a local regulation number 2 of 2016 pertaining to halal travel. This law also addresses the halal tourism issue, which is becoming increasingly popular both domestically and abroad. So that all parties involved in halal tourism must adhere to this regional rule in order to control tourism activities in accordance with sharia principles.

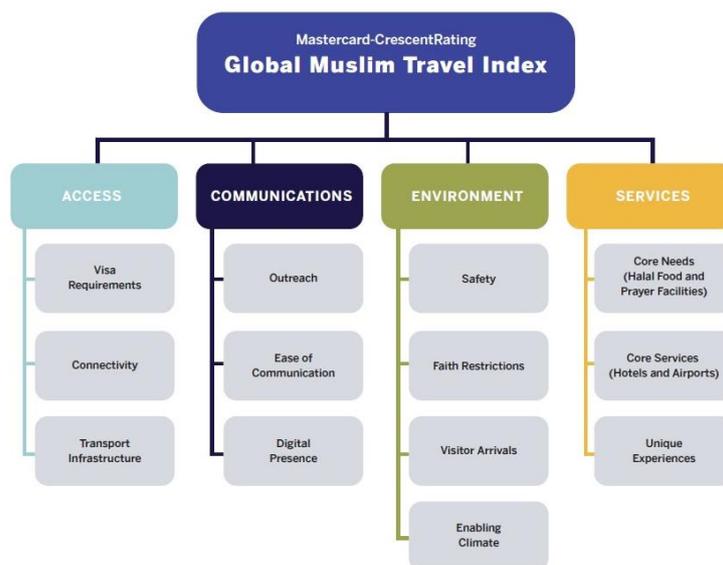
In general, the DSN-MUI fatwa Number: 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Implementation basically outlines the requirements for halal tourism. Based on Shariah guidelines, the main points are nearly identical to those of NTB Regional Regulation Number 2 of 2016 on Halal Tourism. Managers of halal tourism locations, for instance, are required by municipal regulations to construct public amenities to facilitate the convenience of halal tourism operations. From the provision of raw ingredients to the serving process, halal-certified food and beverage suppliers are required to ensure the halalness of the food/beverage delivered as proven by a "halal certificate." Each and every halal Spa, Sauna and Massage Griya business must utilize goods bearing the "approved halal emblem". Each manager of a halal tourist travel business is required to plan a tour package in compliance with the standards for halal tourism based on the SOP, which makes reference to the DSN-rules. MUI's

While the content of NTB Regional Regulation Number 2 of 2016 uses the phrase "halal tourism," DSN-MUI Fatwa Number: 108/DSN-MUI/X/2016 uses the term "sharia tourism." This fatwa and regional regulation are related; for instance, the regional regulation specifies that the halal tourist industry consists of establishments that sell travel-related services and goods in accordance with "DSN-MUI" principles. Halal tourism is also described as a tourist activity that takes place in a location and industry that produces goods, offerings, and administration in accordance with sharia. Obtaining "halal certification from DSN-MUI" is the goal of sharia standards. Participatory values must underpin the implementation of halal tourism in addition to transparency, accountability, and fairness. Consequently, community empowerment through halal tourism entails public knowledge, engagement, and their active role in managing halal tourism company activities to raise people's income (Fathan et al., 2022).

To assess the state of the nation and the growth of the travel ecosystem for the Muslim market, the State of the Global Islamic Economy study advises revisiting the halal tourism metrics. The Global Islamic Economy produced the following indicators, which are divided into four categories: driver supply relative to country size (incoming Muslim tourists),

governance (halal friendly ecosystem), awareness (number of articles and events related news), social (travel sector contribution to employment) (Dinar Standard, 2021). However, the criteria for halal tourism that are commonly adopted globally are the criteria issued by Mastercard and Crescent Rating on the GMTI. Released covering various aspects of the Muslim Travel Market. The components of the GMTI criteria can be seen in the table below:

Figure 3: Components of halal tourism according to GMTI, 2021



The primary reference tool for the tourism sector is now the yearly Global Muslim Travel Index (GMTI). This GMTI component aims to give thorough market information so that all parties can profit from the expansion of the tourism sector.

GMTI Approach Analysis towards Halal Tourism Practices in Setanggor Village

Without taking into account the basic requirements of Islamic tourism, the current ranking of the top tourist locations is mostly dependent on traditional tourism criteria. Over time, a number of institutions have started projects to create particular criteria to assess how well tourist sites perform in terms of adhering to Islamic tourism regulations and rate them accordingly. The GMTI, started by Mastercard and Crescent Rating, is one of the most well-known and significant efforts. The GMTI is made up of various elements that influence how Muslims experience a place when traveling (Han et al., 2019). Additionally, the Indonesian government has adopted the worldwide standards for halal tourism through its Ministry of Tourism (internationally). The accessibility, communication, environment, and services are the four primary halal tourism components that are examined in this index.

The implementation of halal tourism in Setanggor village based on GMTI criteria and indicators can be characterized as a model that sees access, communication, environment, and services as the four primary components of halal tourist. To enhance and become a more welcoming tourist destination for Muslims, places need to concentrate on these four factors.

Access is the initial requirement of this GMTI. Visa requirements, connectivity, and transportation infrastructure are access indicators in halal tourism, according to GMTI. Accessibility is a function of distance from population centers, which are tourism markets and external transportation, which enables a goal to be attained. All tourist sites have halal tourism information centers available (tour guidebooks, pamphlets, maps of tourist sites in Setanggor village), and there are visitor-friendly transportation options and easily accessible services, easy access for foreign tourists to visa arrangements and flight schedules from within and outside the country. An international airport serving several local and international flights already exists in the province of NTB or Lombok. In addition, having a good and efficient land and sea transportation system.

Given the presence of the Lembar port, the Zainuddin Abdul Madjid international airport, the bus terminal, and appropriate local transportation, accessibility in Setanggor village can be regarded as being affordable. However, in order to keep up with the expansion of amenities and attractions at Setanggor, the frequency of flights into and out of the airport must be increased. The success of tourist trips, especially those from outside, is determined by Setanggor's accessibility (7 KM from Zainuddin Abdul Madjid international airport).

Communication is the GMTI's second need. The following sub-indicators are taken into account by this component: outreach, communication ease, and online presence. The Setanggor halal tourism community offers simple internet connectivity (Wi-Fi) and quick access to telecoms. Moreover, the Setanggor Halal Tourism Village has released a number of visitor guides with details on tour packages, general information, and TIC (Tourist Information Center) information for Muslim travellers. Information on the possibilities for tourism as well as general tourist villages and maps. Through a number of "Halal Tourism" workshops or trainings and marketing outreach initiatives, the government of NTB or Lombok has been early in connecting with tourism stakeholders at the regional level (Said, 2020). Village Owned Enterprises of Setanggor facilitate promotional efforts through exhibitions, various tourism promotion networks, and media players as part of the implementation of the digital presence sub-criteria. To increase the number of tourists who visit the Setanggor halal tourism hamlet, promotions are run offline and online (online). Stakeholders also create ties with all travel agencies and Indonesian tourist organisations with this web presence. All stakeholders involved in the marketing and promotion of the Setanggor halal tourism village benefit from the reciprocity that this method fosters.

The third criterion is the environment, which considers the sub-indicators of security, sharia values limitations, visitor arrivals, visitor arrivals, and enabling climate (supporting climate). In order to grow halal tourism activities in Setanggor village, security guarantee is a key factor. Then, this safety factor is expanded to include the aspect of religious restrictions (limiting sharia values), which includes maintaining a clean travel environment, having a good security system in place, having security posts available at all times, and ensuring that there are no non-halal activities (discos and gambling locations) (Rahmawati Sushanti et al., 2018). Because the main goal of halal tourism in the hamlet of Setanggor is to give visitors the service, comfort, and security they need to enjoy their vacations in a safe and halal

manner, in accordance with the sharia-based tourism implementation principles. In the context of halal tourism, “good” or “*ḥalālan ṭayyiban*” refers to things like health, safety, justice, the environment, and the harmony of nature. By promoting, marketing, and branding itself as the sole halal tourism village attraction in Lombok, if not the first in Indonesia, the halal tourism village of Setanggor has a strong dedication to halal tourism. The Indonesian Ministry of Tourism named Setanggor Village as a national tourism village development model in 2017. Furthermore, in 2019 H. Lalu Muhamad Faozal, who is in charge of the NTB Tourism Office, disclosed that the Setanggor tourist village has been designated as a pilot project in Lombok as a result of the governor of the NTB, Dr. H. Zulkieflimansyah, SE, M. Sc., signing a decree creating 99 tourist villages with a five-year development plan. The people of Setanggor village always conscious of the need to maintain the environment, and as a result of both domestic and international visitors’ visits, which support the preservation of natural regions, there is a favorable atmosphere for halal tourism there. The quality of a decent, safe, and secure environment is therefore impacted by the development of the Setanggor Halal Tourism Village. Services make up the final criterion. This component takes into account the following sub-indicators: fundamental requirements like halal food and prayer spaces, fundamental services like hotels and airports, and distinctive experiences (Ardiani Aniqoh & Hanastiana, 2020). Concerns over halal and haram content in food and beverage goods are major concerns. Only some beverage and food goods are officially certified halal by LPPOM MUI, and not all of them are guaranteed to be halal in the Setanggor halal tourism village. Only specific products bear the MUI halal logo. Despite the variety of their beverages and foods, none of these goods have yet been certified since business actors find it challenging to pay the certification charge (Purnama Sariati, 2020), so that in the end they can guarantee that their products are halal in accordance with the local customs and standards that are in effect in Setanggor.

The abundance of mosques and information regarding the locations and times of prayer, which are essential requirements for all Muslims, demonstrate the excellent quality of the place of worship facilities in the Setanggor halal tourism village. There is a mosque and a prayer room in each of Setanggor village’s 14 hamlets, making it simpler for Muslim tourists to pray or conduct worship. For Muslim travelers, it is also relatively simple to find a place of prayer at Zainuddin Abdul Madjid International Airport. It makes sense that Lombok is referred to as the “island of a thousand mosques.” This demonstrates the significant importance of Islam on the island (Mutawali, 2016). These factors also make Muslim tourists feel easy to travel as well as worship (Nararya & Pranggono, 2016). However, the cleanliness issue, which must be kept in mind at the Setanggor village mosque in order to maintain purity and prevent uncleanness, is related to the mosque restroom. Setanggor, a halal tourist destination, offers hotels or homestays with a live-in program. Because halal tourism primarily entails providing services and hosting guests in conformity with Islamic law (Abas et al., 2017). The manager assists tourists with transportation arrangements and homestay reservations. In the halal tourist hamlet of Setanggor, homestay and lodging are offered, but this does not guarantee that all of the services will be provided in compliance with sharia standards. This is due to the persistent misconception that it is acceptable for homestays and

inns to host entertainment events that are in violation of Islamic law, and that travelers who wish to share a room with their mahram must do so. Legally obligated to marry. Unusual encounters are, in fact, a new tourist value (Bastaman, 2018). One of the attractions of the Setanggor halal tourism village is the uniqueness of its tourist activities that can be enjoyed by tourists in tourist destinations that can provide unique experiences for all visitors (UU RI. No 10, 2009). Because the main reason visitors come to the Setanggor halal tourism hamlet is to take in the stunning natural surroundings and distinctive cultural history of the Setanggor people. The practices and numerous Islamic customs, traditions, and culture-related events that are still regularly held in the Setanggor halal tourism village provide some of the village's unique experiences (Battour et al., 2021), Among them are the habits of the people of the village of Setanggor on the night of Nuzulul Qur'an, the people make Jojor lamps (torches) and light them on the night of Lailatul Qadar, Medulang (eat together) on the night of Nuzulul Qur'an, Rahman Rahim Day 10 Muharam, the culture of reading the Qur'an in the middle of berugak (hall-hall) in the middle of a stretch of rice fields, memos (reading lontar manuscripts), roah kembian, ziyarah rituals at the graves of village elders, tirakatan, ngurisan, shalawatan, gendang beleq, smell of nyale, nyongkolan, and traditional dress covered and dominated by a touch of woven fabric for visitors, especially foreign tourists.

Setanggor's residents are of Sasak ethnicity and are also a part of Lombok; they have a reputation for being a tolerant group that enjoys lending a hand to other groups. This mindset is in line with the straight-forward philosophy of the term Lombok itself. If an issue arises, it often involves one or a small number of individuals rather than the Sasak-Lombok community as a whole (Haji munir, 2022). They think the visitors are monarchs, who the Sasak people hold in high regard. It is evident from various observations that the residents of Sasak Lombok village treat visitors with the utmost respect. Almost every guest, regardless of wealth, is willing to visit since the host at least provides them with coffee and a modest dish. It is common knowledge that if a visitor stays at a Sasak community house five times, they will also receive five cups of coffee. The Sasak-Lombok community is characterized by its warmth and compassion (Nashuddin, 2020). Setanggor village is more attractive than other villages due to all of its rich traditions, arts, and culture. It should be possible to diversify halal tourism services and products in Indonesia if various halal tourism activities in Setanggor village are based on the distinctiveness of local wisdom and natural beauty, do not violate sharia (halal), and are directed towards empowering local communities in Setanggor village. The management of the Setanggor halal tourism town, in general, keeps working to give the best services possible for guests, starting with halal food restaurants, mosques, airports, hotels, tourist attractions, and halal tourism activities and attractions.

Particularly in the instance of the Setanggor halal tourism village, the community there has at least put into practice the concepts of halal-based tourism destinations and is actively involved in managing it along with other stakeholders. The execution of halal tourist activities in Setanggor village in accordance with the GMTI requirements, NTB Regional Regulation Number 2 of 2016, and DSN-MUI fatwa can attest to this. In Setanggor village, at least, this is the initial phase of the adoption of the at-tadarruj concept (gradually) in the halal tourist system. As it is also written in the qāidah ushul fiqh which means "what cannot be

achieved by all, must not be abandoned altogether”. If the village of Setanggor is unable to fully implement the sharia system (kāffah) for rural tourism at this time, do not give up on the halal tourism village; rather, Setanggor’s halal tourism village has to be encouraged and enhanced consistently so that it gets better and better. Even though halal cuisine is far more often consumed than halal travel (Bergeaud-Blackler et al., 2015), However, halal food is an interrelated part of halal tourism, and this is a good stage and process of tadarruj as well.

The Setanggor Halal Tourism Village can be described as a traditional tourist community that is transitioning to a halal tourism community. The idea of halal tourism in Setanggor village refers to the integration of halal principles and practices into rural tourism operations. The development of tourism industries in rural areas is based on the value of halal and Islamic sharia law. Halal tourism in rural regions is practiced as a representation of tourism activities that are constrained by Islamic teachings and governmental restrictions. Halal ideals for Muslims are applied (Suhartanto, 2021). In principle, sharia-based tourism or halal tourism always considers the needs of visitors who always refer to Islamic ethics and norms (Said, 2020). Sharia-based tourism (halal value) is another manifestation of the Islamic idea of practices which is carried out primarily by doing what is halal and refraining from doing what is haram. As a result, the halal certification criteria apply to every actor in halal tourism in all of his tourism operations. (Chookaew et al., 2015).

It has been attempted to carry out halal tourist activities in rural areas as part of the development of halal tourism in the village of Setanggor. The emergence of halal tourism in Setanggor village is also consistent with the current administration’s resolve to make tourism Indonesia’s primary engine of economic growth (Firdaus et al., 2021). Halal tourism does not seek to alienate non-Muslim tourists or keep Muslim tourists away from conventional tourism activities from certain travel destinations, as long as it is in accordance with or not against the provisions of sharia, which is a paradigm that is crucial to understand when developing halal tourism (Boğan & Sarıışık, 2019). Islamic tourism is accessible to all people and can be enjoyed (Carboni et al., 2014). The growth of halal tourism in Setanggor village aims to give Muslim visitors more protection and comfort while they are in the area while upholding their religious commitments. For non-Muslim visitors, the halal tourism village of Setanggor is anticipated to offer safe and healthy travel services as well as introduce Islamic teachings as universal principles in Indonesia in general and Lombok and Setanggor village in particular.

Halal tourism has demonstrated its ability to overcome obstacles and boost the country’s competitiveness (Rasul, 2019). Halal tourism in Setanggor village encompasses not just religious tourism but also other facets of tourism that uphold Islamic sharia norms in its administration. The great tourism potential in the Setanggor halal tourism village needs to be protected and promoted even further in the future since it can benefit the economy, education system, and practice of religious principles while also preserving culture. Additionally, the growth of halal tourist attractions like those in Setanggor might benefit local governments (Muaini, 2018). The Setanggor tourism village model, which promotes local empowerment and halal principles, has the ability to enhance livelihoods, lessen poverty, and promote environmental preservation in rural communities. Participation in the tourist sector inspires

residents to practice environmental preservation (Mensah, 2016). Increased sense of communal ownership, identity, togetherness, dignity, and self-esteem are among the economic advantages that Setanggor village residents or the community enjoy from halal tourist operations in Setanggor (Wang & Lin, 2021). This has been done by the Setanggor village community in creating halal tourism operations in the area. By learning about God's creations in terms of their natural beauty and the local culture, visitors to the halal tourism hamlet of Setanggor can gain greater knowledge and beliefs, which in turn leads to satisfaction and emotional attachment to this tourist location (Adinugraha, 2021). Additionally, the goals of Islamic teachings do not conflict with the active participation of the local Muslim community in Setanggor village in integrating economic motivations and religious values or halal value practice through halal tourism village facilities, which produces valuable experience and valuable lessons as a friendly halal tourist destination and Muslim friendly.

CONCLUSION

This study provides several important findings. The findings are that the implementation of halal tourism in Setanggor village based on the Global Muslim Travel Index (GMTI) criteria issued by Mastercard and Crescent Rating has been implemented partially. Setanggor Village can be said as a conventional tourist village which is in the process of becoming a halal tourism village. The step of Setanggor village which has attempted to carry out halal tourism activities is the implementation of at-tadarruj or gradually theory in the halal tourism system in rural areas. At least the enthusiasm of the community and stakeholders to carry out halal tourism activities in Setanggor is in sync with the principles of GMTI. Community and stakeholder support through their active participation and collaboration in applying the principles of tourism destinations based on community empowerment and based on halal values in Setanggor is very useful for improving livelihoods and reducing poverty for the Setanggor community as well as encouraging environmental conservation in rural areas.

This research has also contributed suggestions that can be followed up by managers or policy makers of the Setanggor halal tourism village as a step to improve the professionalism of management and hospitality services. The suggestion is that the management of tourism villages is based on community empowerment and the practice of halal values in Setanggor village, of course, it must also be able to highlight the side based on halal values. In relation to the Setanggor halal tourism village, the human resources must also understand the management, services and products of the Setanggor halal tourism village. Therefore, stakeholders should assign the delegation of human resources or management of the halal tourism village of Setanggor at training events or halal tourism workshops in order to improve skills and knowledge as well as professionalism in managing rural halal tourism in Setanggor. The need for optimizing the supervision of the halal services and products of the Setanggor halal tourism village by synergizing and collaborating with the MUI and/or LPPOM MUI, Central Lombok Regency. This role at least provides space for MUI to

supervise and evaluate tourist villages in implementing rural tourism based on sharia principles in Setanggor village.

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