

Halal Tourism Towards Equity Representation of Multicultural Identity and Human Development: A Case of Lombok Indonesia

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Abstract

The tourism trend that is currently developing is the halal tourism trend. The trend towards halal tourism appears because the world's Muslim population currently reaches 1.9 billion and represents a relatively large religious population. One country that has also discussed offering halal tourism is Indonesia. With a Muslim population of around 231 million, Indonesia has the world's largest Muslim population. The Indonesian Ministry of Tourism and Creative Economy (Kemenparekraf) is currently focusing on developing halal tourism, emphasizing improving services, especially services that serve the great potential of halal tourism (Muslim-friendly). This study focuses on organizing halal tourism in Lombok, a tourist destination in Indonesia that is internationally recognized for organizing halal tourism. In particular, this study discusses the practices of each activity, such as honeymoon packages or trips to certain locations, as well as the provision of prayer rooms, separate toilets for men and women, and halal certification of halal tourism products in Lombok. Then it analyzes the impact of identity and development—multicultural people towards justice. The method used in this study is a qualitative research method using library materials. The study results show that halal tourism plays an important role in the justice process in representing identity in Lombok. Diversity also creates multicultural understanding for tourists, tour operators and the community. This cross-cultural, reflexive and contextual understanding can be used to advance human development, especially by increasing the standard of living and proper education.

Keywords: Lombok, Halal tourism, Human, Multicultural.

A. INTRODUCTION

Tourism is one of the major contributors to the country's foreign exchange earnings and a new source of creative economy in various countries. United Nations the World Tourism Organization (UNWTO) stated that in the last decade, tourism had developed rapidly and had a major impact on the recovery and improvement of the country's economy (The World Tourism Organization, 2022). Tourism emerged in the 17th century and is a form of modern social arrangement to achieve recreation, relaxation, and pleasure in a certain place outside the home. Tourism is familiar with the study of certain sciences as objects such as education, science, culture, geography, history, business, and so on. In its development, tourism is increasingly organized with more intensive and managerial activities, which leads to a business orientation. Technology and innovation also support the development of the tourism sector with efficient travel time and information regarding destinations for tourism actors to enable active mobilization from one tourism area to another (Walton, 2022).

UNWTO classifies tourism based on its location range into domestic (domestic) tourism and foreign (international) tourism. Residents carry out domestic tourism to locations still within the territory of their own country. Meanwhile, international tourism is divided into inbound tourism,

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which means residents of other countries travelling to certain countries and outbound, which means tourism carried out by residents of other countries (Westcott & Anderson, 2021). Tourism activities are formed because of a visit purpose or reasons that are tentative or inseparable from other activities, such as learning activities at a museum. From these objectives, it is then classified that tourism destinations include: Recreation, as a filler in spare time by people or away from their daily routines. Culture, as an activity to study a culture, both in the form of physical (buildings, artefacts, museums) and non-physical (dance, music, theatre arts). Sports, used in connection with activities to gain fitness, such as hiking. Health, to make healthier through medication and treatment, for example, spas. Convention, career-related tourism, for example, business visits, professions and interests. Incentives, tourism is offered as a gift or remuneration, usually by a company to its employees.

Tourism is related to supply and demand activities. Therefore, tourism activities cannot be separated from socio-economic activities. Tourism impacts the economy by moving industry and workers and increasing tax revenues. On the social side, tourism increases the space for movement by creating good communication between domestic and international residents. Therefore, the implementation of tourism must be facilitated properly so that tourism can develop and positively impact the country. Developing tourism is not only done by knowing market characteristics but must always adapt to existing trends to meet market needs (Tourism Notes, 2018).

The tourism trend that is currently developing is the halal tourism trend. The trend for halal tourism emerged because the Muslim population worldwide currently amounts to 1.9 billion and is included in a fairly large religious-based population (World Population Review, 2022). This large number impacts their need to carry out their worship and identity in various aspects of life, including in terms of tourism. To welcome the achievement of this discourse, it is necessary to add to the existing tourism value paradigm with accompanying consequences, such as the need for certification and the construction of special facilities for Muslim communities. Muslim tourists need a guarantee of halal or legitimacy in their economic transactions, food consumption, clothing is worn, separate toilets that accommodate their private parts that are not visible to the opposite sex, and the availability of a place for them to carry out their worship while at tourist attractions.

Around fifty countries have accommodated the implementation of halal tourism even though it has yet to effectively and efficiently achieve its goals (Halal Plus, 2019). Countries aware of halal tourism include Singapore, Malaysia, Australia, France, Germany, Hong Kong, Japan, South Africa, Thailand, Indonesia, England and Taiwan. Singapore and Thailand are currently developing hotel management that accommodates halal guarantees from both a financial and culinary perspective to attract domestic and international Muslim tourists (Han et al., 2019).

One country also has a discourse for the provision of halal tourism in Indonesia. Indonesia has the largest number of Muslims worldwide, with a population of around 231 million. Therefore, it can be accepted that Indonesia has the potential to organize halal tourism. The Indonesian Ministry of Tourism and Creative Economy (Kemenparekraf) is currently focusing on developing halal tourism with an emphasis on additional services (extensional service), namely a service that responds to the large potential of halal (Muslim-friendly) tourism. This service is carried out in collaboration with tourism businesses and the creative economy in Indonesia. The Ministry of Tourism and Creative Economy has also created guidelines for implementing halal tourism and launched the 2022 Islamic Creative Economy Founders Fund (ICEFF) program, which is a program initiated to bring together tourism and creative economy businesses, especially those belonging to the halal industry in the handicrafts, culinary, smart app sub-sectors, and modest fashion to get funding support from financial institutions and investors to develop the business. With this support, it can be ensured that the internal factors of implementing halal tourism have been fulfilled in Indonesia (Hendriyani, 2022).

In Indonesia, ten priority locations are currently planned or have even organized halal tourism. These locations include Aceh, Riau, Riau Islands, West Sumatra, DKI Jakarta, West Java, Central Java, D.I. Yogyakarta, East Java, South Sulawesi and Lombok. These locations were chosen based on the halal standards set by the Ministry of Tourism and Creative Economy, including the availability of food and drinks that are guaranteed to be halal, the ease of worship with the existence of places of worship such as prayer rooms and so on, the separation of men's and women's booths in certain facilities (e.g., Muslim friendly washroom), and conducive tourist attractions for Muslim tourists (Prakoso, 2019). Lombok 2019 won The World's Best Halal Award, with three award categories: World's Best Halal Beach Resort, World's Best Halal Honeymoon Destination, and World's Best Halal Travel Website. The encouragement for the achievements obtained by the Lombok region is inseparable from implementing the West Nusa Tenggara Provincial Regulation Number 2 of 2016 concerning Halal Tourism (Laksana, 2021).

Based on the previous explanation, this research will focus more on halal tourism in Lombok as a tourist destination in Indonesia that has been recognized internationally regarding the implementation of halal tourism. Halal tourism in Lombok certainly brings change for both the people in the area and people outside the area or tourists. By accommodating the interests of Muslim groups regarding halal in every aspect of tourism, the existence of Muslims as an identity will be well represented in line with multicultural-based human development because Indonesia is a country with various ethnicities, races, religions and cultures, of course, this diversity contributes in the implementation of aspects of national and state life. This research will comprehensively and reflectively answer how the halal tourism process implemented in Lombok can influence the occurrence of identity representation justice and encourage multicultural human development. Therefore, this research will contribute to the academic realm, especially in studying halal tourism, identity representation, and multicultural human development. Several reasons why this study is considered important are first, the growing trend of halal tourism; second, the potential for halal tourism in Indonesia, especially in Lombok, which still requires further development so that it can be optimally implemented; third, the diversity that exists in Indonesia makes it necessary to have an awareness of identity so that it fulfils the needs for identity with proper representation and can foster a sense of multiculturalism in the implementation of all aspects of life including those related to tourism.

B. LITERATURE REVIEW

According to Munirah (2012), halal tourism is a form of tourism demand based on the lifestyle of Muslim tourists. Apart from being carried out for pleasure, this tourism must also consider getting blessings from Allah. Therefore, halal tourism must be flexible, rational, and balanced. The debate in this research relates to how halal tourism, in the process, can accommodate the goals of pleasure and blessings from Allah with its implementation covered by a sense of security for them to represent or reveal their identities, especially with the existing diversity. This research is close to several existing studies, such as from AMursid and Anoraga (2022) regarding Attributes and Reviews of Halal Destination Intentions: The Role of Destination Attraction and Value Obtained. This research topic is interesting to study based on the results of mapping previous research topics through the Scopus database with the keyword halal tourism (see figure 1). In searching through the VOS Viewer, few authors directly research the representation of multicultural human identity and development. So far, research on halal tourism has been mostly carried out regarding the religious aspect of the halal instructions and the economic aspect regarding the impact of income originating from tourists and the mechanism of the tourism market. Because of these considerations, research on halal tourism in Lombok so that it has an impact on

representational justice and multicultural human development was chosen because of the novelty and the degree of importance of the topic or idea of this research to be carried out.

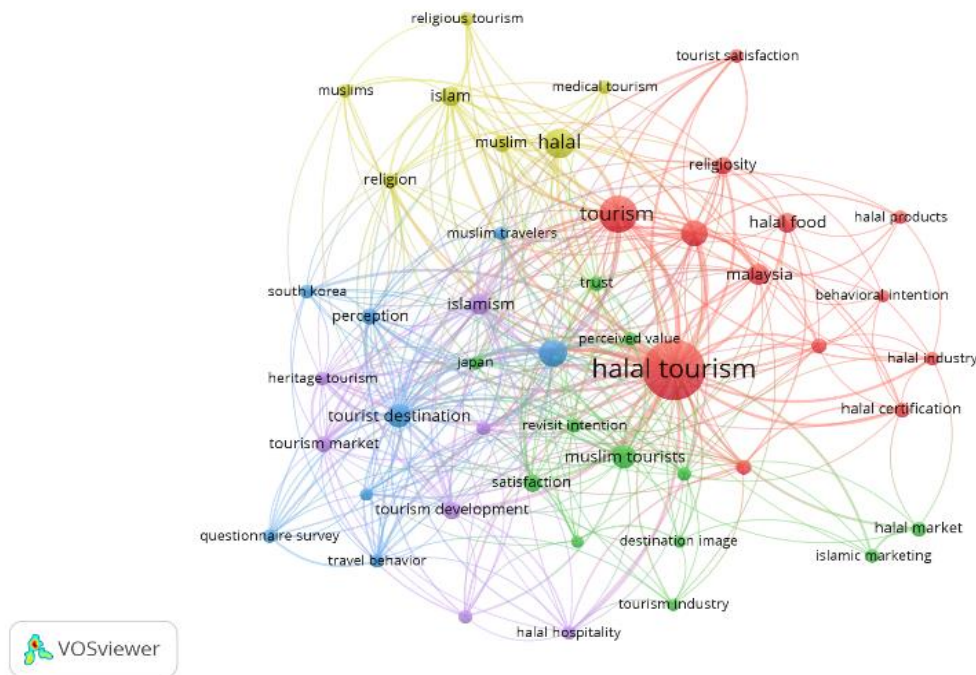


Figure 1. Halal Tourism Mapping
Source: VosViewer (2022)

Halal tourism has been introduced since the Organization of Islamic Cooperation (OIC) meeting 2000. However, this concept was only recently echoed again in 2015 when Indonesia participated in the halal tourism award by the Global Muslim Travel Index (GMTI) (Rifa'i, 2019). According to the Ministry of Tourism and Creative Economy, halal tourism is defined as tourism activities that receive special facilities to meet the needs of Muslim groups and comply with sharia. GMTI has set 11 criteria for a country to be able to organize halal tourism, including family-friendly destinations; general security of Muslim tourists; Muslim visitor arrival service; choice of places to eat and halal guarantees; access to prayer rooms; airport facilities; accommodation options; reach of Muslim tourists; ease of communication; connectivity; and visa requirements (CrescentRating, 2016).

Halal tourism continues to experience development from time to time. Previously there had been a fundamental debate regarding the use the term, whether to use Halal Tourism or Islamic Tourism. In the writings of Sheikh Yusuf al-Qaradawi (2013) in the book "The Lawful and the Prohibited in Islam", the term halal refers to one of Islam's legal morality regulating permissible practices or actions. Whereas the term Islam is more related to faith and doctrine. Therefore, the term used in tourism activities is "halal" so that tourism is flexible in practice but remains in the corridor of what is permitted and what is not permissible in Islam.

Halal tourism is also identified with religious tourism. Religious tourism itself is limited to the purpose of the tour, which is related to religious values or obligations, for example, pilgrimages, visits to the tombs of religious leaders, and similar events (Rinschede, 1992). As previously explained, halal tourism is not just about the destination but how Islamic sharia values of halal can accommodate universal tourism in terms of transactions, operations and supporting facilities at

these tourist attractions. Halal tourism here is something holistic-comprehensive in answering the needs of Muslim tourists. Everyone, between one and the other, has his motivation for tourism. For tourism organizers to predict tourism development, it is necessary to know tourist behaviour which consists of tourist needs, motivations, and benefits. Besides that, by knowing the existing motivations, tourism organizers can also analyze the accuracy of market segmentation. In Islam, the existing motivation is centred on the purpose of human life, namely worshipping Allah. Therefore, every activity, including tourism, must accommodate these Islamic values to get blessings and avoid evil (*mudharat*) (Alfanda & Ma'ruf, 2018).

The Indonesian government has issued regulations governing the implementation of halal tourism in Indonesia. Regulation of the Minister of Tourism and Creative Economy, No. 2 of 2014 stated, "Sharia tourism is a concept that integrates Sharia values into tourism activities by providing facilities and services in accordance with halal provisions". This regulation was revoked in 2016 because it was deemed no longer relevant, and then the government issued Minister of Tourism and Creative Economy Regulation No. 1 of 2016 concerning Tourism Business Certification. However, this regulation was also revoked by the Minister of Tourism and Creative Economy Regulation No. 12 of 2016. So that until now, there are no regulations that directly regulate the implementation of halal tourism. In practice, the Ministry of Tourism and Creative Economy, in collaboration with the Daily Executing Agency of the National Sharia Council of the Indonesian Ulema Council (BPH DSN-MUI), has stated that there are several general criteria regarding Sharia tourism, namely: oriented towards the benefit of the ummah; oriented towards enlightenment, refreshment and serenity; avoid idol worship and *kurafat*; avoid immoral acts such as adultery, pornography, alcohol, drugs and gambling; maintaining behaviour, ethics, and noble human values such as avoiding hedonic and immoral behaviour; maintaining safety, security, and comfort; universal and inclusive; preserving the environment; and respect for socio-cultural values and local wisdom (Sucipto et al., 2014). Halal tourism in Indonesia is organized through destinations, marketing and institutional industries. First, destinations are related to territoriality, tourist attraction, public facilities, tourism facilities, accessibility, investment and government support. Second, marketing related to marketing strategy (DOT), promotion strategy, media strategy, and event strategy. Third, the institutional industry related to hotels, restaurants, halal tourism human resources, institutional synergies and research (Riau Magazine, 2019).

The discourse on halal tourism in Indonesia has also received good support from the government at the regional level. In the province of West Nusa Tenggara (NTB), for example, with good support in terms of regulation and facilitation, West Nusa Tenggara has one of the best halal tourist locations in the world. West Nusa Tenggara Province Regional Regulation Number 2 of 2016 concerning Halal Tourism was made as a regulation that guarantees regions and tourism organizers to provide security and comfortable services to tourists so that they can enjoy tourist visits safely, halal and can also obtain convenience for tourists and managers in activities tourism.

NTB, in 2015 was appointed by the Ministry of Tourism and Creative Economy of the Republic of Indonesia as a pioneer province that can organize halal tourism. Several reasons why NTB was chosen for this position include: first, the natural beauty of NTB is equal to that of the Province of Bali. Second, the majority of the population of NTB are Muslims. Third, NTB has a unique culture and religious tradition. Therefore, the focus of Muslim tourism at that time became the focus of government programs during TGB's term of office. Muhammad Zainul Majdi. The NTB government continues to socialize its people so that they are confident of the term halal tourism because halal tourism will not reduce the implementation of tourism, such as not being allowed to swim in the open. Halal tourism in NTB, according to Dr Zulkieflimansyah, is more concerned with culinary innovations and tourist destination facilities that allow everyone to be safe, secure, and have fun while enjoying the natural beauty of NTB. In addition, it was also stated that halal tourism

is a tourism concept that protects the local cultures of the community and religious values that have been developing in the people of NTB (Fuadi, 2022).

The implementation of halal tourism in Indonesia, in general, is also inseparable from the challenges accompanying it, apart from the absence of national regulations regarding halal tourism. These challenges include: first, awareness of existing market share or trends that make Indonesia less able to accommodate the acceleration of implementing halal tourism; secondly, the majority of Indonesian people who embrace Islam make the issue of halal tourism considered a general issue and do not need to be further developed because the identity of the majority of Indonesian people themselves are accustomed to living as Muslims. Suppose this challenge is addressed after some time. In that case, it will make Indonesia lag behind other countries, for example, Malaysia and Singapore, which are intensively building facilities and systems such as halal certification in tourist destinations and hotels that can support halal tourism implementation. Even though Indonesia already has an attraction for Muslim world tourists, not only because of its beautiful tourist destinations but also Indonesia as a country with the largest Muslim population in the world (Rasyid, 2017). Tourism is also one way to lead to economic and social improvement. With tourism, various industries will appear, starting from the service, culinary, and souvenir industries, which can then reduce unemployment by absorbing labour and increasing spending on domestic products. In social relations, tourism has a significant impact. The existence of cultural and identity diffusion brings heterogeneity that allows multicultural interaction.

Identity is inherent in every individual human being as well as being able to represent the background, tendencies, and self-image of a person or group. Identity is a crucial issue because there are debates about its boundaries and representations in various places and times. This identity can be in religion, ethnicity, race, political affiliation, etc. When discussing the representation of identity, it will be loaded with discussions about power or the influence of the political dimension (Bastos, 2006).

Every individual has an inherent identity. Of course, the representation will be difficult to hide. The identity of an individual who exists directly or indirectly will affect the perception of other subjects (Santrock, 2007). This heterogeneity needs to be addressed by producing the right knowledge about responding to the differences that occur and the opportunities that can be carried out in that position or situation. Knowledge about multicultural development is an important thing in seeing the phenomenon of heterogeneity that occurs. Multiculturalism is explained using two parable theories, namely: first, The Melting Pot Theory, which says that individuals and groups from several social and cultural backgrounds will merge and then assimilate with more dominant groups; second, The Salad Bowl Theory which describes a society that lives side by side with existing differences and still maintains their respective characteristics or characteristics (Longley, 2020). Multicultural development is an effort to develop or improve social life by realizing the existing cultural potential. The development in question is physical and mental development related to how a society can perceive the differences in the social process.

Graburn (1976), in his writings on ethnic art and tourism, underscores that tourism involves transactions in identity symbols and that there is a broad relationship between these identity symbols and their makers and buyers. Some are more closely tied to the cultural norms of the maker, and others more purely reflect tourists' fantasies about the identity of the group whose products they buy while on holiday. This research will be interrelated and adapt research conducted by other authors in halal tourism, identity representation, and multicultural human development. However, this research will discuss more practical and focus on the implementation of halal tourism in Lombok and its influence on the justice of identity representation and multicultural human development so that later it can be used as a reflection in viewing halal tourism and its impact on the regional/local level. With this research, it is hoped that it will be able to

provide an academic contribution and a new paradigm which can then be used as a consideration for the government, both national, regional, and stakeholders at the local sub-district and village level to be able to design policies related to halal tourism to make it more comprehensive and effective. Specifically, this study will discuss the practices of each activity, for example, honeymoon packages or trips to certain locations as well as the provision of facilities in the form of prayer rooms, separate toilet cubicles for men and women, and halal certification of halal tourism products in Lombok and then analyze the impact towards justice representation of identity and multicultural human development.

C. RESEARCH METHOD

Research that relies on library data sources is a very important approach to developing science and research. In this method, researchers collect information, analysis, and understanding from various written references, such as books, scientific journals, articles, research reports, and other text sources. This approach allows researchers to access pre-existing knowledge, analyze multiple viewpoints, identify trends and patterns, and build a solid theoretical basis for new research. In addition, using library data sources also helps researchers maintain the quality and accuracy of the information used in their research. However, researchers need critical skills in evaluating and selecting relevant and reliable sources and ensuring that using such information respects copyright and applicable research ethics. By combining in-depth analysis of existing literature with empirical research, this approach can make a valuable contribution to advancing our understanding of various phenomena and problems in various science fields. The method used in this research is a qualitative research method using library data. Analyzing existing texts, such as books, journals, research reports, articles and other documents, is a key component of qualitative methods using library data. This approach is used to understand the subject or phenomenon under study fully.

According to Creswell (2013), qualitative research methods with library data are carried out by collecting relevant texts, such as journal articles, books, and reports. Then do a thorough text analysis to understand the beliefs that have been adhered to and identify new patterns or themes. Without conducting field research, the researcher can use this method to gain an in-depth understanding of the research topic.

D. RESULTS AND DISCUSSIONS

Conditions of Halal Tourism in Lombok

Halal tourism in Lombok, which has won The World's Best Halal Award 2019, is organized with complexity, policy integration, and cooperation. The implementation of halal tourism in Lombok is supported by the vision and mission of the West Nusa Tenggara Regional Government, namely "Creating a community of West Nusa Tenggara that is faithful, cultured, competitive and prosperous, to be the direction of the Regional Government in determining regional development steps". The word "faith" in this vision refers to the meaning of a religious society and carrying out religious, spiritual conduct. This vision supports the realization of halal tourism in Lombok. In line with the existing vision, tourism organizers and the government and local communities strive for this vision so that Muslim tourists feel comfortable and safe when travelling. The people of Lombok are also known for their strong attitude towards religion, so that culture in daily life is based on religious values. The role of the community and local clerics is very influential in efforts to make Lombok a halal tourist destination. This is one of the unique resources that can make Lombok competitive in organizing halal tourism.

West Nusa Tenggara Provincial Government in implementing halal tourism practices by identifying the mandate of the Law under Law No. 33 of 2014 concerning Guarantees of Halal

Products, Law of the Republic of Indonesia concerning Tourism (UU No. 10 of 1999), and Law concerning Consumer Protection (UU No. 8 of 1999). The concept of halal tourism is a new perspective that has been considered unlawful. The people are also not afraid that the pleasure they experience in tourism contains elements of evil that exist in the joy of travelling that they feel. In addition to the trend of demand for halal tourism, from an internal perspective, the NTB people themselves already have religious values, which then, through the implementation of halal tourism, their values will be maintained.

Lombok is one of many areas that organizes halal tourism. Nine other regions also organize it. To maintain its status quo as a pioneer in organizing quality halal tourism, improvements to halal tourism infrastructure continue to be carried out simultaneously with massive branding regarding halal tourism in Lombok. Branding is done by procuring socialization activities, technical guidance, and publications. Lombok is carrying out the stages of strengthening its media, doing paid media, optimizing social media and endorsing. Branding is done to increase engagement. Hashtags on social media also positively affect public awareness about halal tourism in Lombok. Some hashtags that existed in 2019 include #wisatahalallombok (4,976 posts), #halaltourismlombok (983 posts) and #lombokhalaltourism (418 posts) (Communication Class, 2019).

The Ministry of Tourism and Creative Economy has run a Tourism Awareness Campaign (KSW) program in Lombok. This effort was made to build public awareness regarding tourism potential, especially halal tourism in Lombok. Training after training was held from 1-7 September 2022 and was attended by 165 participants from 11 tourist villages from four regions: Central Lombok, North Lombok, West Lombok, and East Lombok region. The program emphasizes that tourism actors are always aware of the trends and needs of community tourism, in addition to the importance of increasing the human resources (HR) of tourism actors in the 4.0 era, which is marked by rapid technological advances. This training consists of three packages of training material delivered, namely: package A, the development of tourism product innovation consisting of materials related to sustainable tourism, exploring, packaging, and presentations; package B, materials related to tour packages, homestay, culinary, and souvenirs; and package C, materials related to business planning, digital finance, digital marketing, and HR management in tourist villages. This support for hard skills and soft skills training can help tourism actors attract tourists, especially after the COVID-19 pandemic and positively impact the discourse on organizing halal tourism in Lombok (Astungkoro, 2022).

Regarding worship facilities, currently, there are at least 1000 mosques in Lombok. These mosques are not only located in housing or residential villages but also in several tourist locations. Hotels, spas and restaurants also have prayer rooms and halal certificates and provide separate toilets for men and women (P3TB, 2021). Business people or tourism organizers in Lombok must comply with existing halal tourism regulations and culture so that they are encouraged to be able to certify their tourism products as halal. Elements that require halal certification include culinary and souvenir souvenirs.

During the administration of the Governor of NTB TGB H Zainul Majdi, there was a pilot project planning that received a large funding allocation, namely the Mandalika Resort and Kota Baru Global Hub Bandar Kayangan in North Lombok Regency. These two projects are projects with sharia-concept infrastructure. Apart from these two projects, there is also talk of developing several special beach tourisms with the concept of a halal beach. This concept will separate tourists between men and women (Marllonllc, 2017).

Several halal tourist destinations currently well-known in Lombok include religious tourism and tourist destinations or attractions that halal infrastructure facilities support. Religious tourism includes the Great Mosque of Hubbul Wathan Islamic Center NTB, which is an icon of religious tourism in Lombok; Bayan Ancient Mosque, the first mosque in Lombok; Batu Layar Tomb, which

is the tomb of the descendants of the Prophet Muhammad SAW; Sailstone Tomb; Setanggor Tourism Village, which has agro-tourism and art, what is unique in this tourist village is that tourists can participate in reciting the Koran with the community in booths located in the middle of rice fields and have a beautiful and calm atmosphere (Annisa, 2021). Tourism destinations and attractions that are not religious but have been supported by halal infrastructure facilities in the form of halal certification, availability of places of worship, and separation of male and female toilets include Gili Trawangan, Banyumulek Village, Sukarara Village, Sade Village, Kuta Beach, and Tanjung Aan Beach.

In addition to the facilities, potential and achievements of halal tourism in Lombok to escalate in implementing better halal tourism, it is necessary to consider training for human resources organizing halal tourism in Lombok. These human resources can represent and become iconic in transferring value to halal tourism in Lombok. Exceptional technical skills and knowledge of Islamic practices and culture are required. In addition, studies on halal tourism state that halal tourism must be formed from benefits, barriers, religiosity, and attractiveness. In a further development, the government and tourism operators need to maximize these four elements to form a comprehensive tourism system in structuring halal tourism (Vargaz-Sanchez and Moral-Moral, 2022).

Representative and Multicultural Analysis

Lombok has a greater variety of pluralistic approaches than other regions in countries that also host halal tourism. As part of Indonesia, Lombok has experienced the development of religious and cultural concepts to shape the people and environment of Lombok today. Harmonization between local wisdom and religious values makes the people of Lombok more inclusive but have strong beliefs. Diversity, tolerance and unity become a philosophy firmly adhered to in interpreting existing hybridity.

The idea of the Sharia way of life, which later sparked the emergence of halal tourism in Lombok, is also inseparable from the history of politicization in Indonesia. Several political entities participate in the campaign and encourage local governments to implement policies to promote Islamic Sharia values. In supporting the achievement of Islamic habituation, especially in developing halal tourism, the concept of "Muslim-friendly" becomes a two-way value in transferring Islamic values between tourism organizers and tourism actors (Musthofa et al., 2023).

Halal tourism in Lombok is designed so tourists can carry out tourism activities without fear of bumping into regulations or Islamic sharia. The people of Lombok, who are predominantly Muslim, cause the existing values to be more or less influenced by Islamic understanding. This value is included in the value management implemented by tour operators. Since the existence of the halal tourism discourse in Lombok, local people have not experienced fear that there will be a shift in cultural and moral values, but that does not mean that this does not need to be studied or responded to with a policy. The national and regional governments have made efforts to provide training and issue regulations so that the implementation of halal tourism can be properly and precisely standardized following tourism values and halal values in Islam.

There are several implication steps for fully implementing halal tourism. Tour organizers can provide Sharia lodging and halal attractions. Academics can provide education for halal tourism and research in the context of developing halal tourism. This is where the values of diversity will then coexist and reinforce Islamic practice (Shah et al., 2023).

Discourse and efforts towards halal tourism in Lombok, in general, are successful. If you look at the number of Muslim tourists who came to Indonesia in 2019, there were 3 million people, and Lombok has become the centre of halal tourism in Indonesia itself (Sahputra, 2022). The numbers are quite large when viewed from the management of halal tourism in Indonesia, especially

Lombok, which is still relatively young. This large number shows that Lombok can create a self-image through proper branding and a good tourism system to be trusted as a provider of halal tourism and gain tourist engagement.

In the tourism process, there is good interaction between tourists, tourists with tour managers, and tourists with the surrounding community. In this interaction, there is a meeting between different identities. This identity includes ethnicity, race, religion, and ethnicity. When speaking, expressing opinions, or even appearing in front of other people, it is actually an attempt to represent identity directly or indirectly. Halal tourism in Lombok is mostly in demand by Muslims in various parts of the world with an Islamic background that may differ from other Muslims. Their awareness of the importance of ensuring halal compliance in carrying out all activities, including tourism, may differentiate them from the Islamic group who are indifferent or do not care about being able to find out more about the halal compliance of an element of an activity. Halal tourism provides a perspective to be more devout in religion, which is not wrong and going on a safari does not make us forget our religious obligations, for example with the existence of places of worship at or close to tourist destinations, Muslim tourists who want to pray can be more easily and on time. Also, a sense of security for Muslim tourists for fulfilling these spiritual needs in all aspects of organizing tourism.

Muslim tourists in Lombok can represent their identity safely and without fear of being looked down upon because the halal tourism system in Lombok has supported this. The system in question is a regulation that accommodates the operation of halal tourism and the spirit of halal tourism. Tour organizers will also not look down on tourists when they ask for additional extra services, such as requests for tour guides of the same sex or further questions about the origins of the food served, thus minimizing misunderstandings and conflicts. The similarity of perception between tourists and tourism organizers is a holistic unit. According to Smith (1999), knowledge of the subject/object as an actor and the subject as an interpreter are equally valid. Justice regarding the representation of identity is formed from this understanding. This justice is an effort to examine the diversity of existing identity representations. This justice will produce knowledge about identity representations that can be accepted between subjects. Holistic knowledge about the needs of Muslim tourists in the presence of halal tourism will avoid stigma and assumptions from tour operators.

Diverse or heterogeneous identities lead to a perspective on diversity, namely multiculturalism. Multiculturalism is a perspective to understand various social facts or realities. The fundamental difference with pluralism is that multiculturalism upholds the existence and acceptance of multiethnicity, while pluralism is merely a physical state of diversity. Halal tourism in Lombok is an arena for intercultural, racial and ethnic exchanges. Tourists, tour managers, and the community are united by a perspective or the spirit of halal (Islamic sharia). Differences in the perspectives, behaviours and traditions of tourists and residents, if accepted from the point of view of multiculturalism, will become something that builds. Different cultures and culinary differences among tourists, tour operators, and residents can be learned and then used as an international knowledge, which can increase opportunities for cooperation. For example, when tourists are interested in Lombok woven fabrics, they can work together to export woven fabrics to be used as clothing. by these tourists in their area while indirectly introducing Lombok's cultural identity through the clothes worn.

Ethno-languages and ethno-culture are also tourist attractions. As tourism organizers in speaking and behaving, the indigenous people of Lombok still use their local wisdom and contain Islamic values to become multicultural representations that are stronger in their halal tourism. This practice also supports the existence of a learning environment that is more easily integrated

because it is not something new but only needs to be actualized in the realm of halal tourism (Lestari & Yusra, 2022).

Multiculturalism is not just a condition that exists but must be built or developed. Multicultural development that has the potential to be seen measurably is human development. Human development has several building blocks, namely health, education and a decent standard of living. The multicultural potential is huge for economic transactions to occur. The existing differences cause the selling potential of "commodities" by the people of Lombok to be large because of the needs of tourists due to differences in traditions or habits. Because of this selling potential, it can increase income and improve a decent standard of living for tour operators and local communities in Lombok. In the education sector, the existing diversity is capable of fostering very complex perspectives so that new paradigms regarding ways of thinking, culture, academic knowledge, and soft skills can emerge. For example, tourists who use the native language of their region when travelling in Lombok will bring up new knowledge of local community members and a sense of curiosity about the language, culture or region of origin of the tourists themselves so that they will find out independently, for example through informal forums or finally their awareness to be able to continue to higher educational institutions (schools) because they are considered capable of supporting them in acquiring new knowledge.

E. CONCLUSION

Based on the explanation presented, halal tourism in Lombok plays a very large and important role in the process towards justice for identity representation. This justice is fulfilled by fulfilling the feeling of security for tourists to represent their identity as Muslims even though they carry out tourism activities. Diversity also leads to multicultural understanding for tourists, tour operators and the community. This comprehensive, reflective and contextual understanding of multicultural can be used to enhance human development to excel, especially in the elements of increasing decent living standards and education. The study of halal tourism is still ongoing and is an interesting thing to research. For further research it can examine how halal tourism is happening in Lombok at this time.

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