

IMPLEMENTATION OF HALAL INDUSTRY POLICY AS A SUPPORT FOR HALAL TOURISM IN LOMBOK

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ABSTRACT

In recent years, Lombok has emerged as a leading halal tourist destination in Indonesia and globally, supported by halal policies aimed at attracting Muslim and local tourists. These policies, including the Regional Regulation of West Nusa Tenggara Province Number 2 of 2016 on Halal Tourism and Law Number 33 of 2014 on Halal Product Guarantee, have positively impacted the tourism industry. This study addresses three main questions: (1) How are halal industry policies implemented to support halal tourism in Lombok? (2) How has the halal industry developed to support this tourism? (3) What are the supporting and inhibiting factors in implementing these policies?. The research is descriptive with a qualitative approach, using primary data from interviews and secondary data from relevant documents. Purposive sampling was employed, targeting officials from the West Nusa Tenggara Provincial Tourism and Industry Offices, the Indonesian Ulema Council of West Nusa Tenggara, tourism business actors, MSMEs, foreign and domestic tourists, and local communities. Data collection involved interviews, observation, and documentation, with data analysis through reduction, collection, and summarization. The study finds that implementing halal industrial policies has increased Muslim tourist numbers and strengthened Lombok's image as a halal destination. However, challenges remain, such as developing specialized halal tourism areas according to regional regulations without disrupting conventional tourism, improving services, providing halal facilities, and offering education and training for industry players.

KEYWORDS Policy Implementation, Halal Tourism Industry



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INTRODUCTION

Preparations related to the halal industry are very important for Indonesia because the majority of the population is Muslim. (Sukoso et al., 2020). Based on the report of *The Royal Islamic Strategic Studies Center* (RISSC), (2024). The

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Muslim population in Indonesia will reach 240.62 million by 2023, which is 86.7% of the national population of 277.53 million. The halal industry covers a wide range of sectors, including food, beverages, pharmaceuticals, cosmetics, tourism, and others. With careful preparation, Indonesia can seize a great opportunity to become an active player in the global market of halal products, and not just a consumer or spectator.

Currently the government also seems to pay more attention to the halal industry which can be seen from the increase in rankings in the data from *The Stante of the Global Islamic Economy Report 2020-2021* which states Indonesia's position by ranking 4th in the *global Islamic indicator*, (Firman Hidranto, 2021). This can be seen in the seven priority industrial sectors set by the Indonesian government through the ministry of industry, namely food and beverages, electronics, clothing and textiles, automotive, chemicals, pharmaceuticals and medical devices. (Mulyani, 2021). Not only that support, it can be considered again on Law No. 33 of 2014 concerning Halal Product Guarantee, so that producers in the business world are interested in making halal certification on the products produced. (Hutagaluh et al., 2023).

In the case of implementing government policies, they are competitive or disputed so that they can be divided into two, namely mandatory or binding and optional. (Besar, 2010). One of the optional government affairs is *tourism*. *Tourism* is one of the largest regional income sectors if managed properly and properly and there is support from all parties, this can be seen from the social and economic aspects provided from *tourism* development, (Mebri et al., 2022) such as a. opening up business opportunities for local communities around tourist attractions b. opening up jobs, so that the economy and welfare of the community increases, especially the community around *tourism* c. adding to the income of a country, both in the form of taxes for local communities around *tourism* d. *tourism* can help preserve local culture because with the interest of tourists in local culture, it will open up public awareness of the preservation of local culture.

The potential of halal tourism in Indonesia in the focus of development in three provinces that have been determined by the Ministry of Tourism, namely West Nusa Tenggara (NTB), West Sumatra, and Aceh, the results of research (Faza, 2019). West Nusa Tenggara Province has a Regional Regulation (Perda) on Halal Tourism in West Nusa Tenggara Regional Regulation No. 2 of 2016 with the scope of destinations, promotion and marketing, guidance, institutions, industry, and financing and supervision. (Endriski et al., n.d.). Starting from NTB province which won the *World Halal Travel Awards 2015* in the category of *the World Best Honeymoon Halal Destination and Word Best Halal Tourism Destination*, three other awards were won by NTB, namely: (1) *World's Best Halal Beach Resort, Novotel Lombok Resort & Villas*, Lombok, NTB; (2) *World's Best Halal Tourism*, Indonesia; (3) *World's Best Halal Honeymoon Destination - Sembalun Village Region*, Lombok, Indonesia. (Faza, 2019).

Challenges and competitiveness for strengthening the halal industry as a support for halal *tourism* in Lombok, West Nusa Tenggara can be grouped into five items, (Hutagaluh et al., 2023) 1) logistics and traceability, 2) quality and added

value of products, 3) provision of market data and information, diplomacy and expansion of market access, 4) empowering businesses and investment.

Theory Review

Public Implementation

Policy implementation is an action or decision taken by a government or public authority that affects people or groups by Muhammad Rais Rahmat Razak in pp. 115 (Alaslan, 2023). Public policy includes not only measures taken by the government in terms of legislation and regulation, but also in the management of resources such as budget, infrastructure, environment, and so on. In political science, scholars often debate the role and scope of public policy, as well as how it should be created, implemented and evaluated. These differing views reflect the diversity in approaches and understandings of the political process and government.

Carl Friedrich in (Agustino, 2014) says that policy is a series of actions or activities proposed by a person, group, or government in an environment where there are obstacles or possibilities where the policy is proposed with the aim of overcoming them in order to achieve the intended goal.

Policy implementation is a very crucial stage in the public policy process (Birkkan, 2001: 177 in (Besar, 2010). Implementation is the stage where policies that have been formulated and promulgated begin to be applied in practice the implementation process has important characteristics: (Siagian 1985: 20)

In (sukoso et al., 2020) The Republic of Indonesia is a country that has the state foundation of Pancasila, which in the first principle is Belief in God Almighty, which guarantees the lives of the people to carry out life in accordance with the teachings of their religion, which is regulated in Article 29 of the 1945 Constitution. In this study, there are 2 legal bases used, namely the application of the halal *tourism* industry supported by the government, from Law No. 33 of 2014 concerning Halal Product Guarantee. As well as derivatives of supporting regulations such as Minister of Religion Regulation No. 26 of 2019 concerning the Implementation of Halal Product Guarantee. Law number 33 of 2014 concerning Halal Product Guarantee explains to: a. Obligation of halal certificates, b. Halal Product Guarantee Organizer, c. Provisions of the Halal Examining Agency, d. Provisions of ingredients and processes of halal products, e. Provisions of ingredients and processes of halal products, e. Provisions of halal products. Provisions for halal product ingredients and processes, e. Procedures for obtaining halal certificates, f. Supervision of halal product assurance activities, g. Community participation in halal product assurance activities, h. Criminal provisions (House of Representatives of the Republic of Indonesia and President of the Republic of Indonesia Law Number 33 of 2016.).

Guaranteeing Muslim consumers in using and consuming halal products has been stipulated in the regulations of the Halal Product Guarantee Law (UU-JPH). Some of these regulations are as follows: a) Law Number 18 of 2012 concerning Food b) Law Number 36 of 2009 concerning Health c) Law Number 8 of 1999 concerning Consumer Protection d) Government Food Regulation Number 69 of 1999 concerning Food Labels and Advertising. f) Decree of the Minister of Health of the Republic of Indonesia No. 82/Menkes/SK/I/1996 concerning the Inclusion

of the word 'Halal' on Food Labels g) Decree of the Minister of Health of the Republic of Indonesia No. 942/Menkes/SK/VIII/1996 concerning Amendments to Decree No. 82/Menkes/SK/I/1996.

And the second legal basis in this study Lombok in particular is also supported by NTB Regional Regulation Number 2 of 2016 concerning Halal Tourism, which explains that the halal tourism industry is a tourism business that sells tourism services and products based on sharia principles as determined by the national sharia council (DSN-MUI), the halal tourism industry in question is accommodation, travel agencies, restaurants and SPA. with the scope of destinations, promotion and marketing, guidance, institutions, industry, financing and supervision a) In Halal Tourism must have accommodation according to sharia standards. b) Sharia standards as referred to in paragraph (1) after obtaining certification from the national sharia council (DSN-MUI). a) In Halal Tourism must have accommodation according to sharia standards. b) Sharia standards as referred to in paragraph (1) after obtaining certification from DSN-MUI. c) Sharia standards as referred to in paragraph (1) include aspects of: a. product; b. service; and c. management. d) In the event that the sharia standards as referred to in paragraph (2) have not been met, the accommodation must at least fulfill the following: a. there are facilities that are suitable for purification; b. there are facilities that make it easy to worship; c. halal food and drinks are available; b. facilities and atmosphere that are safe, comfortable and conducive to family and business; and c. sanitation and environmental cleanliness are maintained. (*LD Perda No. 2 Th 2016*, n.d.).

Halal Tourism Industry

The halal industry in Indonesia is increasingly becoming a growing and broad trend, the industry in question is not only in the food and beverage sector, but currently it has touched various sectors such as: fashion, cosmetics, travel, hotels, media and recreation. Halal products have a growing market value, this can be seen from the growth of the Muslim population in 2019, reaching 1.8 billion and is expected to grow by more than 30 percent. So that by 2060 it will reach 2.9 billion. The Muslim population spends 2.2 trillion dollars of consumption in six economic sectors, with a growth of 5.2 percent annually. (Marissa Grace Haque-Fawzi, n.d.).

The word halal comes from Arabic, which means "free" or unrestrained. In the dictionary of Islamic jurisprudence, "halal" refers to what can be done without sanction from Allah SWT. It is usually used in the contents of food, drink, and actions such as buying and selling. In Islam, the law of buying and selling is often summarized as "mubah" or permissible. (Guffar, 2023.)

The purpose of the halal industry according to Law Number 33 of 2014 concerning Halal Product Guarantee is the need to emphasize protection and state guarantees of the halal status of products. The halal label on the product becomes a quality marker that reflects the intrinsic value of both the process and the final result of the goods or services. The halal concept covers all stages of production and services including packaging, marketing, manufacturing, logistics, supply, maintenance, and various other activities in the supply chain. This concept is also recognized by the *Food and Agriculture Organization* (FOA) in the guidelines for the use of the term halal to be adopted by its member countries. In Indonesia, halal

products are tested and recognized through a research process conducted by LLPOM and MUI. (Nasution, 2020)

According to (Priyadi 2016 in (Noviantoro et al., n.d. 2020)), halal tourism is tourism that emphasizes Islamic values in every activity carried out. Halal tourism does not only focus on objects, but behavior while traveling and other supporting facilities. Awareness of halal issues among Muslims has experienced a very significant increase, this has penetrated the Muslim tourism circle, thus encouraging the growth of the halal tourism industry. Muslim travel preferences are increasingly becoming a topic of interest for research, policy makers, industry players, and destination markets. Muslim-friendly halal tourism is a growing industry. According to the 2018 *Global Muslim Travel Index* (GMTI) report, in 2017 there were approximately 131 million Muslim travelers worldwide, and this number is expected to increase to 156 million by 2020. This represents 10% of the total travel sector as a whole. Muslim travel expenditure in the tourism sector reached *USD* 189 billion in 2018 and is expected to increase to *USD* 274 billion by 2024. (Sukoso et al., 2020). *Tourism* has a significant impact on environmental, social and economic development. (Fithriana & Putra Kusuma, n.d.). According to Law No. 10 of 2009 Tourism is all tourism activities supported by various facilities and services provided by the community, entrepreneurs, government. Halal *tourism* can be said to be a model or service provided by businesses for the needs of Muslim tourists. Development and tourism are two things that cannot be separated because both have a great influence on the economy in this modern era. So that development in the tourism sector must continue to be improved so that it has innovations and choices in the tourism sector. The relationship between industry and tourism is an inseparable unity because of the large structures formed therein such as tourism businesses providing tourism services (Dewi et al., n.d.). (Dewi et al., n.d.)

RESEARCH METHOD

According to Ahmad Tanzeh Suyitno (2006) page 15 in (Muhammad et al., 2023) Qualitative research is generally used in the field of social and cultural sciences. This research is conducted to understand human behavior and the meaning behind this behavior, which is difficult to measure with numbers. Qualitative is research that aims to describe and understand phenomena in a deep and detailed way, focusing on complex contexts and characteristics according to (Nazir, 2014).

In qualitative research, the researcher focuses more on interpretation and in-depth understanding of the observed phenomena, not just on statistical measurement or generalization. The descriptive qualitative approach is used to describe and characterize various aspects related to government, community, and private participation in a particular context. This approach will help in explaining and understanding the dynamics, views, motivations, and interactions among the various parties involved in implementing the halal industry policy as a support for halal *tourism* in Lombok.

The data collection techniques used by the research in this study are as follows,

1. Observation
2. Interview
3. Documentation

The subject of this research is to find informants who will be informant selection is an important step in the interview. Informants were selected based on the understanding that they have in-depth knowledge and master information relevant to the research.

In the interview, the researcher interviewed several informants, which are relevant to this research, as for these informants, among others: a) West Nusa Tenggara Provincial Industry Office as the government that manages industrial policies in NTB Province b) West Nusa Tenggara Provincial Tourism Office as the government that manages Tourism policies in NTB Province c) Indonesian Ulema Council of West Nusa Tenggara Province as the government that manages halal certificates d) Local people in tourist areas who are directly involved in it. Community leaders are important as informants because they are role models and someone who is considered to understand and know the developments in their village e) Local and foreign tourists (*tourism*) as visitors and consumers of tourism in Lombok f) Small, medium and large business actors as product providers and as supporters of halal *tourism* Lombok, such as MSMEs, restaurant owners, cafes, villas, hotels, homestays.

This data analysis uses descriptive qualitative with a case study approach in observing, understanding and interpreting any data or facts obtained from interviews and the results of observations and studies compiled into text. Case Study Approach which is a series of scientific activities carried out intensively, in detail and in depth about a program, event, and activity, both at the level of an individual, group of people, institution, or organization to gain in-depth knowledge of the events being observed or researched. (Rusli, n.d.)

Activities in qualitative analysis are carried out interactively and take place continuously until completion and get saturated data, then data reduction or data classification can be carried out and the last hold is the presentation of data.

RESULT AND DISCUSSION

Implementation of Halal Industry Policy as a Support for Halal *Tourism* in Lombok

Tourism in Lombok is one of the leading tourism in Indonesia because of the beauty of its natural attractions and the uniqueness of the local culture with a mixture of cultures that are still thick and go hand in hand with the majority religion adhered to by the population, namely the majority of Muslims, so it is the beginning of halal tourism in Lombok. Starting in 2015, which was pioneered by the Muslim *travel conference to get a halal destination reward* in Abu Dhabi, UAE, Lombok, West Nusa Tenggara. This award signifies international recognition of Lombok as a tourist destination that is friendly to Muslim tourists. The award also encouraged the NTB government to further develop the concept of halal tourism in the area. As a result, in 2016, the NTB government issued the first Regional Regulation number

2 of 2016 on Halal Tourism in Indonesia. This regulation regulates halal certificates for restaurants, hotels, spas, and other tourism operators, as well as setting Muslim-friendly service standards, such as the provision of permanent prayer rooms in hotels and separation of spa services between men and women.

Over time in 2015 to 2018 the halal tourism sector in NTB showed progress seen from the level of foreign guest visits can be seen in the table list below.

Table 1. NTB tourist visits

No.	Year	WISMAN	WISNUS	Number of Travelers	Percentage
1	2015	1,011,146	1,199,381	2,210,527	36%
2	2016	1,404,328	1,690,109	3,094,437	40%
3	2017	1,512,645	2,249,041	3,761,686	22%
4	2018	1,204,556	1,607,823	2,812,379	-25%
5	2019	1,550,791	2,155,561	3,706,352	32%

Source: NTB Provincial Tourism Office, 2024

The table above illustrates that the increase in foreign tourists (WISMAN) and archipelago tourism (WISNUS) has increased starting in 2015 at 36% increase until 2016 at 40% increase but there was a decline again in 2017 at 22% increase in foreign tourists and archipelago tourists. In mid-2018 the natural disaster of the earthquake that hit Lombok Island resulted in a drastic decrease in tourists which resulted in NTB tourists being in a position of -25% decline, there began to be a recovery of the island of Lombok in 2019 getting a 32% increase in tourists but at the end of 2019 it was reported again that there was a covid-19 virus.

Table 2. NTB tourist visits

No.	Year	WISMAN	WISNUS	Number of Travelers	Percentage
1	2020	40,814	582,012	622,826	-83%
2	2021	11,890	952,146	964,036	55%
3	2022	126,539	1,249,756	1,376,295	43%
4	2023	437,945	1,317,021	1,754,966	28%

Source: NTB Provincial Tourism Office, 2024

At the beginning of 2020 tourism in Lombok slumped again with the covid-19 virus, this had a very significant impact on the decline in the number of tourists to -83% decline and improved again in 2021 raised 55% increase and in 2022 at 45% increase until in 2023 at 28% increase.

In principle, tourism in Lombok is evaluating and improving in all fields, one of which is halal tourism which has become a branding in tourism in Lombok, this is due to several supporting factors such as the majority of the Muslim population, nicknamed the island of a thousand mosques, which is enough to be the basis for the development of halal tourism in Lombok.

NTB Local Government Research Results

According to Made Agus Adi, SH, as an Intermediate Functional Planner at the West Nusa Tenggara Provincial Tourism Office, related to halal tourism over

time there are differences in perceptions or opinions of religious leaders, bureaucrats, academic figures, business people in the tourism sector who do not have an understanding of the definition of halal tourism. This is because religious leaders want halal tourism to be implemented in accordance with Islamic sharia, which will kill the conventional tourism industry that has been built and developed from 1986 which started from the location of Senggigi Beach or better known today as Merumata hotel whose application does treat tourists to have fun starting from the provision of alcohol, cafes with music, and sunbathing on the beach with unregulated clothing. Conventional tourism also gets a very high Regional Original Revenue (PAD) that makes the government consider the application of halal tourism as a whole for consideration of regional income and avoid termination of employment (PHK) of employees who are quite large absorbed by conventional tourism " .

The West Nusa Tenggara Provincial Government, who served as Governor of NTB at that time Tuan Guru Bajang, held a meeting with the local government concerned and made decisions with various considerations for conventional tourism and halal tourism to keep going hand in hand without having to harm each other. So that public administration can be organized and coordinated to formulate, implement and manage decisions in policy (Harbani, 2017 in (Hidayat et al., n.d., 2018). Some places already provide halal tourism but some still want conventional tourism, because conventional tourist visits continue to increase. In line with time, the term Muslim friendly tourism has emerged which is currently being developed, providing Muslim-friendly destinations that are no longer a halal tourism industry because of the decline in degradation along with changes in tourism so that it only provides basic needs for Muslim tourists.

The halal tourism industry is also not just talking about one religion, but all official religions in Indonesia if religious tourism can also be called halal tourism such as for example non-Hindu tourism visiting the temple (Hindu religious holy place) provided cloth and shawl for tourists to look polite when entering the holy place and the prohibition of women who come to the month to enter the area of the holy place and the provision of Vedic books and other information and so on with other religions in accordance with the rules that apply in their respective religions.

After exploring in depth halal tourism is a marketing strategy in the field of tourism as a local government program not as a special development because there is no specific and comprehensive container or field that handles the halal tourism industry or the institution responsible. Currently it is still done by all areas of government according to their interests so it can be concluded that the halal tourism industry is a branding for competition with other provinces in Indonesia such as Bali with the branding of the island of the Gods and East Nusa Tenggara with its religious tourism branding with the beauty of its churches so that Lombok takes a branding role with the island of a thousand mosques supported by a culture that leads to Islam, the magnificent and beautiful Islamic Center mosque is also a halal tourism branding to attract Muslim tourists.

(Chandler & Plano in Pasolog (2012: 55)) (Hidayat et al., n.d.) Public administration in explaining the science shown to organize and carry out various tasks aimed at solving public problems through improvements in the organization

of human and financial resources. Halal tourism in the approach and implementation makes tourists feel safe and comfortable, the tourism office's strategy to increase the number of tourists, first the tourism office will increase human resources (HR) for tourism managers in tourist villages and industries by training their human resources with training and education and providing certificates, secondly there is a BUMDES tourism village strengthening institution and pokdawis these two institutions are the motor of tourism in tourist villages, for the BUMDES in terms of its economy while the pokdarwis in terms of tourism from the start of tourism development in various tourism village areas but the scope is small from the start of the infrastructure of photo spots and places to sit down to relax and stalls for selling, so as to increase the income of the community around the tourism site, to process or downstream so that tourists are interested so that the community gets a bigger selling profit.

Withdrawing the tourism agency's statement on the absence of an institution in NTB that specifically oversees the entire halal tourism industry which is related to halal certificates. At the Indonesian Ulema Council in NTB Province that according to (THG. Muhsan Yunus, LC with the position of Chairman of the Fatwah Commission of the MUI of NTB Province, June 20, 2024) "In the case of issuing halal certificates, the Indonesian Ulema Council of West Nusa Tenggara Province said that the MUI of NTB Province did not issue halal certificates but only became auditors in examining, assisting and auditing the halalness of a product and the results of the product audit were reported back to the Central MUI in Jakarta, the scope of which is the task of the MUI of NTB Province is only limited to auditors in the field of food and beverages, not for infrastructure and other sharia services.

Table 3. Halal Product Data Table LPPOM MUI NTB Province

District/City	2022	2023
Mataram	14	48
West Lombok	47	6
North Lombok	11	1
Central Lombok	1	50
East Lombok	49	2

Source: MUI of NTB Province

The obstacles faced are only limited to registration for halal certificates which are currently online or digital so there are some difficulties faced by the community or micro, small and medium enterprises (MSMEs) due to lack of knowledge related to the use of technology so that MUI is ready to help if anyone needs to register a halal certificate of the MUI Food, Drug and Cosmetics Assessment Institute (LPPOM MUI),

From the explanation above, MUI NTB only has the authority to become an auditor in examining halal certificates related to food and beverages for MSEs and restaurants.

"We have been doing programs for the halal industry for a long time, but currently the issuance of halal certificates is not in the industrial service but through LPPOM, but for halal training and assistance we are asked to become halal supervisors and halal certificates, especially in the culinary field or producers for processed food. Until now, there have been 365 restaurants, catering and processed food producers who have been facilitated in the training process to obtain halal certificates, besides that we are actively conducting socialization independently both online and offline so that the target for halal certificates, especially in NTB, is met, planning for 2024 has also been heard from the center which will be carried out compulsory halal October (WHO) so with the training and socialization from the industrial office on halal products it is a benefit for the community in providing halal products that already have halal certificates so that halal labels can convince tourists visiting tourism in the NTB province, especially in this discussion is Lombok "(1. Tris Setya Arianty (first industry and trade instructor, Irvana Amir (industry coach), Misbah ali astanugraha (industry coach), June 21, 2024).

Research Results from the Community Side of the Tourism Area in Lombok

The people of Lombok, especially those who live in the area around the tourism area, are very supportive of the halal tourism industry, in addition to increasing the religious values they adhere to and also preserving culture so that it is not forgotten. Such as the concern of Mr. Unam Zakaria, Head of Sembalun Lawang Village, East Lombok Regency, type of tourism area community, May 10, 2024). There is a cultural value of the legacy of ancient parents that *"The potential of tourism in Sembalun cannot be doubted considering, the very beautiful panorama of the Selong tourist hill and the strawberry garden. Not many people know that in the village of sembalun lawang there are also traditional buildings that have cultural and religious values and are full of the history of the people who first came to the village of sembalun, actually this traditional house can be used as a tourist attraction for religious tourism to support halal tourism, but currently the condition of the traditional house is less managed so that promotion to tourists to the traditional house is not carried out by the local manager spearheaded by the local youth organization, "The condition of the traditional house left by the parents of this era was indeed badly damaged by the earthquake in 2018 but has now been repaired thanks to assistance from the government but there has been no return assistance related to filling the equipment in the house as a selling point to be seen by tourists"*.

Discussing the culture of Lombok's religious customs cannot be overlooked with the Bayan Ancient Mosque tour, where the community as well as the local hamlet head said that "The Bayan Beleq Ancient Mosque is one of the religious icons in Bayan Village, North Lombok. This mosque has high historical and cultural value because it is one of the oldest mosques in Lombok. Managed by the Village-Owned Enterprises (BUMDes), Tourism Aware Youth, and the local indigenous community, this management shows a good synergy between various elements of society in maintaining and promoting local cultural and religious heritage" (Raden, Head of Bayan Beleq Village Hamlet, type of Tourism Area Community, May 10, 2024).

Implementation of Halal Industry Policy as A Support for Halal Tourism In Lombok

It is undeniable that with the branding of the halal industry in Lombok, Muslim tourists feel safe to visit Indonesia, *especially* Lombok because the majority of the population is Muslim, this was conveyed by foreign tourists from Malaysia (Abdul Rahmad and Salina Binti Safih, foreign tourists in Gili Trawangan, North Lombok Regency from Malaysia, May 9, 2024) *"Halal tourism that is compared in Indonesia, especially in Lombok, I think it is very appropriate considering the majority Muslim population for the food itself I never asked if this was halal or haram because I already believed it. I feel safe with the majority of the population being Muslim, unlike when I visited Thailand, I had to really make sure it was halal. As a Muslim tourist, I am not bothered by the clothing used by tourists on the beach which is very different from our eastern culture which is polite in dressing, when compared to Malaysia, it is even stricter regarding the implementation of halal tourism because the majority of the population is Malay, which almost all adheres to Islam, and the tourists already understand this, but we also cannot strictly prohibit foreign tourists to follow the eastern culture of polite dress and prohibit the consumption of alcohol because it will result in the inconvenience of their visit so that it will reduce state revenue, (Abdul Rahmad and Salina Binti Safih, foreign tourists in Gili Trawangan North Lombok Regency from Malaysia, May 9, 2024).*

Not only Muslim tourists, non-Muslim tourists also do not feel disturbed by the halal industry that is implemented because the choices provided are still a lot of conventional tourism, this was conveyed by tourists from Korea.

"Destinations that are famous by Korean tourists are Bali and Lombok, especially the 3 (three) gilis, the facilities desired are comfortable rooms, before looking for a hotel we always check hotel and restaurant reviews and we usually choose hotels that have restaurants that provide free beer anywhere. Regarding the loudspeakers from the mosque near the hotel, we are not disturbed because we respect the culture and religion adopted by the vacation area. In terms of tourism, we are very happy and often return on vacation to Indonesia because it is easy to find Korean food in the nearest market that is easily accessible, besides that Indonesian food is also delicious such as fried rice, satay and Padang rice". (Ae-Ri, Foreign Tourist from Korea, Cam Glamping ARUM RINJANI PARK Sembalun Lawang Village, LOTIM Kab. May 10, 2024)

In addition, local tourists who are Muslims do not feel disturbed by conventional tourism that is still running, in their opinion religion and beliefs come from each person as conveyed by the mother (Baiq Maria, Mataram Junior High School Teacher, May 11, 2024). "NTB regional regulation number 2 of 2016 related to halal tourism has not been maximally implemented as a whole, but for Muslim facilities provided by hotels around Mandalika, it is quite adequate with the existence of prayer rooms and there are several hotels that provide mukena in the hotel room drawer, and currently halal tourism in Mandalika in terms of security is safe. regarding the implementation of halal tourism in Lombok, but there are still many foreign tourists who use bikinis while on the beach, *even though I am a muslim who wears a hijab, I feel not disturbed because the Mandalika area is a tourism area so*

we cannot prohibit let alone demand that their culture follow our culture while it is still within reasonable limits not exceeding limits. In terms of the food itself, I never asked about its halalness because I trust it as long as the seller is Muslim.

Research results from the perspective of business actors in Lombok

"In supporting the Regional Government Regulation of West Nusa Tenggara Province on Regional Regulation Number 2 of 2016 concerning Halal Tourism, so I took the initiative to implement this halal or sharia hotel, but the obstacles faced are quite large considering that in this gili the market is 90% foreign tourists who dominate are Europeans whose clothes we cannot regulate, So I took the middle ground for the implementation of the halal hotel only based on providing Muslim needs basically by providing a place to pray at the hotel along with prayer tools such as mukenahs and prayer mats so for adjustments we do not sell alcohol but we do not prohibit foreign guests from buying it outside the hotel to bring to the hotel so it is still flexible as long as we do not sell it, we also offer alternatives by offering coconut water and also guests do not drink alcohol every day. For the application in full compliance with syaria'at I think it is still difficult in this gili area because you have to ask for ID cards for couples who come and there must be legality from the National Sharia Council, Indonesian Ulema Council to label the hotel sharia or halal ", (Andi Haiuri, Local Owner of La Bela Hotel Sharia Hotel, Business Actors of La Bela Hotel Gili Trawangan North Lombok Regency, May 9, 2024).

"Starting from local cultural customs that are still thick by using basic traditional rituals using cloth and clothing for formal events such as menghaji, makem, traditional maulid and other ritual events so that the typical woven fabric of Bayan, North Lombok is maintained, in addition to traditional events this woven fabric is also in demand by foreign tourists, especially when visiting the Ancient Bayan Mosque which must use polite clothing is also required to use cloth so that it becomes a characteristic for religious tourism, Therefore, tourists are interested in buying the fabrics we produce for support from the government, we are often included in the North Lombok Regency tourism office workshop on how to increase the selling value and branding both in the media or outlets visited by tourists, (Febby, Owner of the Bayan Beleq Village Typical Weaving Souvenir Shop, MSME business actors in the tourism area, May 10, 2024).

CONCLUSION

Based on the results of the discussion, the conclusions of this study regarding the implementation of halal industrial policies as a support for halal *tourism* in Lombok are as follows: 1. The implementation of halal industrial policies in Lombok in the application of (a) Law Number 33 of 2014 concerning Halal Product Guarantee to encourage business actors in the food and beverage sector, including restaurants and food MSMEs in Lombok, has changed in the halal certificate process which is no longer issued by the Indonesian Ulema Council of West Nusa Tenggara Province and the West Nusa Tenggara Provincial Industry Office, but is centralized through

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the Indonesian Ulema Council Food, Drug and Cosmetic Assessment Institute (LPPOM MUI) in Jakarta. The role of MUI NTB and the NTB Industry Office is currently only an auditor in charge of verifying and auditing products before the halal certificate is issued by LPPOM MUI Jakarta. There is a 2024 target from the center that requires all products to have a halal certificate in October or called Mandatory Halal October (WHO) (b) NTB Regional Regulation Number 2 of 2016 concerning Halal Tourism, according to data from the West Nusa Tenggara tourism office tourists have increased, but there is no official data on the number of Muslim tourists visiting. There is no special center that implements and handles halal tourism in accordance with the NTB regional regulation on 5 points a. destination; b. marketing and promotion; c. industry; d. institutional; e. guidance and supervision; and f. financing.

The development of the halal industry in Lombok has been degraded, due to differences of opinion between religious leaders, local governments and business actors in the tourism sector on Regional Regulation number 2 of 2016 concerning Halal Tourism. If applied in accordance with halal principles and standards determined by Islamic law as a whole, it will result in losses in conventional tourism which contributes greatly to Regional Original Revenue (PAD). So that from the concept of the halal *tourism* industry to be Muslim *friendly* with the implementation of Muslim *friendly* also provides flexibility to businesses that customize services without having to be strict standards. The concept of the halal *tourism* industry is considered more stringent in its application so that resistance arises for non-Muslim tourists.

Supporting Factors for the implementation of halal industrial policy implementation in the *tourism* sector in Lombok (a) the existence of clear policies and regulations such as Law Number 33 of 2014 concerning Halal Product Guarantee and supporting derivative regulations such as Minister of Religion Regulation No. 26 of 2019 concerning the Implementation of Halal Product Guarantee and Regional Regulation Number 2 of 2016 concerning Halal Tourism. (b) The majority of the Muslim population in Lombok can be an important factor in attracting Muslim tourists to visit, because tourists expect facilities and services that better understand Muslim tourists. (c) There is an increasing awareness and demand for halal products and services among domestic and international consumers. Muslim travelers, looking for destinations that offer comfort and halal assurance, make Lombok an attractive choice. (d) The existence of natural and cultural tourism destinations Lombok has a variety of beautiful natural tourism destinations such as beaches, mountains, and traditional villages, which can be promoted as part of a halal tourism package. This combination attracts tourists who are looking for cultural experiences and natural beauty in accordance with halal principles.

Inhibiting factors in the implementation of the implementation of the halal industry as a support for halal tourism in Lombok, (a) there is no institution that becomes a forum to handle the overall regulation of the halal *tourism* industry in accordance with NTB regional regulation number 2 of 2016 concerning halal tourism. (b) high conventional tourism visits, resulting in tourism business actors being more interested in developing conventional tourism because it is considered

more profitable (c) there is no special center that is a pilot area for the application of the halal *tourism* industry in accordance with Islamic principles as a whole.

The research results that have been described previously, then the research can convey several suggestions that in the future can make the basis for encouraging and motivating all parties involved in the halal tourism industry, especially in the implementation of its policies. 1. The Regional Government needs to create a special regional neutral that becomes a pilot area for the application of the halal *tourism* industry in accordance with Islamic principles as a whole, so as to create tour packages for Muslim tourists to support their religious tourism trips. Such as creating an area for learning religious knowledge interspersed with traditional music, arts and crafts, local community culture, and in the natural areas of Lombok which are still beautiful. 2. Local governments and tourism industry businesses need to increase socialization and education about halal tourism to the public and industry players. This can be done through seminars, workshops, and ongoing public campaigns. 3. There needs to be greater investment in the development of halal infrastructure, such as halal-certified restaurants, adequate places of worship, and accommodation that meets halal standards. 4. The government and industry players need to provide training and skills development for workers in the tourism sector so that they have sufficient knowledge and understanding of halal services. 5. Closer collaboration between the government, industry players and local communities is needed to create a supportive halal tourism ecosystem. Cooperation with halal certification bodies and religious organizations is also important to ensure halal standards are met. 6. Effective promotion and marketing strategies should be developed to attract more Muslim tourists from various countries. The use of social media, participation in international tourism shows, and creation of attractive halal tour packages can be effective measures. 7. It is necessary to carry out regular evaluation and monitoring of the implementation of the halal industry policy to identify the obstacles faced and find the right solutions. 8. Development of diverse tourism products. Such as cultural tourism, nature tourism, and halal-based health tourism, can attract more tourists with various preferences. By implementing these suggestions, it is hoped that the development of halal tourism in Lombok can run more optimally, overcome the various challenges that exist, and achieve its maximum potential as a leading halal tourist destination.

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