

Marketing Model of Halal Tourism Destination

Dian Wardiana Sjuchro¹, Surya Dewi², Sudarmi²,
Ardiansyah Goeliling³, Andi Abriani²

¹Universitas Padjadjaran

²Politeknik Pariwisata Makassar

³Universitas Negeri Makassar

d.wardiana@unpad.ac.id

Received: 26-12-2022, Revised: 17-01-2023, Acceptance: 14-02-2023

Abstract

Halal Tourism is a spirituality tourism monitored by government and marketed due to Indonesian Majority of Muslim religion invested their time and money for it. As the technology advancement occurred, it invites more visitors in Indonesia; therefore, finding marketing model is important to preserve the values of Halal Tourism in Indonesia. With qualitative content analysis, Author is able to examine the video structures ranging from visual, text, and meaning which would elaborate the essential element to be put in marketing model visualization. The analysis could build greater investment if the analysis result could influence the suggestion, and the suggestion is implemented in action. After all the Halal Tourism as spirituality tourism is also dynamic especially after COVID-19 Pandemic.

Keywords: Zero Islamophobia; Halal Tourism; Spiritual Tourism; Government's Main Program; Indonesia's Main Identity.

INTRODUCTION

Indonesian Halal tourism refers to a type of tourism that caters to the needs of Muslim travelers, including providing halal-certified food to consume, prayer facilities, and accommodations that adhere to Islamic values/wisdom (Ainin et al., 2020a; Awalia, 2017; El-Gohary, 2016; Junaidi, 2020; Surwandono et al., 2020; Vargas-Sánchez & Moral-Moral, 2019; Winarti, 2017). Indonesia, as a predominantly Muslim country, has become a popular destination for Halal tourism until today, with many hotels, restaurants, and tourist attractions offering Halal services or products (Adel et al., 2021; Awalia, 2017; Wannasiri et al., 2020; Yasid et al., 2016). The Indonesian government has also developed policies and initiatives to promote Halal tourism and attract Muslim tourists

around the world. The industry has grown significantly in recent years and is expected for expansion in the future.

One of the potential problems with Halal tourism branding is that it may create a perception that only Muslim travellers are welcome in the destination. This could discourage non-Muslim travellers from visiting and may limit the diversity of the tourist market. Additionally, some people may view Halal tourism as being exclusive or discriminatory towards non-Muslims, which could lead to negative perceptions of the industry (El Junusi, 2020; Wannasiri et al., 2020). Another challenge with Halal tourism branding is that there is currently no universal standard for what constitutes "halal" in the tourism industry. While some destinations and businesses may adhere to certain guidelines or certifications for halal products and services, there is no consistent standard across the industry (LeClerc T, 2022). This leads to confusion for travellers and may make it difficult for businesses to market themselves as Halal-friendly.

Contrary to what most are worried about in Halal tourism, one of the primary values of Halal tourism is that it promotes a cultural understanding and appreciation of Islam and the Muslim way of life. By providing Halal-certified products and services, destinations and businesses caters to the needs of Muslim travellers and create a welcoming environment for them. This can help to build bridges between different cultures and promote greater understanding and acceptance of diversity. Halal tourism also have significant economic benefits for destinations that cater to Muslim travellers. The global Muslim travel market is a rapidly growing segment of the tourism industry, with an estimated 160 million Muslim travellers worldwide. By developing Halal-friendly tourism infrastructure, destinations can tap into this market and generate significant revenue from Muslim travellers.

Moreover, Halal tourism promotes sustainable and responsible tourism practices. Halal tourism often emphasizes the use of local products and services, and many Halal-certified businesses have strict guidelines for environmental sustainability and ethical practices. This could help to support local communities and promote sustainable tourism development. By all means, Halal tourism can promote cultural understanding, economic growth, and sustainable tourism practices, making it a valuable segment of the global tourism industry.

Sustainable tourism practices in Halal tourism refer to measures that are taken to minimize the negative impacts of tourism on the environment and local communities while providing a positive experience for travellers. Some examples of sustainable tourism practices in Halal tourism may include:

1. Promoting the use of local products and services: Halal-certified businesses may prioritize the use of local suppliers and products to support local communities and reduce the environmental impact of transportation.
2. Implementing eco-friendly practices: Halal-certified businesses may have guidelines for reducing waste, conserving energy, and promoting sustainable practices.

3. Supporting conservation efforts: Halal tourism may involve visiting natural or cultural sites, and businesses may have policies for preserving and protecting these sites for future generations.
4. Educating travellers: Halal-certified businesses may provide educational materials to travellers about sustainable tourism practices and encourage them to minimize their impact on the environment and local communities.
5. Engaging with local communities: Halal tourism can provide opportunities for travellers to learn about local culture and support community initiatives, such as volunteering or supporting local businesses.

Overall, sustainable tourism practices in Halal tourism aim to minimize the negative impacts of tourism on the environment and local communities while providing an authentic and positive travel experience for Muslim travellers. By promoting sustainable practices, Halal tourism can help to support responsible tourism development and preserve destinations for future generations. Despite all of that elements, each could mingle each other in bad or good connotation; thus, to strengthen the diversity of Halal Tourism, examining the marketing model should be useful for future's diversity policy and regulation in Halal Tourism, that was the purpose of this research.

Halal tourism in past record refers to travel activities that are conducted in accordance with Islamic beliefs and practices. The concept of halal tourism has been around for many years, with Muslim travellers seeking destinations and accommodations that fulfil to their specific needs (Wahyuni, 2021). The development of the modern halal tourism industry can be traced back to the 1990s, when Muslim travellers began to express a desire for more travel options that aligned with their religious beliefs. This led to the emergence in the making of halal-friendly hotels, restaurants, and tour operators, particularly in countries with significant Muslim populations such as Malaysia, Indonesia, and Turkey.

Over the past few decades, the halal tourism industry has grown rapidly, with many destinations and service providers recognizing the significant market potential of catering to Muslim travellers. Today, halal tourism is a thriving industry, with a wide range of travel options available to Muslim travellers, including halal-friendly accommodations, halal food, and activities that align with Islamic values and beliefs.

Sustainable marketing for halal tourism involves promoting these services while also ensuring that they have a positive impact on the environment, society, and the economy system. Sustainable marketing strategies for halal tourism may include promoting eco-friendly and socially responsible travel options, highlighting the cultural and historical significance of the halal tourism destinations, and collaborating with local businesses and communities to create authentic and sustainable travel experiences. Additionally, building trust and transparency with consumers through clear communication and ethical business practices also enhance the credibility and appeal of halal tourism.

Halal tourism has gained increasing attention and popularity in recent years. According to the State of the Global Islamic Economy Report 2020-2021 (InstitutoHalal Team, 2021), the global halal tourism market was worth \$180 billion in 2019, with a projected growth rate of 3.8% in 2020. As the halal tourism

market continues to grow, there is a need to develop sustainable marketing strategies to ensure that it has a great impact on the environment, society, and the economy both in real world and digital marketing.

Sustainable marketing for halal tourism involves promoting the services and amenities according to travellers need while also ensuring that these services are environmentally and socially responsible. Sustainable marketing strategies helps to build trust and credibility with consumers either Muslim or non-Muslim, enhance the appeal or attraction of halal tourism, and ensure the long-term viability of the industry (Battour et al., 2021).

One key aspect of sustainable marketing for halal tourism is promoting eco-friendly and socially responsible travel options. This may include promoting sustainable transportation options such as electric vehicles or motorbike or public transit because foreigners lived in Europe barely use cars or motorbike (Kwag et al., 2021), and highlighting environmentally friendly accommodations that use renewable energy sources and minimize waste, and promoting responsible tourism practices that respect local cultures and protect natural resources. By promoting these options, halal tourism providers would attract environmentally conscious travellers who are looking for sustainable travel experiences in halal tourism label.

Another important element of sustainable marketing for halal tourism is highlighting the cultural and historical significance of destinations (Siregar & Ritonga, 2021). Muslim travellers are often interested in visiting destinations that have a rich cultural heritage and historical significance due to living in developed country, and sustainable marketing strategies helps to promote these aspects of destinations. This may involve partnering with local tour operators or cultural organizations to develop tours or experiences that showcase the cultural and historical significance of destinations, or promoting sustainable cultural events and festivals that celebrate local traditions for local wisdom or foreign interest.

Collaboration with local businesses, communities, MSEs are also an essential element of sustainable marketing for halal tourism (Paramitha & Suryaningsih, 2022). Halal tourism providers is better to work with local businesses to ensure that the needs of Muslim travellers are met such as, while also supporting local economies and promoting sustainable tourism practices. For example, halal food providers could work with local farmers and suppliers to source sustainable, locally grown produce, while hotel and resort operators could partner with local conservation organizations to support local wildlife and natural habitats.

In addition to promoting sustainable travel options, highlighting cultural and historical significance, and collaborating with local businesses and communities, sustainable marketing for halal tourism also requires building trust and transparency with their consumers. This can be achieved by clearly communicating the environmental and social impact of halal tourism activities or building small program with it, ensuring that ethical business practices are followed, and providing transparent information about the supply chain and sourcing of products and services(Susilo, 2022).

For example, halal food providers can promote their use of ethically-sourced and sustainably-grown ingredients, and hotels and resorts can showcase their use of renewable energy and water conservation practices. In addition, halal tourism provider works with certification bodies and industry associations to ensure that their services meet internationally-recognized standards for sustainability and social responsibility(Susilo et al., 2021).

Finally, sustainable marketing for halal tourism can be enhanced by promoting the economic benefits of the industry. Halal tourism has a significant positive impact on local economies, creating more jobs and supporting local businesses. By highlighting these economic benefits, halal tourism providers can attract investors and support policymakers who are interested in promoting sustainable tourism as a means of economic development.

In conclusion, sustainable marketing for halal tourism is essential to ensure the long-term viability and positive impact of the industry. By promoting eco-friendly and socially responsible travel options, highlighting cultural and historical significance, collaborating with local businesses and communities, building trust and transparency with consumers, and promoting the economic benefits of the industry, halal tourism providers attract environmentally conscious and culturally-aware travellers who is active on its activities or policy while supporting sustainable tourism practices. As the global halal tourism market continues to grow, sustainable marketing strategies will become increasingly important to ensure the industry.

Halal tourism, also known as Muslim-friendly tourism, has emerged as a rapidly growing sector in the global tourism industry whether it is in Muslim country or not. It is estimated that the global Muslim population will reach 2.2 billion by 2030, representing a significant market potential for halal tourism. With increasing demand for halal tourism, there is a need for further research to explore its future prospects and identify key areas of growth.

One potential area of research is the development of halal-friendly destinations. Halal tourism is not just about halal food and prayer facilities, but also about providing an overall halal environment and facilities. Therefore, there is a need to identify and develop destinations that fulfils to the needs of Muslim travellers. This may involve creating halal-friendly leisure activities and entertainment, ensuring gender-segregated facilities, and offering halal-certified spa and wellness facilities. By developing such destinations, the halal tourism industry could tap into a new market segmentation and reach to the growing demand for halal tourism.

Another area of research could be the promotion of halal tourism through digital marketing. With the growing use of technology, Muslim travellers are increasingly relying on online platforms to plan and book their travel without waiting for specific time. Therefore, there is a need to promote halal tourism through digital marketing and social media as part of their move (Ainin et al., 2020b). This may involve creating targeted marketing campaigns, developing halal travel apps, and using social media influencers to promote halal-friendly destinations or in other words the halal projects. By promoting halal tourism

through digital marketing, the industry could reach out to a wider audience and attract more Muslim travellers outside their old data.

Furthermore, research could be conducted on the marketing model of Halal Tourism. Halal tourism provides significant economic benefits to local communities, particularly in countries with majority of Muslim population like Indonesia. Therefore, it is important to understand the impact of halal tourism on local communities, including the creation of job opportunities, the promotion of local businesses, and the preservation of local culture and heritage. By understanding the impact of halal tourism on local communities, the industry could work towards sustainable tourism practices that benefit both tourists and local communities.

Another important area of research is the development of halal tourism standards and regulations. With the growing demand for halal tourism, there is a need for standardized halal tourism practices and regulations. This may involve developing halal certification standards for hotels, restaurants, and other tourism facilities, as well as creating guidelines for halal tourism operators and ask local authorities to be there for it (Feizollah et al., 2021). By developing standardized halal tourism practices, the industry could improve the quality of halal tourism offerings and build trust with Muslim travellers.

In addition, research could be conducted on the potential for halal tourism in niche markets. Halal tourism is not just limited to Muslim travellers, but it also cater to non-Muslims who are interested in halal tourism offerings. For example, halal-friendly destinations could attract travellers who prefer healthy and wholesome food options or those who are interested in cultural and religious heritage sites. By developing niche markets, the halal tourism industry can tap into a wider market and expand its reach beyond the Muslim travel market or merely religious market.

Finally, research could be conducted on the impact of halal tourism on the environment. Sustainable tourism practices are becoming increasingly important, and the halal tourism industry should also work towards reducing its environmental impact as it is also part of the global agenda. If big Industry is involved in big movement, it could create more positive impact. This may involve promoting eco-friendly tourism practices, reducing the use of single-use plastics, and developing sustainable tourism facilities. By understanding the impact of halal tourism on the environment, the industry could work towards sustainable tourism practices that benefit both tourists and the environment.

In conclusion, halal tourism is a rapidly growing sector with significant potential for the tourism industry. However, there is a need for further research to explore its future prospects and identify key areas of growth. Areas of research may include the development of halal-friendly destinations, digital marketing, the impact on local communities, the development of halal tourism standards and regulations, niche markets,

METHODOLOGY

Content analysis is a research method used to analyze the content of communication, such as text, images, or audio, to identify patterns, themes, or insights (Panuju & Susilo, 2019; Susilo, Prabowo, et al., 2019; Susilo & Putranto, 2018, 2021). The method involves systematically categorizing and quantifying the characteristics of the content using predefined criteria. It can be used to examine a wide range of communication, from social media posts to news articles to interviews. Content analysis can be qualitative or quantitative, and involves both manual and computer-assisted analysis. It is often used in social sciences and media studies to understand the meaning, attitudes, and behaviors conveyed in communication.

There are several qualitative content analysis models, but one of the most commonly used and well-known models is the approach developed by Bengtsson, which is based on the following steps (Bengtsson, 2016):

1. Preparation: Define the research question and select the data sources. Identify the theoretical framework and the research design.
2. Organization: Read and review the data to become familiar with it. Develop an initial coding scheme based on the research question and the theoretical framework.
3. Structuring: Apply the coding scheme to the data and organize the codes into categories and subcategories.
4. Interpretation: Analyze the data to identify patterns and themes. Interpret the findings in relation to the research question and theoretical framework.
5. Verification: Ensure the validity and reliability of the analysis by examining the data for alternative explanations and considering the perspectives of participants.

This model emphasizes the importance of being systematic, rigorous, and transparent in the qualitative content analysis process. It also highlights the iterative nature of the analysis, where the researcher goes back and forth between the different steps to refine the analysis and ensure the validity and reliability of the findings (Susilo, Christantyawati, et al., 2019; Susilo & Putranto, 2021).

The Unit of Analysis will be taken from YouTube videos of IndonesiaBaik.id and Bank Indonesia's YouTube Channel. The element that is analyzed will be visual symbol/icon, language, and meaning in one column for one video. Picking Bank Indonesia's video is important to see through the power relation and picking IndonesiaBaik.id's video is to know the conception of it and elaborate to fundamental behind it.

RESULT AND DISCUSSION

Table 1: Bank Indonesia's Video (Bank Indonesia Team, 2018)

Scene	Description
 <p>The image shows two Komodo dragons in a natural, outdoor setting. One dragon is on the left, facing right, and the other is on the right, facing left. They appear to be interacting. The text 'KOMODO ISLAND' is visible at the bottom of the image. In the top left corner, there is a small logo and the text 'BANK INDONESIA'.</p>	<p>Visual: Komodo Island</p>
 <p>The image is an aerial view of a mosque with a prominent minaret, situated in a city. The sky is blue with some clouds. The text 'SPIRITUALITY IN' is visible in the upper left area of the image. In the top left corner, there is a logo and the text 'BANK INDONESIA'.</p>	<p>Visual: Mosque Building in Lombok's halal tourism.</p> <p>Textual: Spirituality in</p>
 <p>The image shows a large indoor event, likely an annual meeting, with many people seated at tables. A stage is visible in the background with a large screen displaying text. The text on the screen includes '15. URBANISASI PROSIF & KREATIF', 'Strengthening Islamic Economy Through Halal Tourism', and 'Challenges, Opportunities, and Prospects'. The Bank Indonesia logo is visible in the top left corner.</p>	<p>Visual: Bank Indonesia logo</p> <p>Event: Annual meeting</p>
	<p>Visual:</p>

	<p>Lombok's disaster</p> <p>Event: Bank Indonesia visits and helps for Lombok's disaster.</p>

1st Picture: The visual is that of Komodo Island. Komodo Island has been part of the Indonesian high valuable assets as part of UNESCO's cultural heritage. The presence of the Komodo, placed in early phase of the video was to present the audience that Indonesia has high valuable asset in UNESCO class as part of their tourism. Some people mistakes Indonesia as jungle-based environment and less infrastructure builds in the land, that was the effect of only seeing Komodo Island as Indonesian quality. However, as a part of Halal Tourism promotion, using Komodo Island in their video footage is great entrance to provide basic knowledge about Indonesia,

2nd Picture: Mosque is the main symbol of Halal Tourism as it promotes high Islamic value. The mosque placed in the video is the center identity of Muslim, the building of delivering their prayer. While the text showing keyword of *spirituality* means where you could connect your healing adventure with your own spirituality towards Islam, the combination could result in complete spirituality tourism named Halal Tourism. The mosque building was put in order to present the audience that the difference between general tourism and Halal Tourism is that Halal Tourism is the spiritual tourism (Bahadori et al., 2019).

3rd Picture: The 3d picture has two elements of visual and event. The visual is Bank Indonesia logo and the event is Bank Indonesia's annual meeting with IMF World Bank. The purpose of showing Bank Indonesia's logo is to show the Bank Indonesia's influence and power in managing the industry of Halal Tourism. It can also be an important Industry's analysis element that Halal Tourism has big role from government. Because the name of Bank Indonesia isn't merely a private company anymore but a public company; thus, its work is important highlight as it is connected to the government. Hence tourism is one of Indonesia's biggest Income.

4th Picture: The visual is about Lombok's disaster and the event is about how Bank Indonesia takes role in visiting and helping the victims of the disaster. Even though there's Bank Indonesia's presence in here, the true context is how Halal Tourism as Industry has their own social activity. Indonesia is known for

their several natural disaster, and Lombok was one of them, by showing Halal Tourism role in social activity, Halal tourism can be categorized as the clothes of government who did the right thing and deliver their income for the right thing. The premise for Halal Tourism as part of the Government is under a reason that majority should get close to the government.

Table 2: Indonesia Baik’s YouTube Video (Indonesia Baik ID Team, 2019)

Scene	Description
	<p>Visual: The illustration of Indonesia with plants and animals’ decoration.</p> <p>Text: The text showing that Halal Tourism is part of Government’s main program.</p>
	<p>Visual: A woman wearing hijab that covers her face</p> <p>Text: Promoting free from Islamophobia.</p>

	<p>Visual: The visual is a kid and his father carrying planting tools.</p> <p>Text: Promoting social environmentalism value.</p>
	<p>Visual: Family gathering during Ramadhan.</p> <p>Text: Promoting Ramadhan Program to provide travelers Ramadhan experience.</p>

1st Picture: The picture describes about how Government makes Halal Tourism as their main program. Government is the strong identity of Indonesia; therefore, the Halal Tourism becomes Indonesia's main identity merged with Muslim majority (Mietzner, 2020). The presence of government in majority still plays important role in the industry. This makes the video validated the showcase of Bank Indonesia and their role related to Lombok tourism.

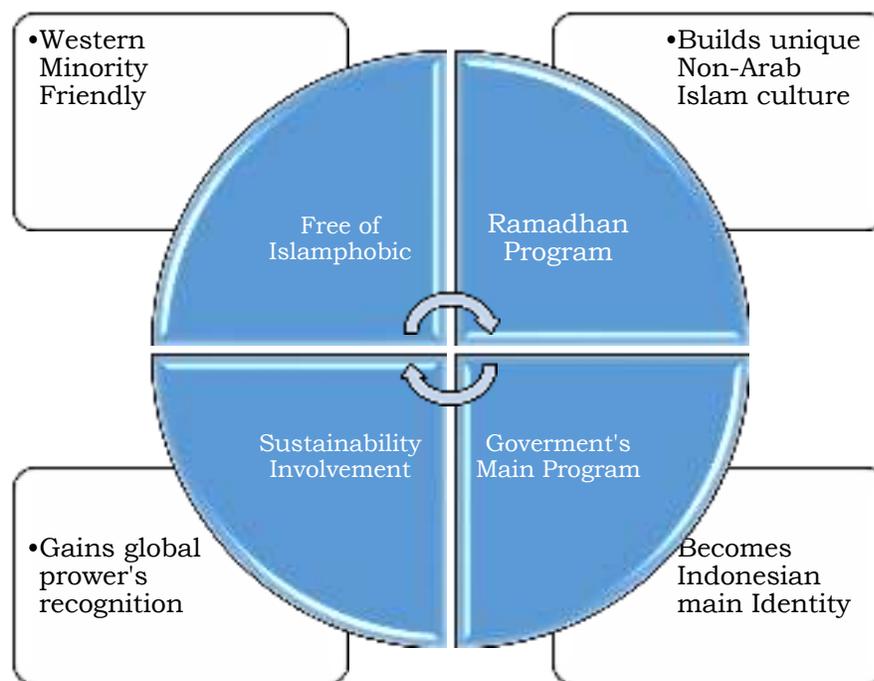
2nd Picture: The picture describes the concept of free from Islamophobia is implemented in Indonesia. Muslim is majority in Indonesia, but Muslim is minority in foreign land especially Europe and USA. The concept of Islamophobia in Europe and USA are well-known due to Muslim being minority and middle east imported, they faced anxiety on daily basis and afraid of discrimination; thus, it makes Indonesia implementing free of Islamophobia marketing was more or fear-inducing promotion. By recognizing one's fear, one's power will be known.

3rd Picture: The picture describes the social and environmentalism value. Like the 1st video, being a big brand means being part of global agenda; therefore, as Halal Tourism is part of government main program, Halal Tourism should be part of environmentalism and social charity development. Other than being part of it means entering international capability, sustainability marketing provides continuous market attraction because people tends to believe industry that is active on environment works.

4th Picture: The picture describes about Ramadhan program from Indonesian Halal Tourism. Halal Tourism with Muslim as their main market segmentation makes Ramadhan Program as part of their yearly event. Other than the Ramadhan Program gives attention to the locals, the Ramadhan Program could provide Europe Muslim the different experience of Ramadhan in Indonesia (Andrian et al., 2021). Such as in Europe, Muslim is minority; therefore, when they do fasting, no one shares *Takjil* on the road or open daily Ramadhan-themed food for them. If they travel to Indonesia, they'd find that kind of experience.

➤ **Finding The Marketing Model**

As we have elaborated the data between 1st video and 2nd video, the marketing model that we found out about Halal Tourism:



Visual 1: Halal Tourism Marketing Model

The meaning of that marketing model is the input by the industry and the square category is the output or result they gain from implementing the four elements. The model shares same core with marketing mix but has different meaning (Mostafavi et al., 2021). This kind of marketing model could help to gain better understanding about the benefit behind their program.

➤ **The Theme of Zero Islamophobia**

People know that Indonesia has a big Muslim population in the country; therefore, Indonesia doesn't need to fear Islamophobia. The Zero Islamophobia can be a bit part of human rights activism due to the frequent Islamophobia cases in Europe and the US (Zohir, 2020). Islamophobia refers to prejudice and discrimination against Muslims, or those perceived to be Muslim, based on their religion or cultural practices. The experience of Islamophobia varies across different countries and regions, but here is a summary of the situation in Europe and the United States (Alghamdi, 2020):

Europe:

- Islamophobia is a significant issue in many European countries, with incidents ranging from verbal abuse and harassment to physical violence and terrorism.
- The rise of far-right political parties in Europe has led to increased anti-Muslim rhetoric and policies, such as bans on wearing headscarves or burqas in public (Buarque, 2022).
- Some European countries have also implemented counterterrorism measures that disproportionately target Muslim communities, such as mass surveillance and restrictions on religious practices.
- Muslim communities in Europe also face economic and social marginalization, including higher rates of poverty and unemployment.

United States:

- Islamophobia in the United States has been fuelled by events such as the 9/11 attacks and the rise of ISIS, as well as political rhetoric and policies that demonize Muslims.
- There have been numerous incidents of anti-Muslim hate crimes in the United States, including harassment, vandalism, and physical attacks (Ponce, 2021).
- Muslim Americans also face discrimination in employment, education, and housing, and they are often subjected to additional screening and surveillance at airports and other transportation hubs (Ngo, 2020).
- The Trump administration's travel bans on several predominantly Muslim countries further stoked anti-Muslim sentiment and contributed to a climate of fear and hostility towards Muslims (Khan et al., 2021).

By all means, Islamophobia is a complex issue that is influenced by a range of factors from identity, big incidents, and political stances, including political and economic trends, media coverage, and public attitudes towards Muslims. It is important to recognize the harmful impact of Islamophobia on individuals and communities, and to work towards promoting greater understanding and respect for diversity and inclusion around Europe and the US. The Zero Islamophobia can be connected to the Indonesia's main identity to be managed by Government (WIDIYANTO, 2020). Therefore, the global power has some participation to stop Islamophobia.

CONCLUSION

The conclusion of the analysis is that whenever the industry and community has a big numbers involving Indonesian Majority; therefore, the government thinks they should be present to manage the Industry and turn it into one of the key factor in the Indonesian Economic system. Specifically we can view Halal Tourism in lighter way as when it's near President election, government tends to raise fuel and oil prices as if the people is their hostage if the vote didn't go as planned. But Halal Tourism is an Industry that provides big income yet still in safe line from political hostage. It is safe for investor to invest their money in this kind of industry. Other than that, Indonesia could keep pushing human rights awareness by keep promoting Zero Islamophobia promotion as up to this day, the Islamophobia across the Europe and US countries are still common. Therefore, in local branding, government could market themselves as government who cares for human rights since Indonesia is the country for Muslim majority. Halal tourism's true nature is spirituality tourism which makes it unique for Indonesia supported by their huge diversities and co-existency.

Author's suggestion regarding the Halal Tourism future research is that we need more research putting attention of Gentrification. Gentrification and exploitation tend to fall upon the native workers or even native businesses. Some cases happen with Ni Luh Djelantik is a proof that defamation could happen to the natives. The practical suggestion for Halal tourism is that to strengthen security and remind some clueless tourists to not cross the line when they go to Indonesia.

REFERENCES

- Adel, A. M., Dai, X., Yan, C., & Roshdy, R. S. (2021). Halal strategies on official government tourism websites: An extension and validation study. *Tourism and Hospitality Research*, 1467358420986236.
- Ainin, S., Feizollah, A., Anuar, N. B., & Abdullah, N. A. (2020a). Sentiment analyses of multilingual tweets on halal tourism. *Tourism Management Perspectives*, 34, 100658.
- Ainin, S., Feizollah, A., Anuar, N. B., & Abdullah, N. A. (2020b). Sentiment analyses of multilingual tweets on halal tourism. *Tourism Management Perspectives*, 34. <https://doi.org/10.1016/j.tmp.2020.100658>
- Alghamdi, A. A. (2020). Contribution of visual representation of islamic celebrations. *WIT Transactions on the Built Environment*, 197, 179–186. <https://doi.org/10.2495/IHA200151>
- Andrian, W., Lalu, S., & Handry, S. A. (2021). Marketing Strategy of Khazanah Ramadhan Events in Promoting West Nusa Tenggara Province as a Halal Tourism Destination. *IJISSET-International Journal of ...*, 8(7), 368–378. [http://eprints.unram.ac.id/id/eprint/25798%0Ahttp://eprints.unram.ac.id/25798/1/Jurnal B9 - IJISSET - Andrian Wijanarko_ Lalu Suparman_ Handry Sudiartha A..pdf](http://eprints.unram.ac.id/id/eprint/25798%0Ahttp://eprints.unram.ac.id/25798/1/Jurnal%20B9%20IJISSET%20Andrian%20Wijanarko%20Lalu%20Suparman%20Handry%20Sudiartha%20A..pdf)
- Awalia, H. (2017). Komodifikasi Pariwisata Halal NTB dalam Promosi Destinasi Wisata Islami di Indonesia. *Jurnal Studi Komunikasi*. <https://doi.org/10.25139/jsk.v1i1.64>
- Bahadori, S. R., Torabi Farsani, N., & Shafiei, Z. (2019). Tourists' views on Islamic spiritual tours (case study: Yazd, Iran). *Journal of Islamic Marketing*, 10(1), 323–335. <https://doi.org/10.1108/JIMA-05-2017-0055>
- Bank Indonesia Team. (2018, October 19). *Lombok: Destinasi Pariwisata Halal*. <https://youtu.be/ftkqQ8N5Aw4>
- Battour, M., Salaheldeen, M., Mady, K., & Elstouhy, M. (2021). Halal Tourism: What Is Next For Sustainability? *Journal of Islamic Tourism*, 1, 79–90.

- Bengtsson, M. (2016). How to plan and perform a qualitative study using content analysis. *NursingPlus Open*, 2. <https://doi.org/10.1016/j.npls.2016.01.001>
- Buarque, B. (2022). The politics of fear: the shameless normalization of far-right discourses. *Critical Discourse Studies*, 1–3. <https://doi.org/10.1080/17405904.2021.2022506>
- El Junusi, R. (2020). Digital marketing during the pandemic period; A study of islamic perspective. *Journal of Digital Marketing and Halal Industry*, 2(1), 15–28.
- El-Gohary, H. (2016). Halal tourism, is it really Halal? In *Tourism Management Perspectives*. <https://doi.org/10.1016/j.tmp.2015.12.013>
- Feizollah, A., Mostafa, M. M., Sulaiman, A., Zakaria, Z., & Firdaus, A. (2021). Exploring halal tourism tweets on social media. *Journal of Big Data*, 8(1). <https://doi.org/10.1186/s40537-021-00463-5>
- Indonesia Baik ID Team. (2019, April 26). *Konsep Pengembangan Pariwisata Halal di Indonesia*. https://youtu.be/h0bPsP_Hgbk
- InstitutoHalal Team. (2021). *State of Global Islamic Economy Report 2020/2021*. <https://www.institutohalal.com/state-of-global-islamic-economy-report-2020-2021/>
- Junaidi, J. (2020). Halal-friendly tourism and factors influencing halal tourism. *Management Science Letters*, 10(8), 1755–1762.
- Khan, M. H., Qazalbash, F., Adnan, H. M., Yaqin, L. N., & Khuhro, R. A. (2021). Trump and Muslims: A Critical Discourse Analysis of Islamophobic Rhetoric in Donald Trump’s Selected Tweets. *SAGE Open*, 11(1). <https://doi.org/10.1177/21582440211004172>
- Kwag, S. il, Hur, U., & Ko, Y. D. (2021). Sustainable electric personal mobility: The design of a wireless charging infrastructure for urban tourism. *Sustainability (Switzerland)*, 13(3), 1–16. <https://doi.org/10.3390/su13031270>
- LeClerc T. (2022). Consumption, Wellness, and the Far Right. *M/C Journal*, 25(1). <https://doi.org/https://doi.org/10.5204/mcj.2870>
- Mietzner, M. (2020). Authoritarian innovations in Indonesia: electoral narrowing, identity politics and executive illiberalism. *Democratization*, 27(6), 1021–1036. <https://doi.org/10.1080/13510347.2019.1704266>
- Mostafavi, F., Zamani-Alavijeh, F., Mansourian, M., & Bastami, F. (2021). The promotion of healthy breakfast and snacks based on the social marketing model: a mixed-methods study. *Journal of Health, Population and Nutrition*, 40(1). <https://doi.org/10.1186/s41043-021-00245-y>
- Ngo, H. (2020). Simulating the Lived Experience of Racism and Islamophobia: On ‘Embodied Empathy’ and Political Tourism. In *Philosophies of Difference* (pp. 107–123). Routledge. <https://doi.org/10.4324/9780429461590-8>
- Panuju, R., & Susilo, D. (2019). Movie As An Environmental Conservation Media: Content Analysis On “Bumiku” (My Earth) Movie. *International Journal of Scientific & Technology Research*, 8(8).
- Paramitha, P., & Suryaningsih, S. A. (2022). Analisis Label Halal pada Makanan Cepat Saji dalam Pengembangan Wisata Halal di Surabaya. *Jurnal Ekonomika Dan Bisnis Islam*, 4(3), 108–122. <https://doi.org/10.26740/jekobi.v4n3.p108-122>
- Ponce, A. (2021). Outsiders at home: the politics of American Islamophobia. *Ethnic and Racial Studies*, 44(8), 1458–1460. <https://doi.org/10.1080/01419870.2020.1847309>
- Siregar, K. H., & Ritonga, N. (2021). Pariwisata Halal: Justifikasi Pengembangan Pembangunan Pariwisata Berkelanjutan. *JEpa*, 6(1), 416–426. <https://journal.pancabudi.ac.id/index.php/jepa/article/view/1124>
- Surwandono, S., Nursita, R. D., Diana, R., & Meiliyana, A. (2020). Polemik Kebijakan Wisata Halal Di Indonesia Serta Tinjauannya Dalam Maqashid Syariah. *TSAQAFAH*, 16(1), 91–108.
- Susilo, D. (2022). *Teori - teori Komunikasi Manusia*. Gramedia.
- Susilo, D., Christantyawati, N., Prasetyo, I. J., & Juraman, S. R. (2019). Content analysis of LINE application user: intersecting technology and social needed. *Journal of Physics: Conference Series*, 1175(1), 12224.
- Susilo, D., de Leon, M. V., Dwi Putranto, T., & Kurnia Hartati, F. (2021). Food waste handling perception in Indonesia: communicating the sustainability of Food and environment. *IOP*

- Conference Series: Earth and Environmental Science*, 892(1), 012109.
<https://doi.org/10.1088/1755-1315/892/1/012109>
- Susilo, D., Prabowo, T. L., & Putranto, T. D. (2019). Communicating secure based feeling: Content analysis on Indonesian police official account. *International Journal of Engineering and Advanced Technology*. <https://doi.org/10.35940/ijeat.F8377.088619>
- Susilo, D., & Putranto, T. D. (2018). *Indonesian Youth on Social Media: Study on Content Analysis*. <https://doi.org/10.2991/sshr-17.2018.15>
- Susilo, D., & Putranto, T. D. (2021). Content analysis of Instagram posts related to the performance of the national search and rescue agency in early 2021. *Jurnal Komunikasi Profesional*, 5(1).
- Vargas-Sánchez, A., & Moral-Moral, M. (2019). Halal tourism: literature review and experts' view. *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-04-2017-0039>
- Wahyuni, T. (2021). WISATA SYARIAH DALAM UPAYA PENGEMBANGAN EKONOMI KREATIF BERBASIS POTENSI LOKAL. *Journal of Islamic Tourism, Halal Food, Islamic Traveling, and Creative Economy*, 1(2), 181–194. <https://doi.org/10.21274/ar-rehla.v1i2.4348>
- Wannasiri, W., Siti, F. M., Farah, A., & Ungku, F. (2020). The readiness theme development from a case study in Thailand halal restaurants. *Journal of Tourism, Hospitality and Culinary Arts*, 12(1), 412–424.
- WIDIYANTO, A. (2020). Religion and covid-19 in the era of post-truth: The case of Indonesia. *International Journal of Islamic Thought*, 18, 1–12. <https://doi.org/10.24035/IJIT.18.2020.176>
- Winarti, O. (2017). Halal Tourism in Indonesia: Does it attract only Muslim Tourists? *Jurnal Studi Komunikasi*, 1(3), 232–239.
- Yasid, Farhan, F., & Andriansyah, Y. (2016). Factors affecting Muslim students awareness of halal products in Yogyakarta, Indonesia. *International Review of Management and Marketing*.
- Zohir, H. (2020). The marketing of religious tourism: islamophobia hinders the efforts of professionals in the sector? *Journal of Tourism and Heritage Research*, 3(3), 401–406.