



The Challenge of Halal Tourism Implementation: a Case Study from Indonesia

MARTELANI ¹, Rizqiyatul KHOIRIYAH ², Gendut BUDIWAHYONO ³, S.B.P HANDHAJANI ⁴, Ferdian HENDRASTO ⁵,
Adya HERMAWATI ⁶

^{1,3,5} Faculty of Economics and Business, Gajayana University, Malang, Indonesia

^{2,4} Faculty of Engineering and Informatics, Gajayana University, Malang, Indonesia

⁶ Magister of Management Postgraduate Program Widyagama University, Malang, Indonesia

Abstract: *The purpose of this study was to determine whether Bromo Tengger Semeru (BTS) is competitive as a halal tourist destination in Indonesia. The design of this research was a case study of a single case that was only conducted on BTS. The data collection techniques used in this research were observation techniques and in-depth interviewing. Once data were obtained, data analysis was conducted by referring to Creswell's technical data analysis using the following steps: (1) data reduction, (2) data display, and (3) conclusion drawing and verification. The results of this research demonstrated that BTS is a destination that has been oriented to meet the needs of Muslim travelers. BTS can be competitive as a halal destination indicated by the presence of two factors: family-friendly tourism and halal awareness. However, neither factor was fully executed because BTS has not been branded as a halal tourism destination. The originality of this paper is the competitiveness of Bromo Tengger Semeru as a halal tourist destination in Indonesia.*

Keyword: Competitiveness, Family-Friendly Tourism, Halal Tourism, Halal Awareness

1. INTRODUCTION

Halal tourism is a new phenomenon in the tourism industry (Fahim & Dooty, 2014; Geetanjali Ramesh Chandra, 2014; Jaelani, 2017; Puad et al., 2016; Satriana & Faridah, 2018; Ratman, 2016). Halal tourist destinations, which appreciate the principles and uphold the culture and values of Islam (Kessler, 2015; Namin, 2013; Puad et al., 2016; Martaleni, 2019), are designed to meet the needs of Muslim travelers by their obligations and religious practices (Henderson, 2016; Satriana & Faridah, 2018). Halal tourism is not an exclusive tourism product that will threaten the tourism industry, but instead is a tourist product that complements existing tours and has even become one of the main contributors to the global travel market (Jaelani, 2017). In other words, halal tourism is an open product for everyone (Jaelani, 2017), where non-Muslim tourists can also enjoy the norms of Muslims in their travel experience (Samori et al., 2016).

Nowadays, Muslim tourists are a potential market affecting the global tourism industry. There is a desire to explore new experiences in a destination while being able to accommodate their religious needs. The situation has encouraged global demand for Muslim-friendly tourism products, in this case, halal tourism. Therefore, the country that makes Muslim tourists its target market and hopes to increase the number of tourist visits should continue to strive to meet the needs and desires of Muslim tourists. Several countries, where the majority of the population are non-Muslims, have realized the potential of halal tourism as an attraction for the tourism industry. These countries try to develop potential strategies to create halal tourist destinations by providing relevant facilities and needs, such as halal food, prayer facilities, Ramadan services, and a water-friendly bathroom.

Bromo Tengger Semeru (BTS) is part of the Bromo Tengger Semeru National Park Region, one of Indonesia's tourist destinations located in Probolinggo Regency, East Java Province. The main tourist attraction in the region is Mount Bromo. This mountain is an active volcano, with an altitude of 2,392 meters above sea level. Mount Bromo crater, was the most desirable object, besides that there was a sea of sand covering about 10 square kilometers, and the experience of seeing the sunrise from the top of Mount Bromo. Residents around Mount Bromo are known as the Tengger Tribe. The majority of the Tengger Tribe are Hindus. Every year they hold a traditional ceremony known as the Yadnya Kasada ceremony, which is an important holiday for the Tengger people, where the Tengger Tribe throws offerings (Ngelabuh) into the crater of Mount Bromo.

The government of Indonesia named Bromo Tengger Semeru (BTS) as one of the top ten Indonesian tourist destinations prioritized to be developed between 2016 and 2019 to increase both foreign and domestic tourists. Foreign tourists mostly come from Malaysia, Singapore, China, Japan, European countries, and the Middle East region, whereas local tourists usually come from Java and Bali (Ratman, 2016). In addition to local tourists, foreign tourists from Malaysia and the Middle East, which are

countries with a majority of the population are Muslims. Muslim communities tend to travel to Muslim-friendly destinations, namely destinations that provide facilities that support the implementation of Islamic values. Thus, the development of BTS tourist destinations with the competitiveness of halal tourism becomes a necessity that cannot be ignored, even though the majority of the population around BTS were Hindu. Until now, there have been no studies carried out on BTS regarding this topic. This study aims to determine the competitiveness of Bromo Tengger Semeru as a halal tourist destination to strengthen Indonesian tourism.

The development of the halal tourism concept in recent years demonstrates the dynamic demand of the Muslim tourism market (Yan et al., 2017). Several empirical studies have been carried out, including the study by (M. Battour et al., 2011) which examined the differences between women and men in the selection of tourist destinations by Muslim tourists. To achieve the objectives of the study, Battour conducted group discussions (FGD) and interviews with both domestic and foreign tourists. The results of the study explained that there were differences between the attitudes of female and male tourists when determining which tourist destinations to visit. Female travelers focus more on privacy issues in crowded centers, while male tourists focus on the means of worship and other halal facilities.

(Geetanjali Ramesh Chandra, 2014) in Halal tourism: A new goldmine for tourism, explained that halal tourism is a new product in the industrial market. The need for the development of halal tourism is very high, in line with the very rapid development of the Muslim population around the world. (Afendi et al., 2014) illustrated that there was a positive relationship between attitude and intentions. Attitude is an important factor in influencing consumer intentions in buying halal products. People with a high positive attitude turned out to have a great intention to buy halal products. (Kovjanic, 2014), in his study, concluded that local Muslim tourists were interested in living in their culture and religion while on vacation.

(Shafaei & Mohamed, 2015) conducted a study examining Malaysia's branding called Islamic tourism: An assessment. Using SWOT analysis, the results of the research indicated that Malaysian countries were previously aggressive in conducting promotions to attract Middle Eastern tourists to visit their countries, but after the 11 November attacks, Malaysia was more aggressive in taking advantage of Muslim countries. (Kessler, 2015) with his research, Conceptualizing Mosque Tourism: A central feature of Islamic and religious tourism, argues that Muslims have changed their travel to a Muslim-friendly destination. To create a Muslim-friendly destination, one of the facilities that must be provided in the tourist site is a mosque.

(Bozorgaghdeh & Resia, 2015) studied Halal tourism in Kerala using a descriptive research method with the support of secondary data. Their research results explained that Islam in Kerala is not a rooted religion, but the Muslim population has grown rapidly. With the growth of this population, halal tourism has the potential to develop

into one of the strongest forms of tourism. This condition implies that India must start entering the halal tourism market by ensuring that Muslim tourists can be served with maximum comfort during their travels and can fulfill their religious obligations while on vacation.

(Satriana & Faridah, 2018) concluded that the rapid Muslim population growth had provided opportunities for new market segments; in this case, the Muslim tourism market. Muslim tourists, when choosing destinations, will pay more attention to the attributes of halal tourism. Thus, for countries that expect Muslim tourists to visit their destinations with a high level of satisfaction, the local tourism industry needs to consider creating tourism attributes with a halal concept. As for increasing tourist satisfaction with tourist destinations, a proper marketing strategy is needed (Kotler et al., 2016). Furthermore, how the attributes of tourist destinations relate to travel motivation to have an impact on tourist satisfaction with religious moderation, analyzed in (Martaleni, 2018) using the method of partial least square data analysis found that tourist motivation had a significant effect on overall tourist satisfaction. But there is no significant relationship between motivation and satisfaction with religious moderation (Geetanjali Ramesh Chandra, 2014).

(Geetanjali Ramesh Chandra, 2014) stated that vacation packages that are following the concept of halal (sharia) include: halal flights, halal food, and halal hotels where there are qibla directions in the rooms and prayer rugs are available. The halal tourism indicators described in (M.Battour & Ismail, 2016) and (M. Battour et al., 2014) include hotels providing facilities such as: Al-Quran, Qibla direction, prayer mats, prayer schedules, family-friendly TV channels, non- alcoholic drinks, toilets with water taps to perform wudu (daily wash), halal-certified food, female staff for women, floor for women/family-only floors, separate swimming pool/gym for men and women, prayer room, and Ramadan services and facilities.

(Hammuri & Eseyneel, 2017) argued that the fundamentals of halal tourism understand halal meanings in all aspects of tourism activities, including hotels, transportation facilities, food and beverage facilities, financial systems, facilities, and service providers. For example, a halal concept hotel will not accept a couple if the guests cannot provide a marriage or identity certificate, indicating that they are relatives. Hotels that follow the halal concept will not provide/sell alcoholic or intoxicating drinks/food. Similarly, the hotel does not provide food that is forbidden in Islam, such as foods containing pork. Muslim tourists are still fulfilled; (2) Muslim tourist language barriers, and (3) conflicts between current world standards and Islamic teachings. For all services to work properly, managers must be encouraged to design creative programs to build unique products to fulfill this attribute (Bazazo et al., 2017). Efforts must be made to understand the characteristics needed by Muslim tourists and take action to meet their expectations while also satisfying the demands of non-Muslims and avoiding possible conflicts with residents (Henderson, 2016; Satriana &

Faridah, 2018). Based on the explanation above, the attributes of a halal tourism concept are summarized in Table 1.

Table -1 Halal Tourism Attributes

Studies	Attributes
(Geetanjali RameshChandra, 2014)	Halal flights, halal food, and halal hotels with rooms that have qibladirections and prayer rugs are available.
(Hammuri &Eseyneel, 2017)	Understanding of halal meaning in all aspects of tourism activities, including hotels, transportation facilities, food and beverage facilities, financial systems, facilities, and service providers themselves. Example:do not accept unmarried couples, do not provide alcoholic beverages and foods containing pork.
(Bazazo et al., 2017)	Availability of maps showing mosque locations/prayer facilities inplaces such as tourist information centers, airports, hotels, and parks.
(Yan et al., 2017)	Availability of halal food, prayer facilities, Ramadan services, andwater-friendly bathrooms.
(M. Battour et al., 2014; M. Battour & Ismail, 2016)	The hotel provides facilities such as Al-Quran, Qibla direction, prayer mats, prayer schedules, TV with family-friendly channels, non-alcoholic drinks, water-friendly toilets, halal-certified food, trained staff to meet the needs of Muslim tourists, female staff for women, special floor for women/family-only floors, separate swimming pool/gym room for men and women, prayer room, Ramadan services and facilities
(Satriana & Faridah, 2018)	There is no alcohol products, no pork products, no discotheques, male staff for male guests, female staff for female guests, entertainment that follows Islamic rules or values, gender-separate worship facilities (mosques), Islamic clothing for staff uniforms, the availability of the Koran and worship equipment (prayer) in rooms, the existence of Qiblainstructions, art that does not depict human form, toilets positioned not facing the Qibla, Islamic finance, hotels or other tourism companies must follow the principle principles of zakat.

2. RESEARCH METHODS

The research design was a case study using a single case specifically carried out only in Bromo Tengger Semeru (BTS) and included qualitative research. The selection of BTS as an object of research is based on the following considerations:

- BTS is in the Bromo Tengger Semeru National Park Region that has strategic potential natural resources such as (1) the Ocean Sand ecosystem; (2) natural tourism with the natural beauty of Mount Bromo and Mount Semeru; (3) water that supports people's lives in 68 villages in 4 districts; (4) the existence of the Tengger Tribe that lives in and around the Bromo Tengger Semeru National Park Region; and (5) international strategic value.
- There is a biosphere reserve with Raden Suryo forest park (2015-2019 TNBTS Strategic Plan) (Renstra TNBTS 2015-2019).
- The natural conditions around the BTS are very beautiful.
- BTS is well known to foreign countries.
- The majority of the population around BTS is Hindu. The main data for qualitative research were interview reports, while the supporting data were photographs, documents, and objects that support the research focus.

Therefore, the main data source in this study were stakeholders as key informants. Determination of informants was completed using the snowball technique, which is a technique of collecting data in a chain. This technique was appropriate to use because members of the population are very specific and know each other because of the same profession (Kessler, 2015).

The data collection techniques used in this study refer to the opinions of (Creswell, 2013; Sekaran & Bougie, 1993): (1) Observation techniques where the observation targets were tourism managers in the Bromo Tengger Semeru National Park area, tourism resources, facilities for tourists, the environment around tourist objects, and documents and photographs related to tourism objects. (2) In-depth interviewing techniques conducted on four informants, the Head of the Bromo Tengger Semeru National Park Service Utilization Section, the owner of the Lava View Lodge Hotel, the Head of Development Section for Tourism Objects in Malang Regency, and the Chairperson of the Tengger Tribe Customary. Interviews were conducted personally and face to face with informants in a non-structured or semi-structured way. In this interview, respondents sought to express their basic beliefs, attitudes, and feelings on the research topic. (3) Documentation techniques are collecting and examining documents used to complement and strengthen data obtained through observation and interviews. Data through documentation was sourced from the Malang Regency Culture and Tourism Office and the Greta Hall Bromo Tengger Semeru National Park (BBTNBTS).

Three instruments were used for collecting research data: (1) the researcher (the main instrument), (2) the interview guidelines, and (3) the database research. After the data are obtained, the data analysis is conducted using (Creswell, 2013): (1) data reduction, where researchers choose the data aspects that take precedence, minimized, or set aside for ongoing research; (2) display data, where researchers develop a visual interpretation of the data by using diagrams, graphs, or matrices; and (3) conclusion drawing and verification, where researchers consider the meaning of the data analysed and assess its implications for research purposes.

3. RESULT AND DISCUSSION

The area of Bromo Tengger Semeru National Park (TNBTS) is a conservation area that has a unique diversity of ecosystems and the cultural richness of the local community. On June 9, 2015, the UNESCO World Agency in Paris established TNBTS as the Bromo Tengger Semeru Arjuna biosphere reserve. This determination is a source of pride for the people of Indonesia because it is international recognition of the sustainability of the ecosystem (forest) management in Indonesia. The TNBTS area is also the only conservation area in Indonesia that has a beach with a total area of about 5,250 hectares. In the area, there is the Mount Bromo tourist attraction that is very popular with domestic and foreign tourists. Mount Bromo is one of Indonesia's most active volcanoes, with an altitude of 2,392 meters above sea level and is the most famous mountain in East Java. The shape of Mount

Bromo is intertwined between canyons and valleys with a beach covering about 10 km². This mountain has a crater with a diameter of ± 800 m (north-south) and ± 600 m (east-west) (BBTNBTS, 2019).

Within and around the TNBTS area, there is a unique group of people well known by the wider community, especially tourists, the Tengger Tribe community. They believe that Mount Bromo is a sacred mountain so every year they hold a Yadnya Kasada ceremony (a ceremony to worship) which is an important holiday for the people of Tengger Tribe.

In the ceremony, the community makes offerings to Mount Bromo by throwing livestock or agricultural products into the crater of Mount Bromo. Most of the people of the Tengger Tribe work as farmers from dryland farming; a small portion work as civil servants, merchant, labourers, and in-service businesses. The service sector offered is in the form of services for tourists (domestic/foreign), such as renting riding horses, being a jeep driver, (usually self-owned) and providing accommodation (homestay/hotel). The Tengger Tribe strongly holds to its traditions based on the religious system it adheres to, where myths also influence some people in their activities. The people of the Tengger Tribe generally embrace Tengger Hinduism and some embrace Islam, Christianity, or Buddhism (BBTNBTS, 2019). Based on the results of interviews with the four informants, the statements or opinions of the informants can be grouped into two types of categories, namely the meanings and themes of the determinants of the competitiveness of BTS as a halal tourism destination. There are nine meanings grouped into two themes. The description of the two categories is presented in Figure 1.

Figure -1. Meanings, themes, and descriptions

No.	Meaning	Themes	Description
1	Natural tourism	Family-friendly destination	The informant stated that the TNBTS area had many beautiful natural attractions to be enjoyed and was a means to see the greatness of God Almighty. Therefore, the TNBTS area is very suitable as a family-friendly tourist destination.
2	Safety and comfort		
3	Growth in the number of tourists		
4	Access to worship	Halal Awareness	The informant stated that stakeholders and the community continued to strive to improve the quality of services and facilities needed by Muslim tourists based on halal awareness in the destination of Bromo Tengger Semeru.
5	Facility		
6	Hotel/ Accommodation		
7	Food and beverages		
8	Environment		
9	Travel agency		

Based on data from documents of relevant agencies such as the cultural and tourism services and the Great Hall of Bromo Tengger Semeru National Park, the number of tourists that visited BTS in 2018 increased by around 8%, which included both foreign tourists and Nusantara tourists (BBTNBTS, 2019). The increase in the number of tourists visiting the archipelago to go to BTS is an indication that many Muslim tourists visit, considering that the majority of Indonesian people are Muslim. According to Global Muslim Travel Index (GMTI) (2016), a large number of tourists visiting can be used as an indicator that it is a family-friendly destination.

In the journey to BTS, tourists can feel comfortable because the people around BTS have rules in their daily

lives. One of the rules imposed by the community is the sharia-based lodging rule, where tourists who are in pairs and will stay at a homestay, must first show their identity cards to reveal their marital status. Couples who are unmarried are not allowed to stay in one room. The response of tourists to these rules varies, but many women feel comfortable to stay with these rules. Some couples object to these rules.

This is in line with the results of (Yan et al., 2017) which states that unmarried couples will have a lower tendency to use a sharia hotel because they do not want to sleep separately from their partners.

BTS tourist destinations, in general, are destinations that are still preserved. Tourists can breathe fresh air while enjoying the natural beauty and strengthening human and god relations (Samori et al., 2016). Previous researchers identified the factors that motivated Muslim tourists to visit a tourist destination. Nanim (2013) stated that attractions, access, facilities, activities, and services are reasons to visit a tourist destination. (M. M. Battour et al., 2012) stated that the most important motivation for Muslim tourists to visit tourist destinations that can be enjoyed with family have an element of knowledge/education.

Tourist objects that are an attraction for Muslim tourists include natural scenery, wide space, diverse activities, cleanliness, shopping, and a modern atmosphere. In general, the purpose of Muslim travelers is to appreciate the greatness of God's creation. Therefore, for Muslim tourists, enjoying the beauty of nature is merely a means to increase faith and be grateful for the greatness of the creation of God Almighty (Samori et al., 2016; Satriana & Faridah, 2018).

Halal awareness is the understanding of consumers or service providers about the halal nature of a product. High halal awareness makes one careful when consuming or providing a product. Halal awareness can be conceptualized as a process of increasing awareness of what Muslims are permitted to eat, drink, and use (Ambali & Bakar, 2014). In the BTS area, there appears to be a halal awareness for service providers to be offered to tourists, although they have not been fully aware of this.

The results of the research on services and facilities that can be used and enjoyed by tourists visiting BTS tourist destinations indicate that BTS management has provided access for Muslim tourists to conduct worship in several tourist sites. However, the number of places of worship (Mushola) still needs to increase to meet the needs of Muslim tourists, given a large number of tourists who visit and the distance between tourism objects in the BTS area. Considering that the implementation of Muslim worship requires enough water to purify, the availability of sufficient water must be a concern of the managers. The availability of places of worship (mosques) in tourist locations in sufficient quantities has a significant impact on tourist satisfaction (Rahman, 2014; Saputro et al., 2018).

The toilet is one of the facilities that is needed by Muslim tourists, especially with the climate in the BTS area, which is relatively cold. The condition of toilets in the

BTS area in several places is seen as still requiring improvement, both in terms of quality and quantity. The availability of toilets is one of the facilities that must exist in tourist destinations visited by Muslim tourists (Satriana & Faridah, 2018). The availability of adequate toilet facilities that meet the needs of tourists will have an impact on tourist satisfaction (Al Shamaileh & Alnaser, 2018; Saputro et al., 2018).

Some hotels in the BTS area have provided facilities in the form of places of worship (mosques) with sufficient water availability. The hotel also provides rooms that have qibla directions and are equipped with prayer facilities. However, homestay lodging, in general, does not have special places of worship (mosques) and qibla directions, but every Muslim tourist who visits is given information about the qibla direction. Places of worship (mosques) equipped with Qibla direction are one of the facilities needed by Muslim tourists when staying at an inn.

Religious facilities are an important element to meet the needs of Muslim tourists on their holidays, as well as maps, available in public spaces including hotels, with the location of mosques. (Rahman, 2014) and (Bazazo et al., 2017) concluded that providing worship facilities for Muslim tourists can motivate them to travel to certain destinations. Islamic attributes greatly affect the comfort of tourists so that they will be loyal to these tourist destinations.

The sound of the call to prayer that can be heard from the inn is also a necessity for Muslim tourists. The availability of facilities in hotels/inns such as prayer mats, Quran in every room, closet, toilet, which is needed by Muslim tourists is one of the causes that will increase tourist satisfaction (M. Battour et al., 2014; Saputro et al., 2018).

In general, hotels/inns around BTS provide food and beverage services that can be consumed by all tourists or according to tourist orders. Until now, in hotels and other places in the BTS area, there was no food available with halal labels. The halal label is needed to provide certainty for tourists in choosing food/drinks to be bought/eaten. Meanwhile, food and beverages available in the BTS area, in general, are standard foods such as eggs, fish, and instant noodles. All tourists, including Muslim tourists can consume these foods. The availability of halal food at tourist destinations is very important because Muslims are always worried about halal food when traveling.

(Hyru et al., 2017) stated that the availability of halal restaurants and halal lounges made Muslim travelers feel comfortable to dine in the restaurant. (M. Battour & Ismail, 2016) stated that Muslim-friendly hotels must be available at tourist destinations, at least separate from the hotel, that does not provide alcoholic beverages or pork and serves halal food. In line with that opinion, (Kessler, 2015) stated that alcohol and gambling free zones are a challenge for destination marketers in Muslim countries because marketers also try to meet the needs of non-Muslim tourists. The cleanliness in the BTS area, where the community of the Indonesian Hotels and Restaurants Association (PHRI) of Probolinggo Regency carries out Bromo care activities, is maintained by clean-

ing the environment regularly. Environmental cleanliness is important in increasing the number of tourists (Tan et al., 2017).

The acceptance of various levels of guaranteed halal food varies among Muslims. The reception also varies depending on the area visited by Muslim tourists. If the majority of the population visited is Muslim, then the belief in the availability of halal food is firmer and vice versa. Having a food outlet with Halal guarantees is a preferred and sought-after option for Muslim visitors from Southeast Asia. Halal awareness has a positive effect on tourist buying interests (Aziz & Chok, 2013). All dimensions of halal tourism, including Islamic, Halal, Islamic culture, and freedom from alcoholic beverages and gambling facilities have a positive and significant impact on tourist satisfaction (M. Battour & Ismail, 2016; Saputro et al., 2018) and customer satisfaction will have an impact on the sustainability of tourism (Bazazo et al., 2017; Omar et al., 2015; Rahman, 2014).

4. CONCLUSION

BTS can be competitive as a halal tourism destination, which is indicated by two factors, it is family-friendly and has halal awareness. However, both of these factors have not been fully implemented considering that BTS has not been branding as a halal tourism destination which means that BTS has not been able to maximize its competitiveness as a halal tourist area for Muslim tourists. This is because there are still strong indigenous Tenggerese cultures, namely Hinduism, Buddhism, and Catholicism. Although this destination has met family-friendly indicators, the provision of facilities that are usually needed by Muslim tourists is still minimal, such as a prayer room or place of worship, a toilet, a place to eat or a restaurant, or an inn which is an assessment of the indicator of halal awareness. This research is limited to the views of stakeholders in halal tourism, so the information obtained does not fully provide an overview of the competitiveness of BTS as a halal destination. There is a limited understanding of some business people about the meaning of halal tourism, resulting in difficulties in obtaining complete information. Further research is needed to understand the views of tourists (Muslims/non-Muslims) regarding halal tourism.

REFERENCES

- Afendi, N. A., Azizan, F. L., & Darami, A. I. (2014). Determinants of Halal Purchase Intention: Case in Perlis. *International Journal of Business and Social Research*, 4(5), 118–123. <https://doi.org/10.18533/ijbsr.v4i5.495>
- Al Shamaileh, M. H., & Alnaser, A. S. M. (2018). Measuring Customer Satisfaction with the Influence of Islamic Attributes of Destination in Jordan. *Journal of Management and Sustainability*, 8(2), 33. <https://doi.org/10.5539/jms.v8n2p33>
- Ambali, A. R., & Bakar, A. N. (2014). People's Awareness on Halal Foods and Products: Potential Issues for Policymakers. *Procedia - Social and Behavioral Sciences*, 121, 3–25. <https://doi.org/10.1016/j.sbspro.2014.01.1104>
- Aziz, Y. A., & Chok, N. V. (2013). The Role of Halal Awareness, Halal Certification, and Marketing Components in Determining Halal Purchase Intention Among Non-Muslims in Malaysia: A Structural Equation Modeling Approach. *Journal of International Food & Agribusiness Marketing*, 25(1), 1–23. <https://doi.org/10.1080/08974438.2013.723997>
- Battour, M., Battor, M., & Bhatti, M. A. (2014). Islamic attributes of destination: Construct development and measurement validation, and their impact on tourist satisfaction. *International Journal of Tourism Research*, 16(6), 556–564. <https://doi.org/10.1002/jtr.1947>
- Battour, M., & Ismail, M. N. (2016). Halal tourism: Concepts, practises, challenges and future. *Tourism Management Perspectives*, 19, 150–154. <https://doi.org/10.1016/j.tmp.2015.12.008>
- Battour, M., Ismail, M. N., & Battor, M. (2011). The impact of destination attributes on Muslim tourist's choice. *International Journal of Tourism Research*, 13(6), 527–540. <https://doi.org/10.1002/jtr.824>
- Battour, M. M., Battor, M. M., & Ismail, M. (2012). The Mediating Role of Tourist Satisfaction: A Study of Muslim Tourists in Malaysia. *Journal of Travel & Tourism Marketing*, 29(3), 279–297. <https://doi.org/10.1080/10548408.2012.666174>
- Bazazo, I., Elyas, T., Awawdeh, L., Faroun, M., & Qawasmeh, S. (2017). The Impact of Islamic Attributes of Destination on Destination Loyalty via the Mediating Effect of Tourist Satisfaction. *International Journal of Business Administration*, 8(4), 65. <https://doi.org/10.5430/ijba.v8n4p65>
- Bozorgaghideh, N., & Resia, B. S. (2015). Halal Tourism in Kerala. *International Journal of Management (IJM)*.
- Creswell, J. (2013). Qualitative, quantitative, and mixed methods approaches. In *Research design* (pp. 1–26). Sage publications. <http://scholar.google.com/scholar?hl=en&btnG=Search&q=intitle:Research+design+-+Qualitative,+Quantitative,+and+mixed+methods+approaches#0>
- Fahim, S. T., & Dooty, E. N. (2014). Islamic Tourism: In the Perspective of Bangladesh. *Global Journal of Management and Business Research: Real Estate Event and Tourism Management*, 14(1), 21–26.
- Geetanjali Ramesh Chandra. (2014). Halal Tourism; A New Goldmine for Tourism. *International Journal of Business Management & Research (IJBMR)*, 4(6), 45–62.
- Hammuri, G., & Eseyneel, I. (2017). Saudi Journal of Humanities and Social Sciences The Analysis of Hoteliers Attitude towards the Establishment of Islamic Hospitality Policies: North Cyprus. *Scholars Journal of Humanities*

- and Social Sciences, 2(2), 124–131. <http://scholarsmepub.com/>
- Henderson, J. C. (2016). Muslim travellers, tourism industry responses and the case of Japan. *Tourism Recreation Research*, 41(3), 339–347. <https://doi.org/10.1080/02508281.2016.1215090>
- Hyrul, M., Karim, A., Ahmad, R., & Zainol, N. A. (2017). Differences in hotel attributes: Islamic hotel and Sharia compliant hotel in Malaysia. *Journal of Global Business and Social Entrepreneurship (GBSE)*, 1(2), 157–169.
- Jaelani, A. (2017). Halal Tourism Industry in Indonesia: Potential and Prospects. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.2899864>
- Kessler, K. (2015). Conceptualizing Mosque Tourism: A central feature of Islamic and Religious Tourism. *International Journal of Religious Tourism and Pilgrimage*, 3(2), 23. <https://arrow.tudublin.ie/ijrtpdoi:https://doi.org/10.21427/D7RB0GA-vailableat:https://arrow.tudublin.ie/ijrtp/vol3/iss2/2%0Ahttp://arrow.dit.ie/cgi/viewcontent.cgi?article=1098&context=ijrtp>
- Kotler, P., Keller, K. L., Brady, M., Goodman, M. R. V., & Hansen, T. (2016). *Marketing Management*, 3rd European edn, Harlow. Pearson.
- Kovjanic, G. (2014). Islamic tourism as a factor of the Middle East regional development. *Turizam*, 18(1), 33–43. <https://doi.org/10.5937/Turizam1401033K>
- Martaleni, M. (2018). Pengaruh Motivasi, Kualitas Layanan, dan Kepuasan Wisatawan Terhadap Image Daerah Tujuan Wisata. *EKUITAS (Jurnal Ekonomi Dan Keuangan)*, 18(2), 201–218. <https://doi.org/10.24034/j25485024.y2014.v18.i2.145>
- Martaleni (2019). Halal Tourism. CV IRDH, 162. ISBN: 978-602-07026-72-4.
- Martaleni., Hadiyati, E., Pertiwi, Y.I., Kerti Yasa, Ni Nyoman. (2021). Role of Tourist Motivation as Mediating Variable on Visitor Decisions at Indonesian Tourism Village. *Innovative Marketing*, 17(3), 88-98.
- Namin, T. (2013). Value Creation in Tourism: An Islamic Approach. *International Research Journal of Applied and Basic Sciences*, 4(5), 1252–1264.
- Omar, S. I., Mohamad, D., Rozelee, S., & Mohamed, B. (2015). Holiday satisfaction in Penang, Malaysia: a quantitative perspective analysis of international and domestic tourists. *Geografia: Malaysian Journal of Society and Space*, 11(7), 70–81.
- Puad, A., Som, M., Masutani, S., & Ahmad, M. F. (2016). The Macrotheme Review A multidisciplinary journal of global macro trends The Growth of Muslim Friendly and Halal Tourism in Inbound and Outbound Travel Market. *The Macrotheme Review*, 5(5), 10–17.
- Rahman, M. K. (2014). Motivating factors of Islamic Tourist's Destination Loyalty: An Empirical Investigation in Malaysia. *Journal of Tourism and Hospitality Management*, 2(1), 63–77.
- Samori, Z., Md Salleh, N. Z., & Khalid, M. M. (2016). Current trends on Halal tourism: Cases on selected Asian countries. In *Tourism Management Perspectives (Vol. 19, pp. 131–136)*. Elsevier BV. <https://doi.org/10.1016/j.tmp.2015.12.011>
- Saputro, M. S. D., Wardi, Y., & Abror, A. (2018). The Effect of Halal Tourism on Customer Satisfaction. *Proceedings of the First Padang International Conference On Economics Education, Economics, Business and Management, Accounting and Entrepreneurship (PICEEBA 2018)*. <https://doi.org/10.2991/piceeba-18.2018.57>
- Satriana, E. D., & Faridah, H. D. (2018). Halal Tourism: Development, Chance, and Challenge. *Journal of Halal Product and Research*, 1(2), 32. <https://doi.org/10.20473/jhpr.vol.1-issue.2.32-43>
- Sekaran, U., & Bougie, R. (1993). Research methods for business: A skill building approach. *Long Range Planning*, 26(2), 136. [https://doi.org/10.1016/0024-6301\(93\)90168-F](https://doi.org/10.1016/0024-6301(93)90168-F)
- Shafaei, F., & Mohamed, B. (2015). Malaysia's branding as an Islamic tourism hub: An assessment. *Geografia : Malaysian Journal of Society and Space*, 11(1), 97–106.
- Tan, C.-H., Chong, X.-W., & Vinayan, G. (2017). Perceived Quality of Visit and Foreign Tourists Satisfaction in Malaysia. In *International Journal of Management and Applied Science (Vol. 3, Issue 3)*. <http://iraj.in>
- Yan, L. S., Zahari, N. A., Ismail, A. S., & Zain, N. M. (2017). Halal Tourism: A New World for Tourism Industry. *International Journal of Asian Social Science*, 7(8), 643–657. <https://doi.org/10.18488/journal.1.2017.78.643.657>

APPENDIX**Table -2** Interview Guidelines

No	Questioner	Informant
1	Explain the tourist objects in Bromo Tengger National Park (TNBTS) and what is the description of the Tengger Tribe community	Tribal chief Tengger
2	What is tourism business management?	
3	Is all the food offered in Bromo halal?	
4	Give an overview of TNTBS tourist destinations and the facilities provided at the tourist location	Management TNTBS
5	What are the efforts to improve the quality of service for tourists, especially the majority of Muslims?	
6	How to develop tourism destinations, towards halal tourism?	Head of Ma- lang Regency Tourism Destination Development
7	How to improve human resources in serving tourists?	
8	What are the community business models that support the realization of halal tourism?	
9	What are the regulations that can be applied by business actors in the context of achieving halal tourism?	
10	How do you care about the tourism environment?	Business peo- ple in the Bromo Tengger Semeru area
11	What facilities are provided to meet the needs of tourists who are predominantly Muslim?	
12	What is the standard of food and drink provided at the tourist attraction location?	
13	How to manage service strategy for Muslim tourists?	
14	What is the development plan for sustainable tourism?	