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## **TOURISM SECTOR EFFICIENCY IN ISLAMIC COUNTRIES: NON-PARAMETRIC APPROACH**

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### **Abstract**

Over the past few decades, countries in the Organization for Islamic Cooperation (OIC) have achieved various levels of economic development, especially in the tourism sector. Tourism growth in OIC countries increases every year. This growth has tightened competition between countries in providing tourist facilities and destinations. This study aims to measure the level of efficiency and productivity of the tourism industry in OIC countries using the Data Envelopment Analysis (DEA) and Malmquist Productivity Index (MPI) methods. The results showed that the average efficiency value of the tourism industry in OIC countries as a whole was 0.357. The country with the highest efficiency score was Turkey with an efficiency value of 0.92 and the country with the lowest efficiency value of 0.007 was Libya. On the other hand, the country that had the highest productivity increase was Turkey with a TFP value of 1.656 and the country with the largest decrease in productivity was Nigeria with a TFP value of 0.610.

**Keywords:** DEA, MPI, Tourism, Impact, Destinations

### **Introduction**

Tourism is a sector that contributes to improving a country's economy (Ramadhani and Ridlwan, 2018). The development of the tourism sector is considered to be resistant to the global crisis and has had a positive trend since 1950 with the number of tourist trips of 25 million people, in 1980 it reached 278 million people, in 1995 it reached 528 million people, and 1.5 billion people in 2019 (IMF, 2020). This makes the tourism sector seen as a sector capable of accelerating economic growth (Chanin et al., 2015). According to the United Nations World Tourism Organization (UNWTO), the tourism sector has an important role in contributing to the world's total GDP by 9%. This makes the tourism sector one of the 11 most jobs in absorbing labor (Sabon et al., 2018). Besides, the tourism sector has also contributed 6% or US \$ 1.5 trillion of total world exports (UNWTO, 2014).

The increasing world population has an impact on increasing the number of tourists, both domestic and international tourists (Ferdiansyah et al., 2020). The reality of the increasing number of tourists provides a new segmentation for the tourism sector and affects the tourism industry around the world. According to Okty (2017), smart tourism is all forms of technology and communication used as an effort to obtain information related to tourism activities. This concept is the fastest way to increase economic growth (Pavithra et al., 2019).

Based on the report of the Standing Committee for Economic and Commercial Cooperation of the Organization of Islamic Cooperation (COMCEC), the OIC countries have increased their tourism earnings from USD 157.1 billion in 2013 to USD 181.9 billion in 2018. The report also reveals some importance in intra-OIC tourism activity as the share of intra-OIC tourist arrivals in total OIC tourist arrivals went up from 34,4% in 2013 to 37,6% in 2018. (COMCEC, 2020).

The increasing number of tourists in OIC countries has an impact on increasing competition between countries in providing various travel and tourism facilities (Ekin and Akbulut, 2015). According to Ritchie and Crouch (2003), competitiveness in the tourism industry can be determined by the strength of destinations in increasing tourism expenditure, providing a pleasant experience cost-effectively, and increasing the sustainability of nature as an investment for the future generations.

Each country must have an efficient performance in managing its tourism to be able to compete in the tourism industry. In the world of efficiency measurement, currently, there are many known approaches, including Data Envelopment Analysis (DEA). DEA is based on the production frontier curve of Cobb Douglas (Farrel, 1957). According to Tsolas and Giokas (2012), DEA is a tool that can be used to measure and compare the performance of several service units or business units and DEA can also show the specification of the service unit's inefficiency. Furthermore, to measure the observed tourism productivity of the OIC countries, this study uses the Malmquist Productivity Index (MPI) analysis. The Malmquist Index is part of the DEA method which specifically looks at the level of productivity of each unit so that it will see changes in the level of efficiency and technology used based on predetermined input and output. The Malmquist index is also used to analyze changes in Performance over time.

The majority of research that deals with DEA in tourism only focused on the efficiency measurement of micro-units level, there has been little research at the macro level. Among this few are Hadad et.al (2012), Soysal-Kurt (2017), Chaabouni (2019), Barisic & Cvetkoska (2020), Hosseini & Hosseini (2021). Unlike the previous research, besides trying to measure the efficiency level using DEA, this study also measures the productivity level of tourist sectors. In addition, this study was the first to measure the efficiency and productivity level with the case of Organization Islamic Committee (OIC) countries.

**Literature review****Efficiency measurement**

An organization/company can measure its performance based on the activities that have been carried out. According to Hadi et al. (2012), there are 5 (five) benefits of measuring the performance of an organization/company. These benefits include improving the quality of decision-making, increasing internal accountability, increasing public accountability, supporting strategic planning and goal setting, and enabling the effective use of resources. Efficiency measurement can be done by assessing the competitiveness of inputs and outputs as well as loads and returns (Syafique et. Al 2015).

In general, in measuring efficiency, two approaches can be made, namely the parametric and non-parametric approaches. The parametric approach is a measure of efficiency in which the model specifies certain requirements about the population parameters that are the object of the research, while the non-parametric approach is a measurement whose model does not specify the parameters of the population that is the parent of the research sample (Hidayah 2016). Analysis using a parametric approach can be calculated using 3 methods, namely the Stochastic Frontier Approach (SFA), Distribution Free Approach (DFA), and Thick Frontier Approach (TFA) (Berger & Humphery 1997). If you use a non-parametric approach, you can use the Data Envelopment Analysis (DEA) and Free Disposable Hull (FDH) methods.

Data Envelopment Analysis (DEA) was first introduced by Charnes, Cooper, and Rhodes in 1978. This method is a mathematical linear programming technique used to evaluate the efficiency performance of a decision-making unit or Decision-Making Units (DMU). In conducting the analysis, the DEA method accommodates input and output variables to produce a single efficiency value which is used to measure technical efficiency, pure technical efficiency, and efficiency scale.

DEA is a method to evaluate the relative efficiency and managerial performance of production or decision-making units (DMUs), using the same selected multiple inputs and outputs whereby the correlation function from inputs to outputs is unidentified (Purwantoro, 2005). The efficiency score in DEA ranges between 0 and 1 or 100%. An efficient DMU is indicated by a 100% score. The lower the score, the less efficient the firm. Using a mathematical equation, the formula of DEA is drawn as follows (Ascarya and Yumanita, 2006)

According to Insukindro et al. (2007), there are three benefits obtained from using DEA in measuring efficiency, namely as a benchmark for obtaining relative efficiency which is useful for facilitating comparisons between the same economic units, measuring various variations in efficiency between economic units to identify the causative factors and determine policy implications to increase the level of efficiency. Also, the DEA model used in this study has 3 advantages compared to other models. These advantages include:

1. The DEA model can measure many input variables and output variables
2. There is no need to assume a functional relationship between the measured variables
3. Input and output variables have different units of measurement

In general, the DEA method has two frequently used models, namely the CCR (Charnes, Cooper, and Rhodes) and BCC (Banker, Charnes, and Cooper) (Cooper 2002) models. The CCR model was first introduced by Charnes, Cooper, and Rhodes in 1978. This model assumes a constant return to scale (CRS) which indicates that the addition of production factors (input) will not have an impact on additional production (output). Besides, the CRS model also assumes that firms have the same internal and external conditions and operate in perfectly competitive markets. The CRS condition indicates that the company operates at the most productive scale size where the company is both technically and purely technically efficient (Cooper et al. 2006). However, the CRS model is only suitable for conditions in which the DMU operates optimally.

### **Productivity Measurement**

Productivity is the relationship between output and input used in the production process. In measuring productivity, it can be done partially or totally. Partial productivity is the relationship between output and one input, while total productivity is the relationship between output and input together (Rusydia 2018). According to Coelli et. al (2005), the relationship between output and input can be expressed in the ratio of the output index to the input index.

The measurement of the productivity of an entity can be done using the Total Factor Productivity (TFP) method. This method uses index numbers to measure changes in price and quantity, as well as comparisons and differences between entities. The advantage of this method is that it can overcome the weaknesses of calculating the efficiency of more than one input and one output. In this study, to calculate the level of productivity (TFP) using the Malmquist Index.

The Malmquist index is a bilateral index used to compare the production technology of two economic elements (Cooper et. al 1999). This index was first created by Sten Malmquist in 1953, then introduced by Caves et.al (1982). In carrying out its measurements, the Malmquist Index can produce a catch-up effect and a frontier shift effect. The catch-up effect can measure the rate of change in efficiency from period one to period two, while the frontier shift effect can measure the level of technological change from a combination of input and output from period one to period two.

In the measurement process, the Malmquist Index is based on the concept of a production function that can be able to measure the maximum production function with predetermined input limits. The results of this index consist of efficiency change, technological change, pure efficiency change, economic

scale change, and TFP change. Measurement using the Malmquist Index has several conveniences such as a non-parametric method that does not require a specification of the form of production, does not require assumptions about the economic behavior of the production unit, the calculation of the index does not require data on prices that are often not available, and can be broken down into changes in efficiency and changes in technology. However, making measurements using this method requires balanced panel data (balance panel) so that it cannot be done for time series data (Avenzora and Jossy 2008).

### **Previous Study**

There are some previous studies that measured the efficiency level in the tourism sector using Data Envelopment Analysis (DEA). However, the majority of research that deals with DEA in tourism only focused on the efficiency measurement of micro-units level. Although the measurement of efficiency in the tourism sectors at the micro-level has been the subject of considerable research in recent years, there has been little research at the macro level. Among this few are Hadad et.al (2012), Soysal-Kurt (2017), Chaabouni (2019), Barisic & Cvetkoska (2020), Hosseini & Hosseini (2021).

Hadad, et al (2012) in their study measured the efficiency of tourism sectors in 105 countries, including 34 developed and 71 developing countries. They found that globalization and accessibility are critical for the efficiency of the tourism sector in developing countries and that labor productivity may be a good proxy for the efficiency of the aggregate tourism industry. Then, Soysal-Kurt (2017) measured the relative efficiency of 29 European countries in 2013. The result of this study showed 16 countries are founded relatively efficient and 13 countries are found relatively inefficient. With the same case study, Barisic & Cvetkoska (2020) measure the efficiency of travel and tourism in 28 members of the European Union in 2017.

Chaabouni (2019) in his study tried to find the tourism efficiency and its determinant using DEA and bootstrap approach. The object of this study was 31 Chinese Provinces in 2008-2013. The result showed that the tourism efficiency in China was low over the sample period. At the regional level, the average tourism efficiency in east China was higher than central and west. Then, Hosseini & Hosseini (2021) measure the tourism industry efficiency in the context of infrastructure using a performance measurement framework using DEA and super efficiency approach. The object of this study was 23 developing countries in 2013, 2015, and 2017. The analysis of this study showed that the unfavorable tourism industry performance results from the lack of infrastructure, undeveloped infrastructure, and the absence of proper strategies to establish and improve infrastructure.



## Model and Data

The method used in this research is Data Envelopment Analysis (DEA). DEA is a nonparametric method that uses a linear program model to calculate the ratio of output and input ratios for all units being compared. The advantage of using DEA is that this approach does not require explicit specifications of the form of the function and only requires a little structure to form its efficiency frontier. DEA is widely applied in performance evaluation and benchmarking in educational institutions, hospitals, financial institutions, production plans, and others. The units used in DEA are referred to as DMUs. This technique can be used to find out how efficiently DMUs are used by utilizing existing equipment to produce maximum output. Weaknesses that may arise when using this method are self-identifiers and near self-identifiers. DEA was first developed by Farrel (1957) who measured the technical efficiency of one input and one output into multi-input and multi-output. In this study, the assumptions used are returned to scale (VRS) variables and output-oriented. As expressed by Johnes (2006) that the output-oriented model is an appropriate model for achieving economic efficiency.

$$\text{Efficiency of DMU} = \frac{\sum_{k=1}^p u_k y_{kj}}{\sum_{i=1}^m v_i x_{ij}}$$

Whereby:

DMU = decision making unit

n = number of DMU observed

m = different inputs

p = different outputs

$\mu_k$  = average output

$v_i$  = average input

$x_{ij}$  = number of inputs i consumed by DMUj

$y_{kj}$  = number of output k produced by DMUj

This study will measure the efficiency achievement of the tourism sector in OIC countries. Data used to measure tourism efficiency was obtained from the Statistical Economic and Research and Training Center for Islamic Countries (SESRIC). In detail, the inputs and outputs used are stated in Table 1.

**Table 1.** Input and Output Grouping

Input	Output	Definition
Capital	International Tourism Receipts	<i>An indicator used or measuring the role of international tourism activity as a source of foreign exchange is evaluated by relating the international tourism receipts as a percentage of the total merchandise exports.</i>
Labor	Tourism Receipts	<i>The receipts earned by a destination country from inbound tourism cover all tourism receipts resulting from the expenditure made by visitors from abroad, for instance, lodging, food, and drinks, fuel, transport in the country, entertainment, shopping, etc.</i>
	Tourist Arrivals	<i>Every person visiting another country than the one originally living in for any other reason than remuneration.</i>

Source: SESRIC

## **Results and Analysis**

### **Tourism Efficiency Level of OIC Countries**

This discussion will display the tourism efficiency levels of 46 OIC Countries during the 2010-2017 period using the Data Envelopment Analysis (DEA) method. Input-output variable data in measuring the level of efficiency are indicators that build SDGs obtained from SESRIC (Statistical, Economic, and Social Research and Training Center for Islamic Countries). In addition to producing efficiency values, DEA can also produce potential improvement or the level of improvement needed to achieve optimal levels of efficiency. So it can be seen which variables need to be improved. Based on the calculation of the DEA method, it assumes Variable Return to Scale (VRS) using MaxDea 6.1 software, it can be seen the efficiency level of 46 OIC Countries. The efficiency value of OIC countries after data processing can be seen in the following table:

**Table 2.** Efficiency Value of OIC Countries

Country	2010	2011	2012	2013	2014	2015	2016	2017	Mean	Rank
Turkey	0.866	0.890	0.919	0.968	1.000	1.000	0.762	0.912	0.915	1
Lebanon	1.000	0.861	0.835	0.780	0.817	0.827	0.899	1.000	0.877	2
Albania	0.875	0.801	0.789	0.776	0.870	0.916	0.948	0.906	0.860	3
Qatar	0.415	0.496	0.882	1.000	1.000	1.000	0.997	1.000	0.849	4
Saudi Arabia	0.533	0.658	0.848	0.864	0.949	0.938	0.898	0.842	0.816	5
Gambia	0.917	0.682	0.617	0.539	0.821	1.000	0.903	0.832	0.789	6
Malaysia	0.752	0.775	0.729	0.727	0.818	0.712	0.815	0.795	0.765	7
Jordan	0.804	0.736	0.908	0.675	0.671	0.663	0.696	0.792	0.743	8

Egypt	0.802	0.616	0.786	0.657	0.774	0.676	0.403	0.779	0.687	9
UEA	0.516	0.578	0.609	0.676	0.664	0.719	0.810	0.859	0.679	10
Kyrgyzstan	0.273	0.618	0.920	1.000	0.885	0.573	0.499	0.515	0.660	11
Bahrain	1.000	0.526	0.563	0.552	0.537	0.445	0.448	0.417	0.561	12
Morocco	0.585	0.579	0.553	0.546	0.558	0.534	0.532	0.557	0.555	13
Cameroon	0.223	0.421	0.347	0.513	0.505	0.484	0.738	1.000	0.529	14
Afghanistan	0.503	1.000	0.901	0.773	0.446	0.255	0.233	0.041	0.519	15
Indonesia	0.281	0.365	0.426	1.000	0.426	0.598	0.459	0.538	0.512	16
Tajikistan	0.317	0.482	0.624	0.460	0.626	0.528	0.475	0.447	0.495	17
Uganda	0.393	0.383	0.398	0.316	0.354	0.379	0.428	0.344	0.374	18
Tunisia	0.409	0.297	0.345	0.353	0.366	0.285	0.314	0.341	0.339	19
Kuwait	0.227	0.256	0.241	0.291	0.318	0.351	0.356	0.387	0.303	20
Guyana	0.264	0.272	0.296	0.325	0.203	0.256	0.354	0.261	0.279	21
Sudan	0.060	0.041	0.318	0.223	0.308	0.322	0.380	0.527	0.272	22
Senegal	0.377	0.335	0.234	0.243	0.216	0.205	0.223	0.211	0.256	23
Nigeria	0.270	0.180	0.248	0.215	0.238	0.305	0.276	0.301	0.254	24
Togo	0.146	0.222	0.198	0.199	0.210	0.225	0.225	0.264	0.211	25
Kazakhstan	0.100	0.148	0.175	0.223	0.210	0.228	0.262	0.293	0.205	26
Azerbaijan	0.107	0.149	0.174	0.184	0.182	0.242	0.296	0.304	0.205	27
Cote d'Ivoire	0.080	1.000	0.054	0.050	0.050	0.099	0.126	0.138	0.200	28
Yemen	0.248	0.165	0.198	0.211	0.226	0.108	0.186	0.187	0.191	29
Oman	0.122	0.149	0.152	0.151	0.206	0.205	0.220	0.216	0.178	30
Mali	0.152	0.186	0.144	0.190	0.200	0.181	0.157	0.161	0.171	31
Pakistan	0.150	0.161	0.146	0.144	0.171	0.128	0.128	0.132	0.145	32
Iran	0.102	0.100	0.110	0.137	0.153	0.185	0.154	0.155	0.137	33
Benin	0.153	0.200	0.137	0.122	0.075	0.097	0.097	0.096	0.122	34
Uzbekistan	0.049	0.066	0.110	0.137	0.129	0.139	0.134	0.175	0.117	35
Mozambique	0.116	0.098	0.113	0.113	0.095	0.093	0.081	0.078	0.098	36
Niger	0.134	0.064	0.054	0.055	0.092	0.097	0.106	0.106	0.089	37
Sierra Leone	0.096	0.145	0.062	0.087	0.042	0.082	0.078	0.080	0.084	38
Burkina Faso	0.089	0.065	0.068	0.095	0.084	0.085	0.089	0.079	0.082	39
Iraq	0.069	0.052	0.050	0.053	0.062	0.115	0.143	0.113	0.082	40
Algeria	0.082	0.084	0.083	0.074	0.058	0.044	0.055	0.070	0.069	41
Brunei	0.021	0.023	0.021	0.024	0.022	0.049	0.060	0.309	0.066	42
Bangladesh	0.023	0.013	0.012	0.012	0.011	0.035	0.047	0.056	0.026	43
Djibouti	0.034	0.024	0.017	0.011	0.013	0.021	0.024	0.015	0.020	44
Guinea-Bissau	0.002	0.007	0.005	0.008	0.013	0.024	0.011	0.009	0.010	45
Libya	0.008	0.002	0.004	0.006	0.002	0.009	0.020	0.006	0.007	46

Based on the result obtained from table 1, it can be seen that the efficiency value of OIC countries fluctuates every year. It is also known that the average value of tourism efficiency in the OIC countries as a whole is 0.357. It was found that in 2010 2 countries achieved maximum efficiency scores namely Lebanon and Bahrain. In 2011 2 countries reached the maximum score namely Afghanistan and Core d'Ivoire. Next, 3 countries reached maximum efficiency in 2013 (Qatar, Afghanistan, and Indonesia), 2 countries in 2014 (Turkey and Qatar), 3 countries in 2015 (Turkey, Qatar, and Gambia), and 3 countries in 2017 (Lebanon, Qatar, and Cameroon). Meanwhile, in 2012 and 2016, there is no country achieved maximum efficiency scores.

Furthermore, the average efficiency value of 46 OIC countries from 2010-2017 if ordered based on the largest and smallest efficiency value is as follows; the most 5 efficient countries in tourism sectors are Turkey (0.92), Lebanon (0.88), Albania (0.87), Qatar (0.85), and Saudi Arabia (0.82). Comec (2013) classify Turkey and Lebanon as countries with established destinations with major tourism sectors. Lebanon's robust tourism sector largely contributes to the domestic economy as a major source of income and employment.

In 2016, the total travel and tourism contribution was around 19% of GDP with a total of 338,600 tourism-related jobs invigorated within the economy (Bankmed, 2017). With a strategic location at the intersection of Europe, Asia, and Africa, Lebanon provides businesses with easy access to regional and global markets. Lebanon offers one of the most liberal investment climates in the Middle East. It is ranked as one of the freest economies regionally and internationally, with the Government maintaining a non-interventionist stance toward private investments (IDAL, 2019). Lebanon's unique product [where east meets west] became one of the selling points of their tourism sector.

Furthermore, Turkey is quite rich in tourism potential. Its geographic location, climate, the multicultural nature of its demographics, and diverse history make it one of the most attractive destinations in the world. Currently, it is ranked as the second most popular destination for Muslim tourists and the sixth-largest tourism destination (UNTWO, 2019). There is strong government support behind the tourism development of this country, which was pioneered by the Tourism Incentive Law (Law no: 2634) in 1983. With this law, the Turkish government was planning to provide; land allocation for tourism investments (Deloitte, Turkish tourism industry report, 2010). Turkey also has a big price advantage mainly for European, British, and American tourists. Starting from 2000, economic problems occur all over the world such as the increase in oil prices, economic recessions, etc. Euro and life in Europe became considerably more expensive. However, Turkey as being non-EU country has been "cheap" for European tourists as well as many other countries. This situation boosted the spending of foreigners in foreign currency in Turkey, with 36.3 million foreign visitors (Baser, 2018)

Furthermore, the last 2 countries with the lowest efficiency scores are Guinea-Bissau (0.010), and Libya (0.007). Guinea-Bissau is a small state in West Africa with a population of around 1.8 million. Almost 85% of the population depends on agriculture as its main source of income. According to UNDP, the HDI ranking of Guinea Bissau has always declined in recent years from 173<sup>rd</sup> in 2008, 174<sup>th</sup> in 2009, 175<sup>th</sup> in 2013, 176<sup>th</sup> in 2016, and became 178<sup>th</sup> in 2018 (UNDP). At present, Guinea-Bissau's tourism sector is not competitive in terms of cost, service, or quality (UNTWO, 2019). The environment for tourism is challenging. A long rainy season compresses tourist activity into six or seven months of the year, from mid-November to May, with obvious implications for the operating costs and profitability of hotels and tourist enterprises. Based on COMCEC (2013) classification, Guinea Bissau classified as a country in the early stages of tourism development

In Libya's case, its international tourism has suffered because of several internal and external problems which contributed to the retardation of this sector which negatively affected its contribution to the economic and social development of the Libyan society. According to Stage of Tourism Sector Development, Comec (2013) classify Libya as a country in the rebuilding phase after conflict. After gaining independence in 1951, Libya was started getting more attention from foreign investors for 30 years. But, after the uprising on 17, Feb. 2011 thousands of civilians have been killed in turmoil. The massacre in Libya has frightened the potential tourists of Libya, consequently, many of them have canceled their trips (Sengupta, 2011).

The civil war and ongoing unrest have resulted in the Libyan tourism infrastructure being partially destroyed, and the travel and tourism competitiveness index of Libya has significantly decreased from 3.74 to 3.2 (WEF, 2012). Next, problems such as inefficient resource allocation, poor infrastructure, and frequent policy reversals, in addition to the UN (United Nation) international embargo which has been recently lifted, are major reasons for the delay and observed slow tourism development (Said, 2017)

The efficiency value can be classified into 4 groups based on the efficiency scale, namely Fully Efficient (100%), Highly Efficient (80-99%), Medium Efficient (50-80%), and Low Efficient (less than 50%) (Rusydiana, 2017). Of total 368 DMUs analyzed, just 15 DMUs reached a maximum efficiency value of 100%, while other 353 DMUs did not reach maximum efficiency (100%) with details; High efficiency as much as 43 DMUs, Medium efficient as much as 69 DMUs, and Low efficient as much as 241 DMUs, within 8 years from 2010 to 2017. Next, table 2 will be shown the average efficiency of OIC countries by continent. This is intended to evaluate regional achievement of efficiency.

**Table 3. Efficiency per Region**

DMU	Countries Mean	Region's Mean	Ranking	DMU	Countries Mean	Region's Mean	Ranking		
Southeast Asia				East Africa					
Brunei	0.066	0.448	3	Djibouti	0.020	0.164	9		
Indonesia	0.512			Mozambique	0.098				
Malaysia	0.765			Uganda	0.374				
Central Asia				Central Africa					
Uzbekistan	0.117	0.369	5	Cameroon	0.529	0.404	4		
Tajikistan	0.495			Guyana	0.279				
Kazakhstan	0.205			North Africa					
Kyrgyzstan	0.660			Algeria	0.069	0.322	6		
South Asia				Egypt	0.687				
Pakistan	0.145	0.207	7	Libya	0.007				
Bangladesh	0.026			Morocco	0.555				
Afghanistan	0.519			Sudan	0.272				
Iran	0.137			Tunisia	0.339				
West Asia/Middle East				West Africa					
Lebanon	0.877	0.528	2	Benin	0.122	0.206	8		
Iraq	0.082			Burkina Faso	0.082				
Saudi Arabia	0.816			Cote d'Ivoire	0.200				
UEA	0.679			Gambia	0.789				
Bahrain	0.561			Guinea-Bissau	0.010				
Qatar	0.849			Mali	0.171				
Oman	0.178			Niger	0.089				
Kuwait	0.303			Nigeria	0.254				
Yemen	0.191			Senegal	0.256				
Jordan	0.743			Sierra Leone	0.084				
Europe				Togo	0.211				
Albania	0.860			0.660	1				
Azerbaijan	0.205								
Turkey	0.915								

Table 2 shows that the highest tourism efficiency level per region obtained by European OIC countries was then followed by West Asia and Southeast Asia in the second and third positions. The fourth position was Central Africa which was superior to other African regions. Then followed by Central Asia, North Africa, South Asia, West Africa, and East Africa. The efficiency value of tourism in each region has a diverse level. Muslim countries in Europe are the regions with the highest average efficiency level, although Azerbaijan received a low-efficiency level compared to others. Meanwhile, East Africa is a region that has the lowest tourism efficiency level among OIC countries.

**Tourism Productivity Level of OIC Countries**

The productivity value of OIC countries will be measured using the Malmquist Index, with an output approach. The model used is the BCC (Banker, Charnes, Cooper) which assumes a Variable Return to Scale (VRS). It will also display Total Factor Productivity Change (tfpch), Technical Change (tehch), Efficiency Change (effch), Pure Efficiency Change (pech), and Scale Change (sech) in each country.

**Table 4. Total Factor Productivity by Country**

Region	Effch	techch	pech	sech	tfpch	Region	Effch	techch	pech	sech	tfpch
Southeast Asia						East Africa					
Brunei	1.489	1.112	1.477	1.008	1.656	Djibouti	1.015	1.019	1.015	1.001	1.035
Indonesia	1.198	0.982	0.992	1.207	1.176	Mozambique	0.997	0.806	1.011	0.986	0.803
Malaysia	1.017	1.097	1.032	0.985	1.115	Uganda	1.439	1.113	1.373	1.048	1.602
Central Asia						Central Africa					
Uzbekistan	1.361	1.098	1.363	0.998	1.493	Cameroon	1.012	1.003	1.005	1.007	1.015
Tajikistan	0.931	1.100	0.945	0.985	1.024	Guyana	0.984	0.831	0.992	0.991	0.818
Kazakhstan	1.274	1.084	1.265	1.007	1.380	North Africa					
Kyrgyzstan	1.182	1.126	1.200	0.985	1.331	Algeria	0.984	1.086	0.973	1.012	1.069
South Asia						Egypt	0.965	0.957	0.965	1.000	0.924
Pakistan	0.813	0.802	0.995	0.817	0.652	Libya	1.128	1.092	1.175	0.960	1.232
Bangladesh	1.102	1.084	1.139	0.968	1.195	Morocco	0.979	0.923	0.988	0.991	0.903
Afghanistan	1.031	1.044	1.015	1.016	1.077	Sudan	0.920	1.077	1.027	0.895	0.990
Iran	1.149	0.951	1.058	1.086	1.093	Tunisia	1.412	1.017	1.373	1.028	1.436
West Asia/ Middle East						West Africa					
Lebanon	1.147	1.227	1.166	0.983	1.407	Benin	1.214	1.094	1.189	1.021	1.328
Iraq	1.172	1.104	1.125	1.042	1.294	Burkina Faso	0.988	1.068	0.988	1.000	1.055
Saudi Arabia	0.901	0.960	1.033	0.872	0.865	Cote d'Ivoire	1.007	1.061	1.006	1.001	1.068
UEA	1.283	1.117	1.284	1.000	1.433	Gambia	0.989	0.889	0.990	1.000	0.880
Bahrain	1.044	1.114	1.086	0.961	1.162	Guinea-Bissau	1.000	0.799	1.000	1.000	0.799

Qatar	0.892	0.867	1.036	0.861	0.774	Mali	0.964	0.879	1.013	0.951	0.847
Oman	0.741	0.834	0.992	0.747	0.619	Niger	1.006	0.825	1.018	0.989	0.830
Kuwait	1.294	1.033	1.319	0.981	1.336	Nigeria	0.725	0.842	1.014	0.715	0.610
Yemen	1.337	1.062	1.327	1.008	1.420	Senegal	0.905	1.021	1.030	0.879	0.925
Jordan	1.213	1.065	1.219	0.996	1.293	Sierra Leone	0.881	1.119	0.996	0.884	0.985
Europe						Togo	0.872	1.094	0.882	0.988	0.954
Albania	0.972	1.012	0.963	1.009	0.984	<b>Mean</b>	<b>1.058</b>	<b>1.007</b>	<b>1.088</b>	<b>0.972</b>	<b>1.065</b>
Azerbaijan	0.976	1.050	0.993	0.983	1.025						
Turkey	1.450	1.071	1.417	1.023	1.552						

Table 3 above shows that the Total Factor Productivity (TFP) of 28 countries experienced an increase in productivity or remained constant, while 21 countries experienced a decrease in productivity at the end of the period. The Table also shows that the average TFP experienced an increase in productivity with an average value of 1.065. The country that experienced the most increase in productivity was Turkey with a TFP value of 1.656 and the most decrease was Nigeria with a TFP value of 0.610. During the study period, the most significant source that contributes to increased productivity comes from the Efficiency change (effch), Pure efficiency change (pech), and technical change (tech), while the source of decline is from Scale change (sech).

OIC countries are grouped into four quadrants based on the technology change (tech) and efficiency change (effch) categories, with the high- and low-level categories. Tech and effch score above 1 indicates a higher category, while a score below 1 indicates a low category.

**Table 5.** Country Quadrant Malmquist Index

Quadrant	Countries	Quadrant	Countries
Quadrant 1 (High Technology, High Efficiency)	Brunei	Quadrant 2 (High Technology, Low Efficiency)	Tajikistan
	Malaysia		Albania
	Uzbekistan		Azerbaijan
	Kazakhstan		Algeria
	Kyrgyzstan		Sudan
	Bangladesh		Burkina Faso
	Afghanistan		Senegal
	Iran		Sierra Leone
	Lebanon		Togo
	Iraq		Quadrant 3 (Low Technology, High Efficiency)
	UEA	Guinea-Bissau	
	Bahrain	Niger	
	Kuwait	Pakistan	



	Yemen		Saudi Arabia
	Jordan		Qatar
	Turkey		Oman
	Djibouti	Quadrant 1 (Low Technology, Low Efficiency)	Mozambique
	Uganda		Guyana
	Cameroon		Egypt
	Libya		Morocco
	Tunisia		Gambia
	Benin		Mali
	Cote d'Ivoire		Nigeria

Quadrant 1 includes countries that have high changes both in technology and efficiency. So they can be considered as countries with high productivity. This category is the most, with 23 countries or half of the observations that fall into this category.

Quadrant 2 includes countries that have high technological changes, but on the other hand, have low-efficiency changes. The collection of countries in this group can be considered as countries with low "catching up" abilities. The increase in the number of DMU countries in the second quadrant is a sign of the ineffectiveness of countries to produce efficiently (technical changes and the level of efficiency changes are classified into high and low categories based on their average values). The number of countries included in this quadrant is 9 countries.

Quadrant 3 includes groups of countries that have low technical changes, but on the other hand, have relatively high-efficiency changes. The collection of countries in quadrant 3 can be considered as a country with a low increase in production technology, but relatively able to achieve a relatively high increase in the value of efficiency. There were only 3 countries included in this quadrant.

On the other hand, Quadrant 4 is a group of countries with low changes both in technology and efficiency. The group of countries in this group can be considered as countries whose productivity growth rates are relatively stagnant due to the small value of TECH and EFFCH. There are 11 countries included in this quadrant.

**Table 6.** Total Factor Productivity by Year

Year	Effch	techch	pech	sech	tfpch
2010-2011	0.952	0.285	1.014	0.938	0.271
2011-2012	0.572	4.493	0.685	0.835	2.571
2012-2013	3.038	0.713	2.362	1.287	2.168
2013-2014	0.305	2.166	0.408	0.747	0.660
2014-2015	2.638	0.399	2.137	1.235	1.054
2015-2016	0.981	1.543	0.958	1.024	1.514
2016-2017	1.133	0.863	1.317	0.860	0.978
<b>mean</b>	<b>1.058</b>	<b>1.007</b>	<b>1.088</b>	<b>0.972</b>	<b>1.065</b>

Table 5 shows the level of productivity based on year to year. TFP scores above the number 1 explain an increase in productivity, while below one means a decrease. In the table above it is found that the average productivity of all OIC countries in each year experiences a fluctuating trend. The average TFP value of 1.065 means on average, OIC countries increase their achievement in the tourism sector. Furthermore, the table above also shows that the increase in productivity occurred in the 2011-2012, 2012-2013, 2014-2015, and 2015-2016 periods, while the rest has decreased. The highest increase in productivity occurred in the 2011-2012 period with a TFP value of 2.571, while the lowest was the 2010-2011 period with a TFP value of 0.271.

### **Conclusions and Policy Implications**

Tourism sectors play an important role in the global fight to reduce poverty and achieve the Sustainable Development Goals (SDG 8, 12, and 14). It has the potential to foster inclusion by reducing poverty and inequalities among vulnerable groups such as the poor, youth, and women. Over the past few decades, international tourism activity has shown substantial and sustained growth in terms of both the number of tourists and tourism receipts. This growth tends to happen in developing countries, including the OIC member countries. As a group, the OIC member countries have a high potential for the development of a sustainable international tourism sector. This is true given their rich and diverse natural, geographical, historical, and cultural heritage assets (Sesric, 2017)

The efficiency value of OIC countries fluctuates every year. The average efficiency value as a whole is 0.357. The most 5 efficient countries in tourism sectors are Turkey (0.92), Lebanon (0.88), Albania (0.87), Qatar (0.85), and Saudi Arabia (0.82). Meanwhile, the most 5 countries with the lowest efficiency scores are Brunei (0.06), Bangladesh (0.026), Djibouti (0.020), Guinea-Bissau (0.010), and Libya (0.007). The highest tourism efficiency level per region obtained by European OIC countries was then followed by West Asia and Southeast Asia in the second and third positions. The fourth position was Central Africa which was superior to other African regions. Then followed by Central Asia, North Africa, South Asia, West Africa, and East Africa in fifth to the ninth position.

The country that experienced the most increase in productivity was Turkey with a TFP value of 1.656 while the most decrease was Nigeria with a TFP value of 0.610. The Total Factor Productivity (TFP) of 28 countries experienced an increase in productivity or remained constant, while 21 countries experienced a decrease in productivity at the end of the period. Based on the technology change (tech) and efficiency change (effch) quadrant, there are 23 countries included in quadrant 1 (high technology and high efficiency), 9 countries in quadrant 2 (high technology and low efficiency), 3 countries in quadrant 3 (low technology and high efficiency) and 11 countries in quadrant 4 (low technology and low efficiency)

Countries that have reached a maximum tourism efficiency level and high productivity are expected to be able to maintain government performance by maintaining the amount of input and continuing to work to increase output. So that the level of community welfare can be maintained, or even increased in the following year. As for countries that have not yet reached a good level of efficiency and productivity, they should be able to improve the performance of their governments by choosing the right strategy for better tourism achievement.

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## **COLLABORATIVE PLANNING FOR THE ENVIRONMENTAL SUSTAINABILITY OF THE HAJJ**

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### **Abstract**

Every year over two million Muslim worshippers from around 183 different countries visit Mecca in Saudi Arabia to perform Hajj which is the fifth and last pillar of Islam. Tourism, especially a religious tourism attraction such as the Hajj, is expected to boost the economy and create new job opportunities for Saudi youth in the services sector. Yet, despite the many benefits, the Hajj itself has suffered adverse environmental impacts.

The government of Saudi Arabia has set many strategies and policies in an effort reduce the significant impact of the Hajj activities on environmental sustainability. However, these environmental strategies have not achieved their goals due to the lack of stakeholder collaborations.

The overarching aim of this research is to investigate how the environmental sustainability of the Hajj can be improved. With particular focus on how stakeholder collaborations in planning can be improved to achieve sustainable goals. This study applies Gray's (1989) collaborative planning model to investigate the nature of the collaboration process between Hajj stakeholders. This model establishes a three-phase planning process necessary to successfully achieve stakeholder collaborations and the strategic goals.

To achieve the aim, a qualitative approach was adopted as the appropriate strategy to understand why things occur, as opposed to what things occur in the social world. The specific methodologies used include unstructured and semi-structured interviews with representatives of public and private sector stakeholders.

The results show that the level of collaboration between stakeholders in the Hajj is fragile and requires significant improvement. Thus, from an analysis of findings, ways to improve the collaborative network between Hajj stakeholders when planning for protecting the environmental sustainability of the destination are explored.

**Keywords:** Hajj, environmental sustainability, stakeholders' collaboration

## **Introduction**

Every year over two million Muslim worshippers visit Mecca in Saudi Arabia to perform Hajj, which is the fifth and last pillar of Islam. Muslims perform the rituals of the Hajj following the guidance and tradition of the Prophet of Islam Mohammed (peace be upon him). As the fifth pillar of Islam, the Hajj is an obligatory religious duty for adults who have the financial and physical ability to perform the rituals. The Hajj occurs annually on the twelfth month of the Islamic lunar calendar. Visitors from approximately 183 different countries and cultures visit Mecca to perform the Hajj in the specific place of Mecca, known as Al Mashaer Al Mugaddassah and Al Kaaba Al Musharraf in AL Masjed Al Haram (Parker & Gaine 2019). The city of Mecca is the host city and according to the General Authority of Statistics in Saudi Arabia, in 2018, more than 2,300,000 pilgrims performed the Hajj (GASTAT 2018a). According to the objective of Vision 2030 of the Saudi Arabian government, the number of pilgrims was estimated to grow to 2.5 million in 2020 and that rate of increase would be 13% per year (Arabnews 2016). This goal, however, has not been achieved due to the COVID-19 pandemic. The pandemic compelled the government to severely reduce the number of pilgrims in 2020 to a maximum of 10,000. Muneeza and Mustapha (2021) investigated the impact the pandemic had on the Hajj stakeholders and found it had serious religious, economic, social and psychological effects. In the long run, it is reasonable to assume that this impact will not last and visitor numbers will increase again in future as the world recovers and learns to live with COVID-19.

The Hajj is an important event that attracts over two million people across the world to one specific place for a short period. It contributes to the Saudi Arabian economy, which is particularly important in the context of falling oil prices and the need for Saudi to diversify its economic base. In 2017, the revenue of the Hajj was approximately \$5.3 - \$6.7 billion and is expected to achieve more than \$10 billion by 2030 (Gridini 2018). From a social perspective, the Hajj brings together millions of people from different races, cultures, languages and strengthens the sense of unity and equality with others (Clingsmith et al., 2009). However, the Hajj activities have a significant and damaging impact on the environment (El Hanandeh 2013; Hassan et al., 2016). For example, Butenhoff et al., (2015) emphasised that during the Hajj the environmental pollution level is at a low level in most Saudi Arabian sites, but in Mecca it is excessive owing to the gathering of over two million people.

Measures to manage and protect the environment in the Hajj have been implemented by the Saudi Arabian government (Al-Lahibi 2007; Suleiman & Aldelwai 2010; Al-Kanani 2011; Al-Zaharani 2013; Urton 2014; Al-Kanani 2018; Almadina 2019; Halabi 2019). Despite these efforts, there is poor compliance by Hajj stakeholders. This has been a source of friction. For example, several hospitality agencies did not adopt and implement the Prepared Meal project (Hossain 2019). In addition, many hospitality agencies did not collaborate in implementing the Green Hajj project (Al-Hakim 2019). This continued lack of collaboration between Hajj stakeholders is an important consideration in addressing the environmental impact created by the Hajj activities, especially as the government plans to increase the number of pilgrims in coming years (Arabnews 2016).

The success of sustainability plans and projects in a tourism context requires collaboration between stakeholders from all sectors (Graci 2013; Li et al., 2021). Therefore, investigation of the nature of collaboration between Hajj stakeholders in the planning process may contribute to increasing the environmental sustainability of the area. To undertake this investigation this research applied Gray’s (1989) collaborative planning model. This model establishes a three-phase planning process necessary to successfully achieve stakeholder collaborations and the strategic goals.

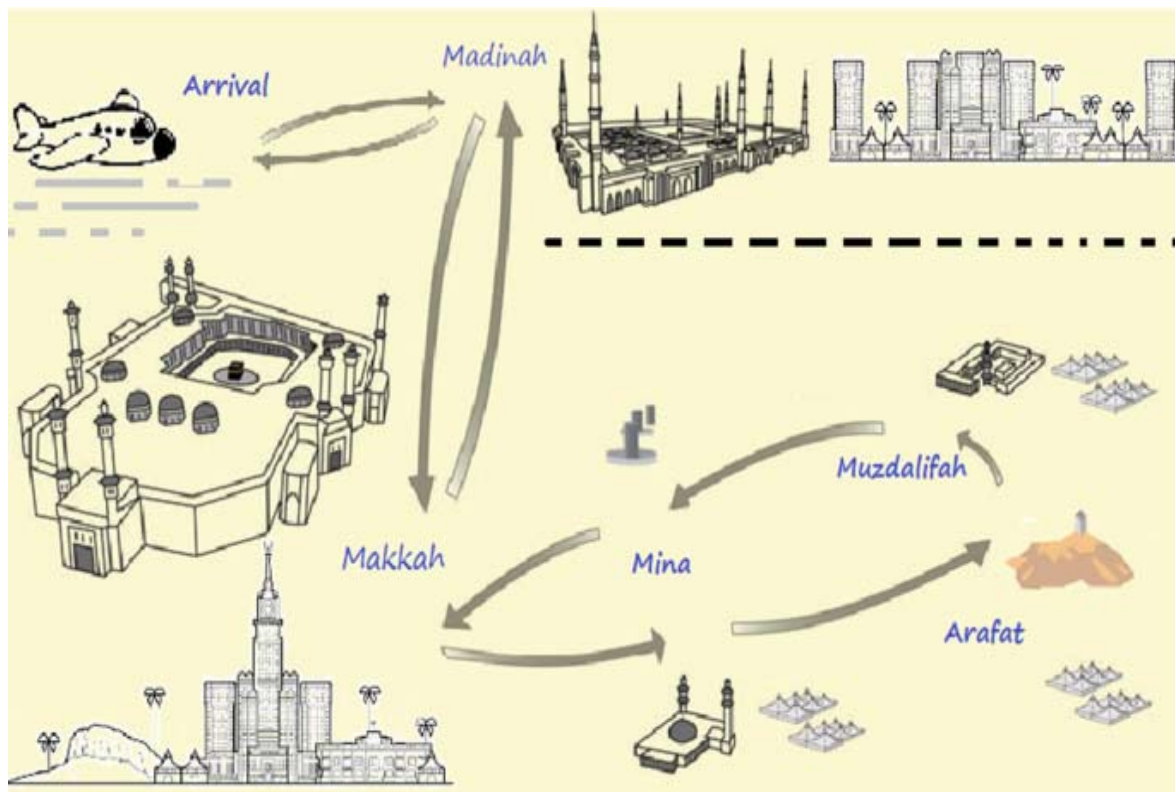
### Literature Review

#### Contextual Background

#### Hajj Process

The Hajj occurs in Mecca, Saudi Arabia annually from 8 to 12 (or sometimes 13th) of Dul-Hijja which is the last month of the Islamic calendar. Pilgrims from 183 countries gather in one place to perform the ritual of pilgrimage. The processes of the pilgrimage are as follow (Figure 1).

Figure 1 The Hajj processes in Mecca.



Source: (Shambour & Gutub 2021).



*Day 1:* Pilgrims travel from Mecca to Mina either on foot or by bus. It is an 8 km journey. Pilgrims remain in Mina until dawn the next morning.

*Day 2:* Arafat's day is one of the most important days for pilgrims. On that day pilgrims move from Mina to Arafat, which is an additional place that each pilgrim should go and practice the ritual of pilgrimage. It is a 14.4 km journey. Pilgrims remain in Arafat until sunset, they then move to a place called Muzdalifa and remain there until the sun rise.

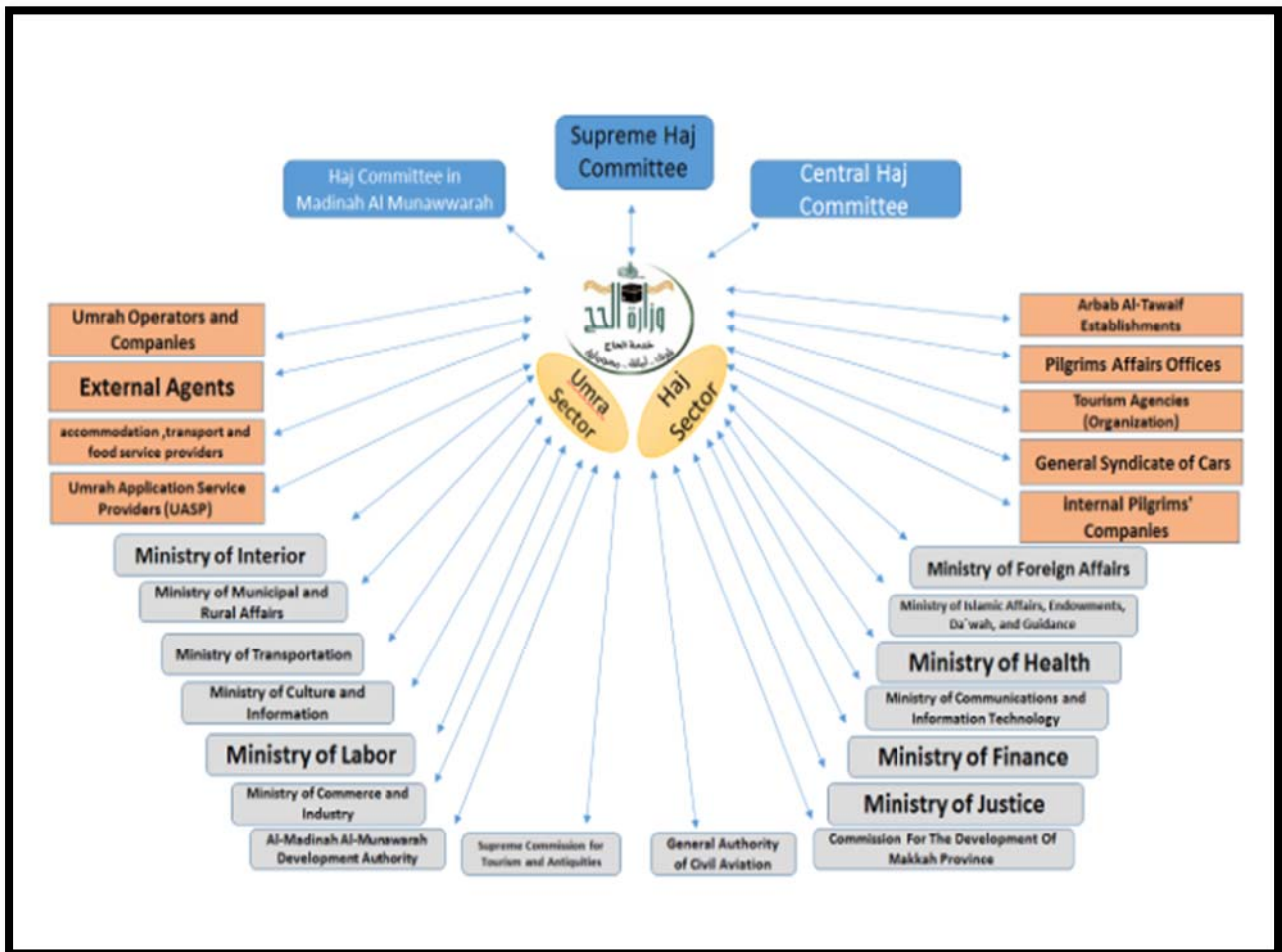
*Day 3-5:* On day 3 of the journey, pilgrims return to Mina to perform certain religious practices for 3–4 days. In this period, pilgrims remain in Mina inside the tents. On day 5 after completing rituals from Mina, pilgrims return to Mecca to perform the final ritual of the pilgrimage. Following the completion of the pilgrimage rituals, pilgrims visit other important places, such as Madinah, the second-holiest city in the Islamic faith, about 457 km north of Mecca.

## **The Hajj Planning Process**

The Kingdom of Saudi Arabia considers serving pilgrims during the Hajj season an honour. Every year, each governmental sector in Saudi Arabia outlines plans for the next Hajj after the end of the previous one (SPA 2017). Each sector is responsible for certain missions and tasks under the supervision of the Supreme Hajj Committee (see Figure 2). Regarding environmental management, the ministry of Environment, Water and Agriculture and the Ministry of Municipal and Rural Affairs are responsible for establishing environmental protection plans and strategies for the Hajj.

Key stakeholders from the private sector and non-governmental sectors have different roles and tasks. For example, there are seven hospitality organisations, known as Tawaf companies, which are responsible for providing transportation, housing, and other services. Each organisation serves certain countries from all over the world (MOHU 2021a). In addition, donation institutions have a role to distribute charitable goods to pilgrims such as food, water, etc. during the Hajj. Although these organisations have key roles in terms of serving pilgrims, they do not have the legitimacy to participate in the planning process.

Figure 2 Visual diagram of the governmental and non-governmental sectors working in the Hajj.



Source: (MOHU 2021b).

### Sustainable Development in Tourism

In 1987 the World Commission on Environment and Development (WCED) also known as the Brundtland Commission, was the first to propose the concept of sustainable development. It was defined as ‘development that meets the needs of the present without compromising the ability of future generations to meet their own needs’ (WCED 1987 p. 43). Moreover, the Commission outlined sustainability principles, which included the need for better equilibrium of resources between nations, the need to conserve both human heritage and ecosystems, the need for strategic planning and strategy-making and the value of sustaining environmental processes (Scott et al., 2012). However, the Brundtland report did not address sustainable development in the tourism context (Burns & Novelli 2006).

The UN Conference on Environment and Development in 1992, the discussion on sustainable development was further elaborated and articulated in Agenda 21, including the negative environmental impacts of tourism (Giaoutzi & Nijkamp 2006). In the past 30 years, considerable

research and practice has driven the tourism sector to become more sustainable (Gossling et al., 2015; Spenceley 2021). In this context, stakeholder engagement in tourism planning is fundamental to the achievement of sustainable tourism goals (UNWTO 2013; Wondirad et al., 2020).

### **Stakeholders Collaboration in Tourism**

Over the past few decades, the issue of multi-stakeholder collaboration has received increasing attention amongst tourism researchers and policymakers (Bramwell & Lane 2003; Bramwell 2013). Although, the term ‘collaboration’ in the context of planning has been defined several times (Gieseke 2019). Wood and Gray’s definition has widely attributed:

*"Collaboration occurs when a group of autonomous stakeholders engage in an interactive process, using shared rules, norms, and structures to act or decide on issues related to a particular problem domain"* (Wood & Gray 1991 p. 146).

Two vital principles of collaboration can be extracted from the above definition. Firstly, collaboration involves relationships between independent stakeholders when they interact with each other in the problem domain. The problem domain refers to a condition in which problems are complex and demand multi-inter-organisational stakeholder engagement (Ritchie & Campiranon 2014). Hence, collaboration can be developed when the problem domain is identified and recognised by stakeholders (Gray 1989).

Secondly, the interactive process amongst stakeholders requires that they share common rules, norms and structures to solve problems for which power is distributed amongst them so that they share collective responsibility for their decisions, actions and subsequent consequences of those actions (Gray 1989). Through this process, stakeholders develop holistic approaches to improve the sustainability of tourism destinations. A lack of collaboration among stakeholders has been shown to be a reason many destinations have not been able to achieve sustainability goals (Ladkin & Bertramini 2002; Wondirad et al., 2020). In contrast, enhancing the collaborative stakeholder network has resulted in improved destination sustainability (Graci, 2013).

### **Collaborative Planning Barriers in Tourism**

Collaborative planning (“CP”) has received considerable attention as a way of proactively managing development in tourism destinations (Byrd 2007). It has been considered a more comprehensive approach than other planning models in tourism as it encourages stakeholders to build consensus and define planning directions (Aicken et al., 2006). Yet, the CP approach to tourism planning can be complex as there is a need to incorporate multiple stakeholder perspectives and special interests

(Ladkin & Bertramini 2002; Almeida et al., 2018). Since there are multiple different stakeholders involved in tourism, debate exists around which stakeholders should participate (Byrd 2007). In fact, identifying the right stakeholders is a critical first step in the stakeholder engagement process and not getting this correct has consequences for outcomes (Araujo & Bramwell 1999).

Once stakeholders have been identified and involved, the legitimacy and distribution of power amongst stakeholders is another challenge. The issue of legitimacy and power is crucial when selecting stakeholders for collaboration as they can affect the success of the CP process. For example, the exclusion of legitimate stakeholders from the CP process has been proven to hinder the implementation of the plans (Ladkin & Bertramini 2002; Adu-Ampong 2017). In addition, even when the legitimate stakeholders have been identified, an imbalance of power between stakeholders can compromise the effectiveness and success of the collaboration (Almeida et al., 2018). Hence, Gray (1985) argued that this issue needs to be resolved at an early stage in the CP process.

A further obstacle in the development of CP is the role and characteristics of the convener (Jamal & Getz 1995; Nardi et al., 2015). A convener, is an individual or organisation with the role to gather all legitimate stakeholders to work on common issues, increase transparency, integrate resources and enhance accountability (Gray 1985). An effective convener is necessary to facilitate collaboration, build trust and support stakeholders to agree on a shared vision and plan. This role requires advanced application of key attributes and skills.

The literature identifies a broad range of skills and attributes necessary to perform a convener's position effectively. For instance, it has been indicated that a successful convener should have the authority, legitimacy and skills to convene stakeholders to facilitate the exchange of suggestions that lead to a common vision and plan (Wood & Gray 1991; and Jamal & Getz 1995). Yet, despite the barriers and complexities of the development of collaborations, the advantages of collaborations between stakeholders in planning are many and are well documented (Bramwell & Lane 2003; Kark et al., 2015).

### **Collaborative Planning Models**

Numerous collaboration processes models have been reported in the literature (McCann 1983; Gray 1989; Jamal & Getz 1995; Selin & Chavez 1995) for application in a destination planning context (Parker 1999; Graci 2013). These collaborative models generally consist of several phases, from analysing the situation and key issues involved, moving to defining key objectives, a shared vision and a strategy to achieve the vision, goals and objectives, concluding with the monitoring and evaluation of the plan. Although these models can be useful, Gray's collaboration model is one of the extremely widely used and considered to be most effective (Fyall & Garrod 2005). Moreover, the model can be

applied to understand any form of collaboration. As Gray argues, “*while there is not a clearly prescribed pattern that characterised every collaboration, there appears to be some common issues that crop up repeatedly.*” (1989 p. 55). Austin and Baldwin (1991) agreed that this theoretical model is one of the most useful to examine and understand the forms of collaboration between stakeholders. One of its key features is its practical applicability to many contexts, such as environmental dispute resolution and public policy making (Purdy et al., 2018). Thus, Gray’s three-stage model is applied to understand the nature of collaboration in the Hajj context. The process of Gray’s collaboration model is classified into three stages.

***Problem setting:*** This phase is about identifying key stakeholders that should collaborate to establish plans to solve the key problems and build commitment between stakeholders. The six main issues that need to be addressed at this stage are: (1) stakeholders reach a shared understanding of the issues and problems, including acknowledgement of interdependence between them, (2) stakeholders build commitments to address the problems and issues, (3) stakeholders recognise and accept the legitimacy of other participants, (4) stakeholders identify other stakeholders whose involvement may be vital in the process, (5) stakeholders assign a convener who effectively guides them to collaborate and (6) stakeholders define the necessary resources needed to advance the CP.

***Direction setting:*** This is the stage at which stakeholders discuss the issue in depth, define their priorities and interests and set common shared goals and solutions. This phase is characterised by six steps: (1) stakeholders set the rules, (2) set the agenda, (3) organise subgroups, especially when there are a large number of stakeholders, (4) stakeholders conduct a collective search of information and consider essential facts of the matter at issue, (5) stakeholders explore different options for future solutions by creating a consensus to achieve a shared vision or strategy and (6) stakeholders reach consensus on the course of action and the developed plans.

***Implementation:*** this is the final phase of CP, which encompasses agreement between stakeholders to implement the plans. In this phase, the necessary four steps are: (1) stakeholders manage constituencies that are not directly participating in the planning process by informing them of the outcomes to gain support from them, (2) stakeholders collaboratively set structures for implementing the plans, (3) stakeholders ensure compliance by monitoring and measuring the plans and (4) stakeholders provide support to those mandated with implementing the plans.

## **Methodology**

This research employed a qualitative methodology to understand why, as opposed to what occurs in the social world (Jennings 2001). The primary collection of data was conducted in two phases. Stakeholder interviews were unstructured in the first phase and semi-structured in the second phase. Both phases were conducted in Mecca-Jeddah, Saudi Arabia because most Hajj stakeholders’ offices and institutions are in those two regions.

In qualitative studies, there is no agreement regarding the ideal sample size. As an alternative, it has been argued that the concept of saturation is the suitable approach when considering sample size decisions in qualitative studies (Morse 2000; Guest et al., 2006). Data saturation refers to the point in the research process when new information is no longer being obtained. It can be reached when information is recurrent and when the feasibility of adding further coding is not possible (Faulkner & Trotter 2017).

In total 27 interviews were conducted in the two phases (see Table 1 and 2 below). All interviews with Hajj stakeholders were conducted with senior level officials. Interviews were stopped at 27 as data collected appeared to be 'saturated'.

In the first phase, 15 interviews were conducted during March 2019 – April 2019. Potential participants from private and public sectors were identified through a snowballing technique and contacted by telephone through Umm Al Qura University, Department of Business Administration of Hajj and Umrah. The aim of the first round of interviews was to gain a broad understanding of the issues relating to planning for environmental sustainability of the Hajj as, based on the researcher's knowledge no previous studies have investigated the Hajj planning process (e.g., Can you please tell me about the plans that have been set to protect the environmental sustainability of the Hajj?). All transcripts were read several times to gain a deep understanding of the key issues that are related to planning for environmental sustainability of the Hajj. After considering the data, it was found that most stakeholders' answers were revolved around the issue of collaboration between Hajj stakeholders. Hence, the theoretical framework that would guide this project was identified.

In the second phase, interview questions were developed based on Gray's collaboration model to understand the nature of collaboration between Hajj stakeholders (e.g., What is your opinion about the commitment of stakeholders in implementing the environmental plans? why?). In this phase, 20 interviews were conducted in Mecca and Jeddah with key stakeholders from both public and private sectors. Four interviews were conducted with seniors' managers from hospitality agencies. Sixteen interviews were conducted with senior officials from the public sector as they are the main stakeholders who have the power to participate and develop environmental plans. It should be noted that eight participants from the public sector who participated in the first phase also have participated in the second phase.

All interviews in the first and second phases were conducted in a face-to-face setting at the participants' preferred time and location. Interviews ranged from approximately 30 to 45 minutes. However, unlike participants from private sector all participants from the public sector preferred not to have their voices recorded and instead suggested to write their answers in both phases. Once all interviews had been completed, the recorded and written interviews were transcribed into Arabic and were translated by the researcher into English at the data analysis stage.

The software package that was used in this study to analyse the data was ATLAS due to its compatibility with Arabic (Friese 2015). To analyse collaboration among Hajj stakeholders in planning to enhance the environmental sustainability of the Hajj, the six-step thematic analysis framework that was developed by Braun & Clarke (2006) was followed for data analysis.

**Table 1.** Key stakeholder 1: Governmental sector

<i>Participant*</i>	<i>Position level</i>	<i>Sector</i>	<i>Location</i>	<i>Phase</i>
<i>PbS1</i>	Senior	Government	Mecca	1 & 2
<i>PbS2</i>	Senior	Government	Mecca	1 & 2
<i>PbS3</i>	Senior	Government	Mecca	1 & 2
<i>PbS4</i>	Senior	Government	Mecca	1
<i>PbS5</i>	Senior	Government	Mecca	1 & 2
<i>PbS6</i>	Senior	Government	Mecca	1 & 2
<i>PbS7</i>	Senior	Government	Mecca	1 & 2
<i>PbS8</i>	Senior	Government	Mecca	1 & 2
<i>PbS9</i>	Senior	Government	Mecca	1 & 2
<i>PbS10</i>	Senior	Government	Jeddah	2
<i>PbS11</i>	Senior	Government	Mecca	2
<i>PbS12</i>	Senior	Government	Mecca	2
<i>PbS13</i>	Senior	Government	Mecca	2
<i>PbS14</i>	Senior	Government	Mecca	2
<i>PbS15</i>	Senior	Government	Mecca	2
<i>PbS16</i>	Senior	Government	Mecca	2
<i>PbS17</i>	Senior	Government	Mecca	2

\*Public Stakeholders (“PbS”)

**Table 2.** Key stakeholder 2: Private sector

<i>Participant*</i>	<i>Position level</i>	<i>Sector</i>	<i>Location</i>	<i>Phase</i>
<i>PrS1</i>	Senior	Catering agency	Mecca	1
<i>PrS2</i>	Senior	Transportation company	Jeddah	1
<i>PrS3</i>	Senior	Hospitality agency	Mecca	1
<i>PrS4</i>	Senior	Hospitality agency	Mecca	1
<i>PrS5</i>	Senior	Hospitality agency and catering agency	Mecca	1
<i>PrS6</i>	Senior	Hospitality agency	Jeddah	1
<i>PrS7</i>	Senior	Hospitality agency	Mecca	2
<i>PrS8</i>	Senior	Hospitality agency representative	Mecca	2
<i>PrS9</i>	Senior	Hospitality agency	Mecca	2
<i>PrS10</i>	Senior	Hospitality agency	Mecca	2

\*Private Sector Stakeholders (“PrS”)

**Results**

The findings revealed multiple barriers to collaborative planning. Using Gray’s (1989) model as a framework, each of the barriers to collaboration are discussed in relation to the three planning phases identified in the model (see literature review above). The discussion starts with the ‘problem setting’ phase.

**Problem Setting Stage**

***Lack of Private Stakeholders’ Participation***

This study finds that the PbS plays a key role in developing environmental plans and making decisions and the level of participation by PrS is almost non-existent. Even when meetings are held to discuss challenges affecting hospitality agencies, such as the waste issues, they are not invited to attend meetings with public stakeholders:

*“No, hospitality agencies don’t attend the meetings, the people who attend meetings to discuss the problem of waste are from the public sector and it is these people who make the decisions.” (PrS-11).*

In addition, the PrS does not have the power or authority to reject any decisions or projects that are imposed on them by the PbS. This was asserted by one of the participants who works in the PbS and owns a hospitality agency:



*“You can say whatever you want but they will do whatever they want, and we, as the private sector, will implement their final decisions because we are the executive arm of the public sector.” (PrS-11).*

Based on the response of the participants, it is evident that relations between PbS and PrS stakeholders are formed on a top-down approach and decisions are centralised in the hands of PbS stakeholders. Thus, it is not surprising to find that many plans and decisions made by the PbS did not satisfy the hospitality stakeholders, nor are their needs and interests considered:

*“No, they don’t consider our interests. They (referring to the public sector) made a decision to implement the Prepared Meal program and it is expected that next year 45% of hospitality agencies will provide pilgrims with Prepared Meals, but the issue is that you cannot force pilgrims to eat such food.” (PrS-8).*

Although some of the decisions made by the PbS were not compatible with the needs of the stakeholders of the hospitality agencies, they were obliged to implement them, especially if they were legislated by the government.

### ***Lack of Environmental Awareness***

Findings showed that a lack of environmental awareness was a major factor impeding collaboration which, in turn influenced motivations to collaborate in developing plans to resolve the Hajj environmental problems:

*“The lack of awareness is the primary reason that they (referring to some PbS stakeholders) have no interest in the environment.” (PbS-12).*

The problem is exacerbated by decision makers who have little awareness or knowledge about the consequences of neglecting the environment:

*“The problem is that sometimes you need to look at who makes the decision. There are some decision-makers that don’t have the environmental knowledge to make decisions.” (PbS-3).*

Consequently, many environmental projects and plans were either rejected or took a long time to be implemented:

*“Look, many ideas and projects to reduce the wastes in the Haj were proposed. Although they did not cost high, but unfortunately, unfortunately, there are some decision-makers who have old mentality, they rejected these ideas.” (PbS-7).*

Some participants believe that some decision-makers are not well prepared to make environmental decisions because they have not had any form of environmental education:

*“Unfortunately, many decision-makers have not attended environmental courses except those who are responsible for the environment. Thus, they (referring to stakeholders from environmental sector) are aware of the environmental aspect.” (PbS-1).*

The main reason that they don't have the sufficient knowledge or awareness is because of the education system of the country:

*“We have a fundamental problem in the education program. There are no environmental subjects in our education program at school, so there is no environmental awareness.” (PrS-4).*

Other participants indicated that the environmental sustainability affairs are a relatively new topic for the country. This may explain why many decision-makers and hospitality agencies did not obtain sufficient awareness about the importance of sustaining the environment of the Hajj:

*“Let us be realistic, the environmental subject is new in the country, they just started to consider it few years ago.” (PbS-6).*

Hence, it is logical to find that many of Hajj stakeholders from the PbS do not have sufficient awareness to understand all aspects of environmental sustainability except those who work in the environmental fields, which resulted in making them undervalue the potential negative impacts of neglecting the environmental sustainability dimension of tourism.

### **Public Stakeholders Lack of Commitment to Collaborate**

Commitment to the problem at hand is a crucial component in collaborative relationships to develop creative solutions to solve problems (Ramayah et al., 2011). In the case of Hajj, there is a lack of commitment by PbS stakeholders to collaborate to solve environmental issues. Participants noted that the lack of commitment occurs between stakeholders because each of them have differing priorities. As a result, some stakeholders were more reluctant to commit to environmental plans and projects because self-interest dominates the collective interest among Hajj stakeholders as each sector seeks its own benefit and priorities. This has led many stakeholders from the PbS to try either to evade or not commit to collaboration with stakeholders who work in the environmental sectors as the environmental plans may affect their priorities and goals:

*“They say we can support but there are limitations that we cannot exceed. Always, they (referring to stakeholders from public sector) try to ensure that environmental plans and projects don’t impact their plans and priorities.” (PbS-14).*

### **Lack of Convener Attributes**

This study found that the convener of the meetings between key stakeholders of Hajj does not have the sufficient attributes to convene the meeting between Hajj stakeholders. For instance, a convener who is assigned by AMA, which is a PbS that has authority in Mecca, shares equal power and authority with other stakeholders from the PbS:

*“The power is shared between us, but the convener roles are sending the outcomes of the meetings to AMA to identify our roles and missions in the meetings.” (PbS-14).*

According to Wood and Gray (1991), one of the central attributes of the convener is having formal power to initiate collaboration between stakeholders. They argue that if the convener does not have formal power, the knowledge regarding the problem can be one of the keys to persuade stakeholders to participate and collaborate. However, in the context of the Hajj, all these attributes are lacking.

Coupled with low environmental awareness, the shared authority among stakeholders and the impression that the convener will not take coercive action if the environmental tasks were not implemented effectively have contributed to providing little incentive to act. This has resulted in some Hajj stakeholders either evading or rejecting the environmental missions and tasks:

*“AMA assigns the roles and missions, but stakeholders try to evade from them.” (PbS-11).*

The development of collaboration between Hajj stakeholders to solve environmental issues will be difficult with the current convener. This was evident as one participant indicated that the issues of removing waste from the Hajj areas have not been solved:

*“The problem between us has not been resolved yet. Man, we have met with AMNH many times. For instance, last year we met with them with the present of a person from AMA and we finished the meeting without any agreements.” (PrS-8).*

Until recently, the convener has not been able to facilitate collaboration between Hajj stakeholders in the planning process. Coupled with other barriers, solving the remaining issues are unlikely.

**Lack of Financial Support**

Interview responses revealed that one of the major barriers to collaboration between stakeholders is the lack of financial support. Most participants claimed that many environmental plans and projects were not adopted. This caused disagreement between public stakeholders in meetings about who should take the responsibility for adopting and executing the environmental plans and projects:

*“Everyone has a specific amount of budget and they work based on their budgets. So, when we talk to them to collaborate they say we cannot because we have certain budget.” (PbS-15).*

In fact, the lack of financial support not only hinders collaboration between PbS agencies, but the private sector also encounters the same dilemma:

*“The idea of the Green Hajj project is to put recycling bins inside the tents during the Hajj. In the first stage, some hospitality agencies applied the project, but unfortunately in the second stage the project was intensely rejected because the project is very costly to them, so the project was discontinued.” (PbS-7).*

**Direction Setting Stage*****Silos Between Hajj Public Stakeholders***

The nature of work between public stakeholders in the planning stage relies heavily on centralisation and operational silos. Most participants indicated that each sector has the power and autonomy to design its plans and make decisions:

*“Each sector put its plans by its own self.” (PbS-17).*

Although stakeholders share their plans with each other, it appears that similar to the situation mentioned between PbS and the private sector, the centralisation of authority dominates the nature of the relationship between Hajj stakeholders from the PbS. This was evident because although the PbS shares their plans with each other, it appears that they only share them to inform the other PbS of their plans:

*“They share (referring to the public sector) their plans with us to take our recommendations about them, but do they follow our recommendations?” (PbS-17).*

Consequently, many conflicts between Hajj stakeholders from environmental sector and PbS occur in terms of reaching joint environmental plans agreement:

*“Unfortunately, there is no holistic environmental plans. To put you in the picture, there is individual efforts to set plans for protecting the environment of the Hajj.” (PbS-8).*

### ***Lack of Transparency Between Public Stakeholders***

A lack of transparency between stakeholders emerged as a theme with participants claiming that there is very little exchange of information between Hajj public sector stakeholders:

*“No, not everyone is transparent when giving the information. Some of them try to hide some information they have.” (PbS-9).*

One participant from environmental sector claimed that there is no transparency in sharing information between stakeholders from other environmental sectors:

*“No, they don’t share their information with us (referring to the other environmental sectors).” (PbS-17).*

Another participant from the environment sector indicated that a lack of transparency in sharing environmental information and data is also present among stakeholders from the same sector. For instance, one environmental sector has two different branches (Jeddah and Mecca). Although the two branches fall under one sector, they do not share all environmental data with each other:

*“There is no transparency on sharing the environmental data. The sector in Jeddah does not share all environmental data with us even if we asked them to get the data.” (PbS-11).*

It was noted that the absence of transparency is a result of the tendency of some decision-makers to gain full credit for the success of any environmental project:

*“Look, some of decision-makers don’t disclose all they got because they want to show to the leader that he has done the whole work.” (PbS-9).*

### **Environment is Not a Priority**

A further important theme emerging was that environmental sustainability is not one of the main priorities for the government:

*“It is not a priority. We have many other priorities that we consider. We have the safety of pilgrims, housing, transportation and other priorities.” (PbS-15).*

Thus, it can be understood why many stakeholders are not concerned about environmental sustainability issues that occur during the Hajj given that public sectors concerns are driven by the government priorities. The key priority for the government is the safety of pilgrims and collaboration between Hajj stakeholders to improve the pilgrim's safety issue is very powerful:

*"We have a lot of buildings for pilgrims housing, but the most important thing for us is the safety only." (PbS-5).*

Environmental issues, however, are low on the agenda and planning to protect the environment of the Hajj is declining:

*"Look, in our meetings the percentage of environmental issues are considered let's say 10%. There are other problems that have higher percentage such as pilgrim's safety, housing, transportation. So, we put our attention to solve these issues first." (PbS-15).*

### **Lack of Shared Environmental Vision and Objective**

As mentioned previously, many environmental projects have been undertaken to reduce environmental issues during the Hajj, such as Green Hajj and the Prepared Meal projects. However, despite the approval of these projects to be implemented by stakeholders, this study found a conflict between Hajj stakeholders in understanding the goal of designing the environmental projects. This was evident because stakeholders from the environmental sector considered the Prepared Meal project objective as the increase in environmental sustainability of the Hajj by reducing the volume of food wastes. Conversely, stakeholders from hospitality agencies considered the objective of the project as to increase the safety of pilgrims' health:

*"The prepared meal plan is very environmentally idea. The idea behind it is to provide the food to pilgrims in sealed containers. By that we provide a high quality of food and protect the environment by reducing the number of food waste." (PbS-8).*

However, participants from hospitality agencies denied that the objective behind the Prepared Meal project was to increase or protect the environmental sustainability of the Hajj:

*"Who told you that this project was made to protect the environment? We and MnH (a public sector organisation) looked at the project from safety aspect and not from the environmental aspect." (PrS-8).*

## **Deficiencies in Environmental Roles and Responsibilities**

A theme arising from the interviews was that there was a lack of clarity around who is responsible for environmental management. This lack of clarity created confusion between stakeholders around roles and duties:

*“They want (referring to AMNH) us to dispose the waste during the Hajj and this is not our responsibility, this is their responsibility.” (PrS-10).*

In fact, the issue of lack of understanding responsibilities between Hajj stakeholders is not only limited to the public and private sector, but also exists between stakeholders from public sector:

*“In determining the responsibilities phase, the problem usually revolves around specifying the responsibilities, duties and roles. So, you may find that one sector does the role of another sector.” (PbS-16).*

This conflict has led to many disagreements between Hajj stakeholders in meetings about reaching consensus in determining responsibilities and roles, which impacted the level of coordination between Hajj stakeholders:

*“They say (referring to the public sector stakeholder) that the waste landfills are their responsibility, but they should take our approval first because we are the environmental department.” (PbS-17).*

## **Implementation Stage**

### ***Lack of Environmental Regulation***

Many participants from the public sector claimed that there was a lack of environmental regulation in the Hajj season. The only environmental regulation that is in place is that hospitality agencies stakeholders should throw the garbage in the bins and keep their tents clean during Hajj:

*“No, there is no regulation. The only rule is that we keep the tent clean from inside and throw the garbage in the bins.” (PrS-6).*

This absence of holistic environmental regulation has affected the quality of environmental sustainability of the Hajj; many hospitality agencies provide food and beverages over and above what pilgrims need during the Hajj, resulting in food waste during the Hajj:

*“Many hospitality agencies bring tonnes of food to their pilgrims such as rice, meats, snacks ... so you will find some of them (referring to hospitality agencies) produce too much waste.” (PbS-1).*

Moreover, the existence of donation services contributes to even more waste. This is because they enter the Hajj areas with large trucks and distribute food to pilgrims in a random manner, which results in the production of tonnes of waste:

*“Once, I was informed by one of the managers that he went with some staff members to the Hajj areas at night with a truck and collected as much as he could from the charitable foods and drinks that untouched (meaning sealed and not used) and were thrown on the ground. Imaging, he spent 3 months to distribute all the foods and drinks to poor people.” (PbS-2).*

Thus, owing to the high volume of waste produced in the Hajj and lack of regulation, it is not surprising to find that the bins the government places in the Hajj areas are not enough to contain the amount of food waste produced:

*“We have placed around 40-50 thousand (size 240L) and 1100 waste compactors and 30 waste underground containers. All that can hold up to 40,000 tonnes for the five days of the Hajj. However, imagine that only in one day in Mina the quantity of food waste exceeds 30,000 tonnes. It means even if I increased the capacity 100% it would not be sufficient.” (PbS-2).*

As mentioned previously, the waste issue is considered one of the major problems to occur during the Hajj. The conflict between Hajj stakeholders over the issue has been longstanding. Consequently, it is believed that because of the absence of regulation, the level of support and collaboration between private and public sector to solve the environmental problems will be minimal:

*“Look, if there is no regulation, they (referring to hospitality agencies) can collaborate and apply the project today but tomorrow they can withdraw. Did you get my point?” (PbS-8).*

### **Absence of E-Government**

E-government refers to “the use of information and communication technologies and particularly the internet, as a tool to achieve better government” (OECD 2003 p. 22).

In the Hajj, there is an absence of electronic systems to connect all stakeholders together. All stakeholders’ work relies on old-fashioned (paper-based) methods. The way that stakeholders share information, data, reports and so on is either via email or by hand – there is no central system:

*“There is no electronic system, we either send the papers via email or by hand.” (PbS-11).*

As a result, some participants argued that the absence of the electronic system has resulted in inconsistencies in coordination between stakeholders in monitoring the environmental procedures. This is particularly evident, as shown before in the overlapping of duties and roles between Hajj stakeholders:



*“In the Hajj, everyone gives fines. So, one sector could come to the tent and give a fine, then another sector gives you the same fine... there is no coordination because there is no stage that gather them to inform them about other actions.” (PrS-11).*

## **Vision 2030 the Future of Change**

Vision 2030 is the country’s long-term development plan to reform the economy and society. Through Vision 2030, Saudi Arabia has set an agenda for achieving more balanced growth in environmental development (Alsharif et al., 2021). Since the sectors priorities are driven by government priorities, many participants indicated that as a result of Vision 2030, environmental sustainability has become a priority for Hajj stakeholders:

*“Environmental issues were not important in the discussion in the past, but now they will be discussed vigorously. Environmental issues are mentioned in Vision 2030 document. So, you have to keep this in mind, since the government mentioned environmental issues in the vision, it means that it has become a fundamental issue and not a complement.” (PbS-13).*

In fact, after the government outlined Vision 2030, many institutional structural changes have occurred. For example, the government has established new governmental sectors with specific clear missions, roles and responsibilities for protecting the environment:

*“Look, the government now has established new national centres that will take the role of environmental matters in more professional and effective way. In the past, HM was responsible for the environmental affairs but now the government has given the responsibility for the environment to those centres. The roles were clearly distributed so each centre has specific role for the environmental matters. For example, now we have one centre for forecasting and another centre for waste. These centres were established not only for the national scale but also for the Hajj and Haramin.” (PbS-13).*

The institutions will also act as convener between Hajj stakeholders and ensure environmental compliance. Moreover, the government has established a new institution whose responsibility is to monitor the environmental aspects for all Hajj stakeholders:

*“The environmental police that the government is going to establish will take the role and power to monitor the environmental actions during Hajj and they will increase the environmental performance of all Hajj stakeholders.” (PbS-12).*

More importantly, Vision 2030 has started to encourage and promote collaborative network between Hajj stakeholders:

*“Definitely, now the work and mentality has become more participatory to achieve one goal. It is not like before every manager acts individually and does whatever he wants ... it has started from the beginning of the launch of the national programs. Now, the work is in this way. Let’s sit with each other and discuss how we can support the private sectors. Many things have been improved.” (PbS-16).*

## **Discussion**

### **Vision 2030: The Main Pillar Towards Achieving the Environmental Sustainability in the Hajj**

As discussed, the issue of environmental sustainability has only been recently recognised as a policy priority in Saudi Arabia. Before Vision 2030, the environmental sustainability of the Hajj was not on the government's list of priorities. This lack of governmental interest is reflected across Saudi institutions, such as education and public–private sectors, which make little effort towards contributing to environmental sustainability (Hashmi et al., 2015; Alkhayyal et al., 2019).

Similarly, there has been little interest in the environmental sustainability of the Hajj. The data show that during the planning process, Hajj stakeholders showed little interest in environmental sustainability; thus, it was a very low planning priority. This has created much conflict between Hajj stakeholders. This was illustrated as stakeholders from environmental sector were more concerned about discussing the environmental issues, while other stakeholders from different sectors were less interested in the environmental sustainability.

After launching the vision, the government has shifted its focus on sustaining not only the economy, but also the environment (Alsharif et al., 2021). This new vision of the country has resulted in requiring that all sectors in the country follow the government sustainability goals, which include environmental sustainability. Many participants emphasised that the government has begun to focus on solving environmental sustainability issues and many organisational and structural changes have taken place as a result.

Vision 2030 is evidence of increasing government interest in improving the environmental sustainability of Hajj and placing it on the national agenda. If successful, the main stakeholders in the Hajj from all sectors will consider environmental sustainability on their agendas and consider this issue a priority. Having a common vision and goals between Hajj stakeholders will make the collaborative work more effective owing to the acknowledgement of shared problems that need to be resolved (Werner et al., 2011). More importantly, it will drive them to work collectively to achieve the sustainability in the destination (Graci 2013).

However, despite the current positive changes, the findings of this study have several key barriers that need to be considered and addressed by Hajj stakeholders.

### **Implications for Achieving Environmental Sustainability in the Hajj**

The research findings reveal clear barriers to collaboration between Hajj stakeholders that undermine any efforts to protect the environmental sustainability of the destination. Hence, there are several key considerations for the improvement of environmental sustainability of the Hajj.

One of the critical barriers is the low level of environmental awareness, which is a common problem in developing countries (Lee et al., 2015). Given that there are inadequate environmental education and training systems in place, this issue will continue to dampen efforts to improve the sustainability of the destination. Thus, there is a need to develop and deliver adequate training relevant to environmental sustainability issues as a key to improve the quality of collaboration and effective planning (Ardoin et al., 2020; Graci et al., 2021). In addition, this training needs to be integrated into the education and training system to prepare a new generation with the relevant expertise (Hashmi et al., 2015).

Moreover, as discussed, the centralised system is a major barrier to stakeholder inclusion and many environmental plans in the Hajj have been designed without engaging legitimate Hajj stakeholders in the planning process. Failure to identify the right stakeholders would affect the success of the development of collaboration and the outcome of the project (Jamal & Stronza 2009), which is evident in the Hajj. Therefore, decentralising the planning process by engaging Hajj stakeholders from various sectors may minimise uncertainty and conflict, and increase the level of collaboration, which ultimately may reflect positively in the quality of plans and sustainability of the destination in the longer term. This has been achieved in comparable destinations such as in Gili Trawangan, Indonesia, where improved collaboration between tourism stakeholders has led to increased sustainability of the destination (Graci 2013).

Improvements in the regulation of environmental plans is also an important priority. As discussed, many plans and projects such as Green Hajj and others were developed to improve the environmental sustainability of the Hajj but were not implemented due to a lack of regulation to ensure compliance. Simultaneously, even though hospitality agencies were not satisfied with the Prepared Meal project, it was implemented because it had been regulated. The current centralised approach that excludes Hajj stakeholders from setting environmental regulations will not solve existing conflict between public and private stakeholders. This is because regulations are devised centrally without considering the interests of other stakeholders (Tosun 2000). This was evident in the implementation of the Prepared Meal project where, although the scheme was regulated, and many stakeholders from hospitality agencies were forced to implement it, they were not satisfied with the project due to the

conflicts of interests. Such a process will ultimately hinder government efforts towards full coordination and support from Hajj stakeholders as evident in many tourism destinations in developing countries (Tosun 2000). Thus, there is a need to decentralise decision-making by allowing key Hajj stakeholders from different sectors to participate in formulating regulations. Such a measure is likely to lead to greater commitment, compliance and collaborative synergies to achieve the environmental sustainability in the destination (Roxas et al., 2020).

Another critical priority is the need for strong leadership. The findings show that the nature of work among stakeholders in the Hajj takes place within silos, where each government sector designs their plans without any real collaboration to improve the environmental sustainability of the destination. Of course, every sector in the Hajj should have a certain level of autonomy, but consensus through collective strategies that transcend silos is essential for decision-making to constructively manage the differences between them (Cockburn-Wooten et al., 2018). The silo mentality that exists between Hajj stakeholders has contributed to the creation of a competitive rather than a collaborative environment in their relations, which has ultimately hindered the creation of solutions necessary to protect the environmental sustainability of the Hajj. This was evident as until recently, there was no holistic collaborative plan that shares Hajj stakeholders' objectives, priorities and visions. Thus, the presence of an effective leader is vital in this stage to break down the siloed structure that exists between them (Edmondson et al., 2019), bring different interests together (Selin & Chavez 1995) and induce collaboration to resolve the environmental issues. This was evident in the case of Victoria, Australia, where strong leadership played critical role in encouraging stakeholders including the community to preserve the environmental sustainability of the tourism destinations (Getz & Timur 2012).

Further, since the government now aims to redefine and redistribute environmental responsibilities among the Hajj stakeholders, it is expected in the beginning that some Hajj stakeholders may not be satisfied or may be confused about the new changes. An effective leader can address this issue by understanding their concerns and taking proactive measures to reduce them (Lin et al., 2018). Moreover, an effective leader plays a critical factor at this stage to clarify the new roles and responsibilities between Hajj stakeholders (Valente et al., 2014). This eventually will lead to successful collaborative initiatives between Hajj stakeholders in enhancing the environmental sustainability of the destination (Adu-Ampong 2017). Yet, having effective leaders without offering adequate resources is not sufficient to encourage collaboration for improving the sustainability of the destination.

The findings of this study showed that the lack of financial support has made some Hajj stakeholders from the public sector evade collaboration with stakeholders from the environmental sector to plan or implement environmental projects. This is unsurprising given that each public institution has different priorities and plans, and each sector in the Hajj spends their budgets implementing their own

plans and projects. Hence, the limited financial resources would logically make certain groups reluctant to collaborate with stakeholders from the environmental sector in designing or implementing the environmental plans and projects. This situation has also occurred in other tourism destinations, where lack of financial resources hindered the collaboration process between the stakeholders for improving the sustainability of the destination (Adu-Ampong 2017; Jamal & Stronza 2009). Therefore, the provision of adequate financial support is vital in stimulating collaboration between Hajj stakeholders to improve the sustainability of the destination.

Another change that is vital is the adoption of e-government. The result of this study shows that there are many barriers that hindered the development of collaborative network between Hajj stakeholders for improving the environmental sustainability in Mecca such as lack of transparency, lack of shared vision and lack of commitment. All these elements are necessary for inducing collaboration and achieving sustainability in the tourism destination (Wondirad et al., 2020). Implementing e-government will enhance the collaborative process by bringing all legitimate Hajj stakeholders from various sectors into one digital platform. This may lead to raise the awareness of transparency, accountability, evaluation, measurement and communication between them (Kalbaska et al., 2017). Ultimately, this will reflect positively in improving the sustainability in the destination.

## **Conclusion**

The intention of this research was to contribute to the emerging efforts of the Saudi Arabian government to contribute to global efforts to address climate change, as mentioned in the national document of Vision 2030. It has done this through a focus on the Hajj, one of the world's largest religious events. The results of this study show that initiatives to reduce the adverse impact of the Hajj activities on the environment will not achieve their goals without stakeholder collaboration in the planning process from the outset. Hence, the results of this study are vital to Hajj stakeholders because this is one of the first studies to illustrate the barriers and drivers that affect their collaborative network in the planning process. These include improvements in education, governance and resources.

Indeed, this study is timely as it was revealed in a recent study conducted by the Massachusetts Institute of Technology that pilgrimages to the Hajj are under threat owing to global warming. The study found that the amount of heat and humidity during the Hajj will exceed the critical threshold by 20% in the period from 2045 to 2053, and by 42% between 2079 and 2086 (Kang et al., 2019), hence, the urgent need for Hajj stakeholder collaboration to reduce the greenhouse gases emissions of the activities to prevent this catastrophe.

In addition, since improving the sustainable development of all religious events requires key stakeholders' involvement and collaboration (Lin 2021), the findings may have some valuable insights

for other developing countries that have similar events to the Hajj. For example, it has been found that one of the main reasons for the ongoing negative environmental impacts of the Kumbh Mela and the Arba'een religious events is the lack of coordination and collaboration between stakeholders (Singh & Bisht 2014; Abdulredha et al., 2020). Accordingly, the findings may contribute to enhancing the sustainability of religious tourism destinations by sensitising religious event stakeholders in developing countries to the main barriers and drivers that affect the success of collaboration.

### **Future Research**

This is the first study to have investigated the collaborative planning process in the Hajj context revealing opportunities for future research. Firstly, future research could focus on further clarifying the elements that this study identified in the development of collaboration between Hajj stakeholders. For example, it would be useful to focus on specific issues such as how Hajj stakeholders can set a plan to increase financial support in an effective way that does not impact other processes to build successful collaboration between them.

Secondly, this research and the few studies conducted in Mecca focused solely on the Hajj and neglected the Umrah, which is another religious ritual that contributes to harming the environmental sustainability of Mecca (Nizam et al., 2015). Hence, future studies could focus on the Umrah, which has attracted less interest from researchers. Such an investigation would contribute to the discussions about environmental sustainability and stakeholder collaboration in Saudi Arabia and other developing countries that also conduct major religious events.

Finally, given that this study was conducted in a developing country where there are limited studies available on stakeholder collaboration compared to those in developed countries (Adu-Ampong 2017), future research in other developing countries that conduct major religious events can draw on this study to reach a clearer understanding of the weakness that hinders the development of collaboration and of the drivers that may enhance collaboration between stakeholders in the planning stage of an event.

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**AN ANALYSIS: HOW QURAN (THE HOLY BOOK OF ISLAM)  
TALKS ABOUT HALAL TOURISM**

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**Abstract**

The purpose of this study is how to convince people that the holy book of Islam is not only discusses specific situation but also recommend its followers to travel. The holy book of Islam suggest its followers to travel to certain place as long as they follow the rule of Islam. This research is literature based, the data collection of this research was taken from the holy book of *Quran* (the primary data) then the secondary data was taken from *hadith*. The research question that was tried to answer is what the Quran perspective about halal tourism. Based on the research result of this research, Quran suggest its followers to do a journey. There are four reasons according to Quran why people should travel, firstly is to search for the omnipotence. Secondly is to elevate their knowledge and science so that by using their knowledge they can maintenance and explore the creatures of God wisely then address the values of Islam to another human (*da'wah*). Finally, the last one is most important for Muslim why God and His prophet had human being to have travelling is to worship Him.

**Keywords:** Halal Tourism, Tourism, Quran, Muslim, Travel

**Introduction**

The Quran was revealed to the prophet Muhammad who is believed to be the last prophet and there is no prophet after him. The process of decreasing the Quran was carried out gradually according to the situation and human issues at that time for 22 years, 2 months and 22 days. Allah revealed the Quran to the Prophet Muhammad through the intermediary of the Angel Gabriel in a cave called Hiro Cave.

Zuhdi (2018) states that the holy book of Islam consists of 30 chapters, 114 letters and thousands of words consisting of history, law, stories, threats and rewards.

Muslims believe that the Quran is the first and main source of law after the Quran. The content regulates how followers should behave and act such as eating, drinking, traveling, and talking and so on (Daulay, 2014). Often the interpretation of the Quran is different and causes different views of the scholars who are followed by thousands of followers. As a result, these differences of opinion often lead to the birth of extremism groups such as the Taliban, ISIS, Al Qaeda and others (Hutchin, 2017). This is due to a misinterpretation of meaning in the Quran due to the lack of study and research on the Quran. In addition, because of the many misinterpretations that gave birth of extremist organizational factions that were pinned as terrorists by the United Nations, this results a lot of pressure on Muslims (Handoko, 2019).

Irayani (2013) says as a source of Islamic law, the Quran is not a static holy book that teaches its followers to worship God but also commands their followers to travel and have fun. Many people think that religion and scriptures are unimportant and only as obstacles in doing things related to the world, thus encouraging many people to become atheists. In fact, if studied in depth, it turns out that the Quran is a dynamic and humanist holy book. God in the holy book revealed through Muhammad many commands Muslims to always be happy and act according to the limits of ability. Even tourism and leisure are widely discussed in the Quran (Battour & Ismail, 2015). In the Quran, traveling is almost a mandatory thing that must be done by every Muslim on condition that he follows the rules and conditions set forth in the Quran. Although traveling and leisure are God's recommendations in the holy book for every Muslim, there are firm and binding rules that must be obeyed by Muslims (Musa et al., 2016).

In the report of *Doing Business in the Halal Market Products* (2015) reports that Islam which is one of the fastest-growing religions in the world and increasingly stable is followed by the increasing of its consumption. Thus this increasing can bring benefits for the destination country. Tourism in Islam is also called halal tourism or Muslim friendly tourism, the Quran regulates its adherents, namely Muslims, to travel in accordance with the rules and regulations in the Quran (Irayani: 2013).

This research design develops qualitative research methods by exploring the verses of the Quran that discuss the human journey. These verses are then used as the main data source and interpreted in this study and then analyzed by the researcher (Creswell & Miller: 264). In addition, besides Quran as the main data source, the researcher cites hadith as a secondary data source to support the core data. In this qualitative research method, it is also called literature research where the researcher is the core in qualitative research (Creswell & Miller: 266).

## **History of Halal Tourism**

Tourism in Islam is called *ar rihlah* means to travel, however, this meaning is a little bit specific in term of travel to find knowledge (*ar rihlah fi tallabal ilmi*) or trade (business) (Samori & Mahyuddin:2015).

Islam which is one of the fastest-growing religions in the world and increasingly stable is followed by the increasing of its consumption (Report, Doing Business in the Halal Market Products , Trends and growth opportunities' 2015), has a holy book called the Quran. Thus all Muslims behaviors, speech and acts are Quran-based. As well as Halal tourism, its meaning and guidance is written on Quran. Therefore, Halal term originally taken from Arabic language means “permissible”, or “ allow” which is related to the Islamic faith (Samori & Mahyudin, 2015).

*Halal* tourism can be equated with religious tourism, but it must be remembered that does not mean *Halal* travel will limit conventional tourism. But there are also those who equate *Halal* tourism with cultural tourism. This statement may be true but actually between *Halal* tourism and cultural tourism is different. However, it must be remembered that with the existence of religious tourism such as *Halal* tourism is a way to keep and maintain the cultural heritages (Horak et al., 2015). Besides that religious tourism can provide a cultural reminder that can bring economic benefits, reduce socio-economic inequality between cities and villages (Karta, 2015).

Initially *Halal* tourism was a religious activity carried out by the prophet Ibrahim and Muhammad PBUH. Nowadays, yet, there is a tendency that *Halal* tourism is no longer closed to Islamic tourism. Islamic tourism is a term that closely to faith, worshipping (*haji* and *umrah*) while *Halal* tourism is discussing wider topics. It is about how to practice the faith and fun (Battour & Ismail, 2015)

There are two historical events that are very important in the birth of *Halal* tourism in Islam The first, the origin of *Halal* tourism was born when the almighty God's suggestion to the prophet Ibrahim (Abraham) to establish a building called the *Kaaba*. In the religion of Islam, the *Kaaba* was one of the first holy buildings erected by the prophet Ibrahim, the prophet Ibrahim himself was the forerunner of the prophet Muhammad PBUH (Mohsin & Noriah, 2016).

In the beginning, Ibrahim *Alaihissalam* returned home with his wife Sarah, from the land of Egypt to Sham. Sarah brought Hajar; which is a gift from a bad king. Sarah was so happy with Hajar and loving her. Sarah gave Hajar to prophet Ibrahim (to be married-ed). So Hajar gave birth to the son of Prophet Ibrahim *Alaihissalam*, namely Ismail.

Then, God ordered Prophet Ibrahim *Alaihissalam* to go out with Hajar and his son to Mecca and live with them there. Prophet Ibrahim *Alaihissalam* rushed to fulfill Allah's command. He went out and took two of his loved ones to Mecca, where there was no water; the land was barren and deserted (Katsir, 2007).

Because it was so dry, Hajar (mother of Ismail) went down the hill to look for water and then she jogged between the two hills of *Safa* and *Marwah* to find drinking water for her son. For Muslims, the



events of the Prophet Ibrahim and his family are very important events and also it is asked by God for all Muslims to do what prophet Ibrahim did once whole their life (Gabdrakhmanov et al., 2016). So that today many Muslims from all parts of the world visit Mecca to repeat the events experienced by the Prophet Ibrahim and his family and this event is known as the *hajj (pilgrimage)* and *umroh*<sup>1</sup>.

The second, a journey in Islam is not only for traveling but also to get a better life, alike what prophet Muhammad did fourteen centuries ago when Islam firstly was disseminated in Mecca by Prophet Muhammad PBUH. It was rejected since those who staying there worshipping statues for many years. Instead of worshipping statues, they are suggested to worship one God (Allah).

Several leaders of *Kafir* (people who refuse Islam) planned to kill Prophet Muhammad SAW and his followers because they thought that religion that Muhammad brings against slavery and surely threatened their position as the leaders of society because mostly the followers of Muhammad were mostly slaves, poor people and a few leaders of *kafir*. Because of this prophet, Muhammad and his loyalist experienced humiliation and underestimation from *kafir*, and the worst one is when, the event started *hijrah*, the trial of killing him failed because God commanded him to move (*hijrah*) from mecca to hasbi.

In term of *ar rihlah fi tallabal ilmi* (journey to elevate knowledge) and trade, there are some journeys that prophet Muhammad PBUH did as long as his life. The first is when he was going to sell some products from Mecca to other parts of Arab with his grandfather. Nowadays what prophet did as known as a business journey. Second when he had a journey that quite popular among Muslims people that is called *Hijrah* (move) from Mecca to Medina (Haidir, 2005).

Hijrah means that move or migrates or travel, it was done by the prophet because he had been threatened by the mecca society to kill that God asked him to move to Medina (another region of Uni Emirat Arab) (Jaelani, 2017). Recently Hijrah becomes a trend among Muslims as one way of their life, many Muslims move from one side to another side (*Hijrah*) in order to follow their prophet Muhammad PBUH. Many Muslims, moreover, translate Hijrah is purely not either moving or migrating from one side to other areas, but also changing from inhuman to humanity or in other words from badness to goodness.

Halal tourism specifically manages is driven by a will to have fun while religious tourism is driven by a will to worship to God. Thus, WTM (2007) in Battour states that Halal tourism is all activities (diet, eat, drink, walking, worshipping, and all Muslims life) of Islam followers by obeying Islamic rules (Battour & Ismail, 2015). Moreover, Mohsin explains that Halal tourism is providing all services and facilities to Muslim according to shariah (Quran and Hadith) (Mohsin et al, 2016).

Generally speaking religious tourism, Halal tourism and conventional tourism is different from each other from several elements:

Figure 1. The different among conventional tourism, religious tourism, and Halal tourism

Aspects	Conventional tourism	Religious tourism	Halal tourism
Goal	Satisfaction	spiritual experiences	satisfaction abide by sharia law
Objects	nature, culinary, ancient heritage	worshipping, sacred sites	All
Rules	managed by local rules	managed by certain rules or local rules	managed by Islamic law

Source: Strategic Roadmap for Development of Islamic Tourism in OIC Member Countries (2018)

### Tourism and Quran

*Quran* is believed by Muslims as the holy book which was given by God to his messenger the prophet Muhammad PBUH to guide human beings in the right way and to avoid the wrong one. Because the *Quran* is the revelation of God, the human is blessed in the coming of the messenger who gives an explanation more detail about the content of the *Quran*. The *Quran* is the first main source of Muslim law. As the main grip for Muslims, Quran is the central guidance for all Muslims to run their daily life (Mohsin & Noriah, 2016). Between Islam and their holy books are inseparable because Quran manages all parts of human life, Muslims believe in Islam means that what God asks and bans must be committed. As well as *Halal* life which is a very important part of every day of Muslim life that has to be practiced wherever those are having a journey (Agapour et al., 2019)

A destination is called *Halal* if it has *Halal* hotel, *Halal* food, *Halal* transportation, *Halal* finance, *Halal* cosmetics, *Halal* travel, *Halal* spa, etc (Chanin, 2015). Research conducted by Othman results that there are two components of *Halal* tourism, tangible attributes (real facilities such as: praying direction, food, the providence of holy book, etc.) and intangible attributes such as values of Islam, norms, entertainments, etc. (Othman and Jama, 2017). However, tourists either Muslim or non-Muslim are looking for convenience and what they need have to be met according to their belief and religion particularly for the hotel stakeholders (Majic et al., 2017).

The first and foremost important part of *Halal* tourism is accommodation. Hotels are called Muslim friendly tourism or *Halal* tourism if they are fulfilling the components (attributes) of *Halal* tourism (Samori et al., 2015). According to Battour in Samori et al (2015), a hotel is called *Halal* hotel if it is providing basic services based on *shariah* such as a place for praying (mosque), no alcohol for Muslim tourists, *Halal* hotel restaurants, and direction of *qibla* (direction for praying). Different from research conducted by Majic (2017) in Croatia which says that providence of prayer (mosque) is not so necessary, what the Muslim tourists need is the places are already certified by the authority.

Due to the hotel facilities for Muslim tourists, Battour says that what Muslim need is not only prayer room but also separated swimming pool with specific swimming pool outfit for females, and spa between man and women, special beaches for females only, beach for the family, and Muslim prayer room (Battour & Ismail, 2015).

There are several *surahs* (chapter) that encourage humans to take a vacation in the Quran such as:

Allah says in Surah Al-Ankabut chapter 20

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْأَخْرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Means: "Walk on (Surface) the earth, then pay attention to how Allah created (human) from its beginning, then Allah made it once again. Surely Allah has power over all things"<sup>2</sup>

Surah al-Rum chapter 42

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ ۚ كَانُوا أَكْثَرُ هُمْ مُشْرِكِينَ

Means: Say: "Take a journey on earth and see how the end of those in the past. Most of them are people who worship another God besides Allah"<sup>3</sup>

Surah al-An'am chapter 11

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Means: Say: "Walk on the earth, then pay attention to how the end of those who deny"<sup>4</sup>.

Surah al-Hajj chapter 46

إِنَّمَا أَفْهَمُ يَسِيرُوا فِي الْأَرْضِ فَتَنكُون لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Means: "Do they not walk the earth, then they have hearts with it, they can understand or have ears with which they can hear? Because it really is not the eyes that are blind, but the blind one, is their heart in the chest"<sup>5</sup>.

Surah al-Nisa' chapter 100

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Means: "Whoever migrates in the way of Allah, surely they find on this earth a place of extensive place and abundance of fortune. Anyone who comes out of his house with the intention of migrating to Allah and His Messenger, then he dies (before reaching the destination), then he truly has been rewarded in the sight of Allah. And Allah is most forgiving, most Merciful".

In other parts of Quran, Allah explains how important for Muslims to help the travelers, in other words, Islam does not suggest travelling but also help the travelers as Allah says in Quran surah At Taubah chapter 60

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Means: “Verily, *zakat* is only for the need it, the poor, the administrators of *zakat*, *muallaf* (people who just convert to Islam) who are persuaded by their hearts, to free (liberate) slaves, those who borrow money, to the way of Allah and for those who are on their way (travelers), as a decree required by Allah, and Allah is All-Knowing.

Due to traveling in Islam is an activity that really God suggest doing because by traveling those who do traveling can see what God created, however, the travelers have to notice what should and should not do while traveling such as worshipping, disturbing others, consuming food that allowed, killing other creatures, make damage to the environment. Related to the consuming *Halal* food and drink God almighty says in Quran surah Al Araf chapter 31

تَسْرِفُوا وَلَا أَتْرَبُوا وَكُلُوا

Means: “eat drink and don't overdo it”.

Surah Al-Baqarah chapter 168

خُطُوَاتِ الشَّيْطَانِ تَتَّبِعُوا وَلَا ... كُلُوا

“Eat ... and do not follow the steps of Satan”

Clearly Quran as the first then *Hadith* the second manage how the Muslim people eat and also God through literally the Quran ban all Muslim to consume alcoholic drinks, pork (Suid et al., 2017), blood animals that slaughtered without mentioning the name of God and some foods, Surah al-Baqarah: 172-173

حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا لَلَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ (172) إِنَّمَا رَزَقْنَاكُمْ وَاشْكُرُوا مِنْ طَيِّبَاتِ مَا كَلُوا الَّذِينَ آمَنُوا أَيُّهَا يَا (173) إِنَّكُمْ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ عَادِ فَلَا أَهْلَ بِهِ لَعْنِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا

Means: O you who believe, eat among what We have given you and thanks to Allah if you really worship Him. Verily Allah only forbids you carcasses, blood, pork, and animals that (when slaughtered) are called (names) other than Allah [108]. But whoever is compelled to (eat it) while he does not want it and does not (too) exceed the limits, then there is no sin for him. Surely Allah is Forgiving, Most Merciful.

This *ayah* (part) of the Quran as the main reason why Muslims have to keep themselves from consuming a certain food. Then God has said that as devout Muslims, they must obey him, otherwise, the vengeance and hell that will be received for those who refuse to obey it (Khan & Callanan, 2017).

It may be difficult to understand by people outside of Islam because Islam regulates all aspects of human life specifically someone's privacy. They can say that creatures on the grounds are created

to be consumed but it must be remembered that what Muslims do is to maintain what they believe in and that is their basic right to be respected by followers of other religions.

## **Results**

According to the analysis *ayah* provided on Quran, Therefore there are four reasons why Muslims should travel to other parts of the world the first is to seek and see the omnipotence of God who created the world and other creatures on the earth so that human being can live together in harmony respectful. It is expected that Muslims who do travelling can elevate his faith and awareness that all creatures are created by god also the traveler can take *Ibrah* (teaching) from their journey.

The second, Muslims are suggested to travel to elevate their knowledge and science so that by using their knowledge they can maintenance and explore the creatures of God wisely then address the values of Islam to another human (*da'wah*). Muslims believe that those are having knowledge and faith are occupied a high position in the eyes of God and humans because they can

The third, the prophet Muhammad PBUH is an icon according to Muslims so what he did in the past is guidance for Muslims who live after him. As it is stated before he had traded to another parts Mecca with his grandfather. Thus nowadays there are many Muslims are traveling to do business and leisure at the same time. The increase of the Islamic population in Islamic and non-Islamic countries contributes to a significant amount of entrepreneurship in the Middle East and other Asian countries (Jaelani, 2017).

The fourth, the prophet Muhammad PBUH did not travel for business only, but he travelled to follow his predecessor prophet Ibrahim, a prophet who built *Kaba* a place located in Mecca where millions of Muslim walk around it for seven times (pilgrimage).

The last one which is most important for Muslim why God and His prophet had human being to have travelling is to worship Him, according to Quran human being is created for worshipping to Him. Worshipping does not mean worship in the narrow sense but worship in a general sense such as seeing and paying attention to God's creations, in order after seeing them we can ponder how great and mighty the god has created the world and everything in it.

## **Conclusion and Policy Implications**

There are many Muslims like to travel in the destination which fit in their belief or accordance their holy book (Quran) and they are very obedience. Islam is one the fastest religion development. Its development is in tandem with the increasing of their consumption. Islam is not only more than a way of life but also the fundamental ruler for Muslim, but also as the grip from almost more than one million followers, Quran manages all aspects of Muslim's life including tourism. Muslim will visit certain destination if there, what they need according to the Quran is provided. As the way of life, in Quran it is stated that tourism is well known as halal tourism.

In Quran it is clearly suggest its followers to do a journey. A journey which fit with the Quran that called halal. According to the Quran the purposes of doing halal tourism is classified into several motives. Those motives such as first is how the human get closer to the almighty creator because there is one huge will of Muslim is how to close to the God and enter the heaven. Second Muslim do a journey to seek of knowledge. Islam believe that by conducting a journey to search for knowledge will give better understanding about certain situation and lead the knowledge seekers become more rationally and scientifically. The third is travelling to do a business and follow the action of the predecessor such as Prophet Muhammad PBUH and Ibrahim. Because of journey of predecessor, the followers have an obligation to follow what previous Prophet did particularly the last prophet Muhammad PBUH and this revealed in Quran. At least there are two that literally action now that Muslim practicing days. Those are business and pilgrimage.

Taking into account, how the Islamic community is one of the religions whose followers are very obedient. It is very important for policy makers in certain countries that have tourist destinations that can be a source of state income to prepare facilities that support the needs of the Muslim community. Thus, if all the physical and spiritual needs of Muslims are met, the impact will have an impact on the increasing number of Muslim tourist visits to these destinations.

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## **CAN HALAL TOURISM VILLAGE BOOST THE ECONOMY IN LAKBOK DISTRICT, CIAMIS REGENCY, INDONESIA?**

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### **Abstract**

The existence of Halal Tourism Villages in Indonesia, such as in Tambakreja Village, Lakbok District, Ciamis Regency, West Java Province needs to be developed, especially during the COVID-19 pandemic. The goal is to improve the community's economy through the Tourism Industry sector. Halal tourism village is a culture-based village that puts forward the values and norms of Islamic law as its basic foundation. This research is included in the type of field research, which was carried out in Tambakreja Village, Lakbok District, Ciamis Regency. Research data obtained from interviews and documentation studies. The results show that halal tourism villages are a type of tourism that is starting to develop in Indonesia at this time and is becoming a trend and can meet the lifestyle of the people of Tambakreja Village, Lakbok District. The uniqueness of this Halal Tourism Village is evidenced by the presence of halal food (halal food) in the village such as (cimplung, growol, tempe mendoan, brown sugar) which in other villages are not necessarily owned. Tambakreja village also owns land (rice fields, culinary and traditional arts). In addition, this halal tourism village is able to boost the economy of the local village community through various tourism sectors.

**Keywords:** Halal Tourism Village, Sharia Economy, Sharia Tourism.

## **Introduction**

Nowadays, in terms of halal tourism or halal tourism villages, especially in the East Priangan area, it is necessary to develop this, as expressed by (Adji and Murdaningsih, 2019), that the concept of halal tourism is not only devoted to Muslim tourists. The Tasikmalaya branch of the Islamic Economic Community (MES), which recently held a halal tourism workshop for stakeholders in the East Priangan region, West Java, (Kartawan, 2019) said, the workshop was conducted to equip stakeholders with the concept of halal tourism. According to Kartawan, the East Priangan region has the potential for halal tourism. This is because the conditions here are relatively Islamic (the majority of Muslims). We have many pesantren and historical places. For example (1) Ar-Rohman Islamic Boarding School, Tambakreja Village, districts Lakbok Kab. Ciamis (Hisam et al. 2021); (2) Roudlotul Huda Kalapagada Islamic Boarding School, Kalapasawit Kec. Lakbok Kab. Nice; (3) Mamba'us Sholihin Islamic Boarding School, Cintaratu Village, Lakbok District, Ciamis Regency (<https://mambaussholihinciamis.com>, 2021); (4) Al Fatah Islamic Boarding School, Karangmalang, village Puloerang, Lakbok District, Ciamis Regency, West Java (<http://emispendis.kemenag.go.id/dashboard>, 2021). In addition, in the Banjar City area of West Java, there is the Miftahul Huda Al Azhar Citangkolo Islamic Boarding School (YaMAC) in Banjar City, West Java. In addition to the usual objects, with sharia services and products, the four Islamic boarding schools in Lakbok District, Ciamis Regency, are visited by many congregations for religious tours. In this regard, Kartawan revealed that this concept/agenda has not been worked out optimally with good service. In fact, Kartawan said that the tourism sector can boost the regional economy. Where the concept of halal tourism is not only devoted to Muslim tourists, but also non-Muslims.

The world community has started to consume all things that are halal because it is considered as a healthy lifestyle (<https://isef.co.id>, 2021). Apart from that, Kartawan added, his party has also communicated with the Indonesian Hotel and Restaurant Association (PHRI) in East Priangan to develop a sharia hotel. It will start from the hotel has not been started. In addition, PHRI in order to provide halal food certification in hotels. MES will also coordinate with Bank Indonesia (BI) to follow up the development of halal tourism in East Priangan. The same thing as research conducted by (Ahyani et al. 2021) that in the Lakbok sub-district regarding halal food (halal food) there is a need for halal certification to boost the local community's economy. This is as expressed by (Syarifuddin et al., 2019) that the impact of consuming halal food is not only tested in terms of physical, but also tested from things that are metaphysical (lifestyle), such as easy depression, bad behavior, and stress, this is due to consuming non-halal food. This is also as expressed by (Haqqoni et al., 2020) in his research that there is an increase in awareness of halal labels and a tendency to consume halal food after the onset of COVID-19.

This is because the local event held by MES is a follow-up to the establishment of integrated tourism in East Priangan, which was initiated by Bank Indonesia. As the Head of the BI Tasikmalaya Representative Office, (Heru Saptaji, 2020), said that the concept of halal tourism was very strategic to be developed in East Priangan (Adji and Murdaningsih, 2019). The region which includes Garut, Tasikmalaya, Banjar, Ciamis, to Pangandaran, already has a strong base in Islamic culture. This is evidenced by the fact that the East Priangan area is rich with the image of a santri city, Islamic boarding school, and Islamic culture. But the opportunity to get there has not been exploited properly. For example, in the city of Tasikmalaya, for example, there has not been a single sharia hotel established. In fact, sharia hotels are a high business opportunity as a place to stay for Muslim tourists. Heru, as

reported by (Adji and Murdaningsih, 2019) is committed to continuously promoting the East Priangan area to attract investors to build sharia hotels. This is because there are several segments of society that require Sharia hotels. The concept of halal tourism is not only synonymous with destinations that must have Islamic nuances. But also, services to tourists must be implemented according to halal standards. The current trend is halal lifestyle. Not only tourism, but all of them are looking for items that are labeled halal and that has become a culture. Therefore, I believe halal tourism will develop.

The existence of Halal Tourism Villages in Indonesia needs to be developed, especially during the COVID-19 pandemic. The goal is to improve the community's economy, especially through the tourism industry sector. The importance of the study of this halal tourism village as revealed by (Gautama et al., 2020), (Kuncoro & Chusmeru, 2021), (Fitari & Ma'rif, 2017), (Sumantri, 2019), (Utomo & Satriawan, 2017), (Saepudin et al., 2019), (Prihastha & Suswanta, 2020), (Komariah et al., 2018), (Masitah, 2019) the goal is to boost the economy of the Indonesian people through the tourism sector in Indonesian villages. With the existence of halal tourism villages in Indonesia, this will provide positive benefits for improving the welfare of the Indonesian people through rural areas (Adinugraha et al., 2020). In addition, with the existence of the halal tourism industry, what is superior is comfort based on the values of trust held by tourists (Nurozi, 2021). In addition, with the concept of sharia tourism, tourists from abroad also attract foreign tourists to visit Indonesia, especially to visit the Tourism Village (Carollina & Triyawan, 2019), where the tourism sector is one of the most important sectors for the Indonesian economy. Halal tourism village is a culture-based village that puts forward the values and norms of Islamic law as its basic foundation (Adinugraha, 2018). Another thing is the great interest and encouragement from tourists, especially Muslim tourists, to visit sharia tourism industry products such as halal tourism villages (Zarkasyi, Kurniawan, et al., 2021).

In Indonesia, there is a lot of potential for Halal Tourism Villages, one of which is in Tambakreja Village, Lakbok District, Ciamis Regency, West Java Province, Indonesia. The aims of this study are 1) to describe a halal tourism village that has the opportunity to become a village that is able to boost the economy of the community in Lakbok District, Ciamis Regency; 2) What are the Supporting and Inhibiting Factors for the Establishment of a Halal Tourism Village in Tambakreja Village, Lakbok District?. So the importance of the study of this halal tourism village is in order to serve the needs of Muslim tourists through products and services that need to be improved, of course, in accordance with Islamic values (Khairawati, 2021). Furthermore (Iskandar et al., 2020) in his research revealed that the industry that made a significant contribution to the structure of the economy in Indonesia, especially in the area of Central Java Province was halal tourism. And what is no less important is that halal tourism can be used as a medium of socialization between tourists and villagers in Indonesia (Jazadi & Widari, 2019). However, there are indeed some areas that make halal tourism villages, such as what happened in Lombok where halal tourism villages are a preservation of local culture and customs, and make very high income but only seasonal (Muaini, 2018). Therefore, the study of halal tourism villages in Ciamis Regency, Lakbok District, Tambakreja Village needs to be studied in depth in relation to halal tourism villages as a booster for the local community's economy.

## **Literature Review**

The existence of Halal Tourism Villages in Indonesia needs to be developed, especially during the COVID-19 pandemic. The goal is to improve the community's economy, especially through the tourism industry sector. The importance of the study of this halal tourism village as revealed by

(Gautama et al., 2020), (Kuncoro & Chusmeru, 2021), (Fitari & Ma'rif, 2017), (Sumantri, 2019), (Utomo & Satriawan, 2017), (Saepudin et al., 2019), (Prihastha & Suswanta, 2020), (Komariah et al., 2018), (Masitah, 2019) the goal is to boost the economy of the Indonesian people through the tourism sector in Indonesian villages. So then in this case it is important to uncover and explore the potential of Tourism Villages that exist in Indonesia. With the existence of halal tourism villages in Indonesia, this will provide positive benefits for improving the welfare of the Indonesian people through rural areas (Adinugraha et al., 2020). In addition, with the existence of the halal tourism industry, what is superior is comfort based on the values of trust held by tourists (Nurozi, 2021). In addition, with the concept of sharia tourism, tourists from abroad also attract foreign tourists to visit Indonesia, especially to visit Tourism Villages (Carollina & Triyawan, 2019), where the tourism sector is one of the most important sectors for the Indonesian economy.

Community Welfare Through the Tourism Sector, one of which is the need for Halal labeling and certification of halal food products, some say it is important, some say it is not important (more concerned with quality products). Halal products but poor quality will be less attractive to customers. Meanwhile, the legal power of LPOM MUI regarding Halal Food, the tourism industry, is only at the management stage, meaning that the Minister of Tourism cannot mix things up with the halal tourism industry, halal tourism, and halal food. Then in PMA Number 33 of 2016 concerning Academic Degrees for Religious Higher Education that the degree given by institutions under the auspices of the ministry of religion is in the foundation of economics both (Islamic economics, sharia banking, sharia insurance, Sharia Financial Management, Hajj and Umrah Management, Sharia Business Management, Zakat and Waqf Management, Sharia Tourism) all of which were awarded with a Bachelor of Economics, Master of Economics, Doctor of Economics (SE, ME, and Dr. (Economics). This is a form of Community Welfare Through the Tourism Sector which is an opportunity for human resources for sharia tourism users in Indonesia who now have a nursery for sharia tourism users with a clear orientation, namely to produce reliable human resources in the field of sharia tourism (<https://kemenparekraf.go.id>, 2021).

Today, regarding halal tourism villages that exist in Indonesia, regulations and more concrete need to be made (Rahmadian & Anam, 2021, p. 290). Research conducted by (Ramlan and Nahrowi, 2014), that halal certification can be used as a form of application of Islamic business ethics in order to protect Muslim consumers. So that the halal label itself provides benefits for business actors such as increasing consumer confidence, reaching the global halal food market, increasing product marketability in the market and low-cost investment. Muslim consumers must be smart before buying a product or service for the sake of security and safety. However, this context only applies to Muslim consumers. In the author's opinion, the theory of products labeled as halal that can increase the marketability of these products does not apply to Muslim consumers. Where there is no halal labeling and halal certification for non-Muslim consumers. Facts in the field Without halal labeling and certification in Indonesia, the selling value and results continue to increase even though non-halal products for non-Muslims are only as a complement (Maulana, 2016).

Harahap's view (2016) in his research explains that from Micro, Small and Medium Enterprises (MSMEs) which are business sectors that have enormous potential in absorbing labor and contributing to GRDP. MSMEs also have tremendous potential in alleviating poverty, increasing income and community welfare. However, to maximize this potential, MSMEs face a number of problems.

According to a survey conducted by the Asian Development Bank, only one in five MSMEs borrows from banks, the rest take financing from the informal sector from family, friends, or moneylenders. In addition to capital, MSMEs are also constrained by the quality of human resources (HR), which causes the low competitiveness of MSMEs. Estimated to affect the quality of human resources (labor) are educational and mental/religious issues. So in terms of sharia financing, sharia profit sharing, education and workforce levels as well as religiosity have a positive and significant impact on. So, in order to transfer capital by the community in starting their business, the Indonesian government needs to make a kind of business breakthrough, one of which is by developing a halal tourism village to boost the community's economy through the establishment of this halal tourism village.

Further research as conducted by (Kristiana et al., 2018) which explains that nowadays, culinary tourism is one of the attractions for tourists to visit an area, this phenomenon can also be seen in Tangerang City. The great potential in Tangerang City has not been supported by adequate information about the culinary riches of Tangerang. Furthermore (Harsana & Triwidayati, 2020) revealed that interest in the development of culinary tourism in Yogyakarta, which has diverse potential, abundant raw materials, unique ways of making traditional food, and a promising market share, however, in fact the development is still very local. In addition, some of them do not meet the standards as souvenirs, and seem to have been neglected by people who actually choose foreign food products that are marketed en masse. The ethnic diversity in Indonesia which is reflected in its multicultural culinary is not seen by the public as something special. In addition, cultural heritage and natural resources are the most popular tourist attractions offered by the government, but the promotion of traditional food on government tourism sites is still not given much attention. These are the reasons why this research should be carried out.

Furthermore (Adinugraha, 2018) in his research explained that now it has become a lifestyle for most of the Indonesian population with the formation of a halal tourism village. View (Hakim et al., 2019) explained that Halal Tourism in Indonesia has now become a brand for interesting types of tourism to be developed. Halal tourism is an effort to flexibility Islamic law in the practical context of today's lifestyle that integrates halal and thoyyib (good) values in the tourism sector in order to improve the community's economy. The same thing was also expressed by (Rosidah, 2021) that the Maparo system in business is on goat farming which can improve the community's economy, especially the Muslim community in Sadabumi Village, Majenang District, Cilacap Regency. In Tambakreja Village, Lakbok District, Ciamis Regency, in this case, they are also trying to develop a halal tourism village as a medium/tool in boosting the community's economy through the rural tourism sector that puts forward sharia principles. This means that Tambakreja Village in developing its economy is carried out through the potential of culture, art, culinary tourism and so on. Research conducted by (Rasyifa et al., 2021) revealed that Indonesian halal tourism was ranked first in global halal tourism in 2019. As one of the largest Muslim countries in the world, the development of halal tourism will certainly have a positive impact on the socio-economic conditions of the Indonesian people. The difference from previous research with tourist villages in Tambakreja Village with tourist villages that already exist in other areas is that Tambakreja village has its own uniqueness in developing a halal tourism village. So that the study of the potential of halal tourism villages in Tambakreja Village needs to be studied more deeply. Other research is (Islamy et al., 2020) which revealed that sharia tourism is an activity that is supported by various facilities and services provided by the community, business people, government, and local governments that meet sharia requirements. This was also expressed by (Yanma & Zaenuri, 2021) that the halal tourism village is an innovation in developing tourist villages by prioritizing services to Muslim tourists. So that the halal tourism village does prioritize the unique potential and superior characteristics of certain villages. This is as explained by (Zarkasyi, Kuniawan, et al., 2021)

that tourism is a prima donna sector that has a major contribution to the community's economy and Indonesian state income.

## **Research Methods**

This research is included in the type of normative Islamic law research. The focus of the research is a Field Research study, which was carried out in Tambakreja Village, Lakbok District, Ciamis Regency. The data sources are Law Number 10 of 2009 concerning Tourism, and Law Number 33 of 2014 concerning Guarantee of Halal Products; Government Regulation of the Republic of Indonesia Number 31 of 2019 concerning Implementing Regulations of Law Number 33 of 2014 concerning Guarantee of Halal Products. Other sources of literature are books and books on tourism. Data from these sources were extracted by literature review. The main sources in this research are the results of interviews with 1) Mr. Head of Tambakreja Village, namely (Nur Sidik), where Mr. Sidik as the government will explain the importance of the benefits of Halal Tourism Village to be developed as a means of boosting the economy of the local village community. 2) In addition, in this study the researchers conducted interviews with Mr. Naiman and Fauzan (Kesepuhan in Tambakreja Village), where in this case the researchers tried to reveal the potential that could be developed in Tambakreja Village. 3) Mr. Kiyai Sunhaji and Kiyai Mu'in, Tugiran, Solihun, Kiyai Hayyun as (Community Leader) Tambakreja Village, Lakbok District, so that the presence of these 5 religious leaders will reveal about a qualified Halal Tourism Village supported by Islamic concepts. The data from primary and secondary sources were obtained through interviews and documentation studies. Furthermore, the approach used in this research is a normative philosophical approach. Analysis of the data in this study used descriptive analysis, where the aim was to describe the potential of a halal tourism village, the supporting and inhibiting factors for the formation of a religious tourism village in Tambakreja Village, Lakbok District, Ciamis Regency, West Java Province.

## **Results and Discussion**

### **Halal Tourism as a Change in Religious Behaviour**

In its development, halal tourism must be able to shape changes in human behaviour that are dignified, religious, and have positive religious values. This is as research conducted by Effendi et al. (2021) that is related to regulations in terms of halal tourism and how this can strengthen the Indonesian economy. For this reason, Halal Tourism as a Change in Religious Behaviour for Indonesian citizens needs to be carried out in order to strengthen the Indonesian economy, especially in the tourism sector. The development of the Islamic economy in the world, as research launched in the last few decades, does not only have an impact on the financial sector, but also on Islamic banking. But it also affects the tourism market activity. Sharia tourism, which initially referred more to the pilgrimage and umrah pilgrimage, has now undergone a lot of paradigm shifts. So that religious goals in sharia tourism are no longer the main essence, therefore halal tourism as a travel process must be integrated with sharia principles in accordance with the demands of the times (Surur 2020, 2).

This is proven by the achievement of our beloved country Indonesia, which in 2019 won the world's best halal destination award, with Lombok being the best halal destination in Indonesia from the Global Muslim Travel Index (Ferdiansyah 2020). This potential is supported by various government policies in maximizing all the potential for halal tourism destinations that are developed domestically. In the

future, the Indonesian economy and tourism will develop without forgetting the values of Islamic symbols. Likewise, the opinion (Ahyani, Muharir, and Ulya 2021) in their research that West Java in this case the city of Banjar as the easternmost city (East Priangan) West Java has the potential for halal tourism, meaning that tourist villages in Banjar City have the opportunity to achieve achievements in the field of destinations. Furthermore Effendi et al. (2021) in their research on Islamic economics, some scholars argue that there is still no fixed (clear) definition of halal tourism (Mahamood, Fikri, and Muhamad Nor 2018). The opinion (Satriana and Faridah 2018) explains about Islam which means that halal tourism is tourism that is based on Islam from Islamic values and includes the following things: first, namely culture, which consists of planting Islamic culture and spreading Islamic values; 2) economy, in the form of economic benefits for the Islamic community, and; 3) self-confidence, as a form of strengthening self-confidence that shows Muslim identity and confidence in dealing with negative stereotypes when compared to other cultures and lifestyles (Al-Hamarneh 2011; Effendi et al. 2021, 59).

Talking about halal which is something that if used does not result in getting tormented (sin). So that Halal can be interpreted with everything that is allowed by the Shari'ah to be consumed (used). Meanwhile, haram itself is something that Allah has forbidden to do, which this prohibition is expressly intended for people who violate it, so that person is threatened with punishment by Allah in the hereafter. So halal tourism can be defined as a tourist place which when visited does not result in mudhorot (sin). Because, according to the Prophet Muhammad SAW. Consuming what is unlawful causes the sins that are offered will not be accepted and all the deeds of worship that are performed will not be accepted by Allah. On that basis, for Muslims, in line with Islamic teachings, they want all products to be used to be guaranteed halal and pure. According to Islam, consuming what is lawful, holy and good (Thayyib) is a religious commandment and the law is obligatory (Amin 2011, 43). In addition, Halal Tourism in Indonesia is becoming a landmark for interesting types of tourism to be developed. Halal tourism is an effort to flexibility in Islamic law in the practical context of a contemporary lifestyle that integrates halal and thayyib (good) values in the tourism sector in order to improve the community's economy. Halal Tourism Village is a tourist village that offers nuances of religiosity which is included in the mu'amalah aspect of tourism life based on sharia principles (Hakim, Huda, and Aziz 2019).

### **Halal Tourism as a Strategy to Improve the Community's Economy**

Through the development of tourism, especially halal tourism, it is hoped that this nation can become an independent nation. Not being a slave to other nations and raising the economy of the community. This is in the view of the Minister of Tourism Arief Yahya as in (Murdaningsih 2017) appreciating the existence of the Pesona Pesantren performance which was successfully held. He is optimistic that Indonesia can be ranked first as a halal tourist destination. The growth of tourists for halal destinations continues to increase. Research launched by (Nurhajati 2017) that various potentials and tourist attractions are developed by both the central and local governments and even villages that are developed so that the community can benefit from the potential of the existing village by making it a tourist village area. Tourism village is one form of implementing sustainable community-based tourism development. The development of a local-based tourism village requires the community's own concern and participation to always innovate and be creative in developing their village.

Sequentially the theory of concepts comes from the phenomenon-concept-theology-law. Food security uses customary law and Islamic law in national law. Halal Food Industry as contained in Chapter I Article 1 Point 2, Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee. The halal food industry is an alternative in meeting food needs during a pandemic like now. Halal Products are Products that have been declared halal in accordance with Islamic law (Chapter I Article 1 Point 3, Law of the Republic of Indonesia Number 33 of 2014 concerning Guaranteed Halal Products). Halal Product Processing, hereinafter abbreviated as PPH, is a series of activities to ensure the Halalness of Products including the provision of materials, processing, storage, packaging, distribution, sales, and presentation of Products (Chapter I Article 1 Point 3, Law of the Republic of Indonesia Number 33 of 2014 concerning Product Guarantees). Halal). Materials are elements used to make or produce Products (Chapter I Article 1 Point 4, Law of the Republic of Indonesia Number 33 of 2014 concerning Guaranteed Halal Products). Halal Product Guarantee, hereinafter abbreviated as JPH, is legal certainty regarding the halalness of a Product as evidenced by a Halal Certificate (Chapter I Article 1 Point 5, Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee). The organizer is the Halal Product Guarantee Agency (BPJPH) (Chapter I Article 1 Point 6, Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee). The originator of the halal industry, namely the government needs to arrange for the management of halal industrial areas to meet the needs of industrial companies and have a management office that specifically manages the halal industrial area (Pryanka (Rep) and Alamsyah (Red) 2018).

About the World Halal Industry and Its Opportunities for Indonesia Apart from being applied to countries with a majority Muslim population, it turns out that the development of the halal industry is quite fast in non-Muslim majority countries. This is due to the growing demand for halal products worldwide. In fact, there are several sectors of the halal lifestyle that make a major contribution to the world economy, including food, finance, travel, cosmetics, education, fashion, recreational media, and arts and culture (Aliyya 2016). The economic value of the halal industry in 2015 according to the Global Islamic Economic Report reached US\$1.8 trillion. 18 Bidin, CEO of Halal Development Corporation (HDC) Malaysia, explained that all Muslims must fulfil their basic needs for halal. If the halal industry is only run by a few countries, the world's need for halal products will not be met. In Indonesia, the halal industry has not been implemented optimally. In fact, Indonesia is the country with the largest consumer of halal food products in the world with an economic value of 197 billion US dollars, followed by Turkey which reached 100 billion US dollars. Ironically, Indonesia itself is still ranked 10th in the world halal industry market. The first rank is held by Malaysia which is currently developing its halal industry massively. Then the next ranking is the Arab Emirates, Bahrain, Saudi Arabia, Pakistan, Oman, Kuwait, Qatar, and Jordan. In fact, if properly mobilized, Indonesia has the potential to rank first in the world's halal industry market, considering that Indonesia is one of the countries with the largest Muslim population in the world, with a population of 85.2 percent or as many as 200 million of Indonesia's total population of 235. million souls. This figure is equivalent to the number of Muslims in six Islamic countries, namely Saudi Arabia, Kuwait, United Arab Emirates, Qatar, Malaysia and Turkey. In addition to Muslim-majority countries, Islamic minority countries such as Thailand, South Korea, Russia, Mexico, Japan, and Spain already have halal industrial activities in their countries. This is due to the large number of conferences and seminars on halal-based industries. Seeing the growth of Muslims and the demand for halal products that continues to increase significantly, these countries consider that the halal industry is a promising business opportunity. Even Indonesia has become a bone of contention for the target market for halal products because of the large number of Muslims. Therefore, it would be a shame if Indonesia did not immediately develop the halal industry and reach that market (Aliyya 2016).



The importance of Standardization and Certification of Halal Products as research launched by (Gustina, Yenida, and Novadilastri 2019), (Abrori 2018), (Ramadhany and Ridlwan 2018), (Ahyani, Muharir, and Ulya 2021, 0), (Ahyani et al. 2021, 0), (L. Santoso and Cahyani 2020), (Monika 2020), (Noviantoro and Zurohman 2020, 0), (Nuraini, Saputra, and Kholisiah 2019), (Rimet 2019), (H. Santoso and Argubi 2019), (Yuliaty 2020), (Haerisma 2018), (Lutfiyah 2017), (Ayu Kunthi P 2018), (Winarti 2017), (Hariyanto 2016), (Suradin 2018), (Samsuduha 2020), it is explained that halal tourism if developed can improve the welfare of the Indonesian people. Furthermore, Ma'ruf Amin explained regarding halal tourism, namely the purpose of halal tourism is not to make sharia tourism destinations, but rather to be Muslim friendly (Kustiani 2020). Economists such as (Jensen 1994) stated that the conception of Self-Interest and Rationality would exist in the term "every human creation" when viewed from an economic point of view (Athoillah 2015, 24).

Halal Certificate when viewed from a detailed regulatory system, for the first-time halal products are contained in Law Number 33 of 2014 concerning Halal Product Guarantee (UU JPH). In the law, what is called a halal product guarantee (JPH) is legal certainty about the halalness of a product as evidenced by a halal certificate (UUJPH Article 1 Point 5). Products themselves are defined as goods and/or services related to food, beverages, drugs, cosmetics, chemical products, biological products, genetically engineered products, as well as goods that are used, used, or utilized by the public (UUJPH Article 1 Point 1). Furthermore, regarding halal certificates, where the explicit definition is an acknowledgment of the halalness of a product issued by the Halal Product Assurance Agency (BPJPH), where the reference is a written halal fatwa issued by the Indonesian Ulema Council (UUJPH Article 1 Point 10). So that products traded in the territory of Indonesia must be halal certified. This is in accordance with Article 4 of the JPH Law which reads: Products that enter, circulate, and are traded in the territory of Indonesia must be certified halal.

If the business actors concerned have obtained a halal certificate for the products they produce. Furthermore, in the event that the halal certificate is given after a series of activities to ensure the halalness of the product including the supply of materials, processing, storage, packaging, distribution, sale, and presentation of the product, it is called the halal product process (PPH) (UUJPH Article 1 Point 3). Then, after the halal certificate was obtained, it turned out that non-halal content was found in the product. Furthermore, in terms of obligations for a business actor who has obtained a halal certificate. As a result, after the business actor has held the halal certificate that he has obtained, he is obliged to keep the halalness of the product he issued is guaranteed. This is because it concerns the obligations of business actors as stated in Article 25 of the JPH Law that Business Actors who have obtained Halal Certificates are required to include their Halal Label on Products that have obtained Halal Certificates. Furthermore, business actors are required to maintain the halalness of the Products that have obtained the Halal Certificate; business actors are required to separate the location, place and slaughter, processing equipment, storage, packaging, distribution, sale, and presentation between Halal and non-halal Products. Entrepreneurs are required to renew the Halal Certificate if the validity period of the Halal Certificate expires. Business actors report changes in the composition of materials to BPJPH (Halal Product Assurance Organizing Agency).

Halal Product Guarantee Supervision, in reality many products circulating in the community are not all guaranteed halal, for that on May 3, 2019 Government Regulation Number 31 of 2019 has been promulgated on the Implementing Regulations of Law Number 33 of 2014 concerning Halal Product

Guarantee (PP 31 /2019) in order to provide legal certainty for the Muslim community over JPH (General Explanation of the 2nd Paragraph of PP 31/2019 concerning Halal Product Guarantee).

In addition to issuing halal certificates, BPJPH also supervises JPH which can be carried out by BPJPH individually or together with relevant ministries, related institutions, and/or local governments in accordance with their duties and functions. Furthermore, in Article 77 paragraph (1) of PP 31/2019 it is explained as follows: JPH supervision is carried out on: a) LPH; b) Halal Certificate validity period; c) Product halalness; d) the inclusion of Halal Label; e) inclusion of non-halal information; f) separation of location, place, and means of slaughter, processing, storage, packaging, distribution, sale, and presentation between Halal and non-halal Products; g) presence of a Halal Supervisor; and/or h) other activities related to JPH. So it can be understood that the halalness of a product is the focus of JPH supervision carried out by BPJPH. Sanctions If Business Actors Do Not Maintain Halal Products That Have Been Certified Halal If later evidence is found that the previously certified halal product contains non-halal/haram content in it, it means that the business actor concerned has violated his obligations. For this violation, according to article 27 paragraph (1) jo. Article 25 of the Law concerning Halal Product Guarantee, business actors are subject to administrative sanctions in the form of: written warning; administrative fines; or revocation of Halal Certificate. Not only that, but business actors also who do not maintain the halalness of products that have obtained a halal certificate, can be punished with a maximum of five years in prison or a maximum fine of IDR 2 billion (Article 56 of the Law on Halal Product Guarantee).

NTB Province received 3 (three) awards at The World Halal Tourism Awards 2016. The government then appointed NTB as one of the national halal tourism destinations and as one of the 10 (ten) priority destinations that have the vision of "World's Best Halal Tourism and Cruise Destination. " The Regional Government took steps to ratify the Regional Regulation no. 2 of 2016 concerning Halal Tourism. This research is empirical legal research, with a statutory approach, a conceptual approach, and a sociological approach. Based on the results of the study, the implementation of standardization of halal tourism services in NTB at destinations is carried out by the NTB Culture and Tourism Office through the fulfilment of public facilities according to halal tourism. Standardization in the halal tourism industry is carried out by the Department of Culture and Tourism, the Department of Industry and Trade and the Department of Health, as well as MUI-NTB as a non-governmental institution authorized to issue halal certificates. The factors that influence the standardization of halal tourism services in NTB are legal factors (statutory regulations), legal structures (law enforcement), supporting facilities or facilities, community factors and cultural factors (Hamzana 2018).

West Nusa Tenggara Province received 3 (three) awards in The World Halal Tourism Awards 2016. The government then appointed West Nusa Tenggara as one of the national halal tourism destinations and as one of the 10 priority destinations that have the vision of "World's Best Halal Tourism and Cruise. Destinations". The Regional Government took steps by issuing Regional Regulation Number 2 of 2016 concerning Halal Tourism. This study is an empirical legal study, with a statutory approach, a conceptual approach, and a sociological approach. Based on the results of the study, the implementation of standardization of halal tourism services in West Nusa Tenggara at destinations is carried out by the Department of Culture and Tourism through the fulfilment of public facilities according to halal tourism. The standardization of the halal tourism industry is carried out by the Department of Culture and Tourism, the Department of Industry and Trade and the Department of

Health, as well as the Indonesian-West Nusa Tenggara Ulama Council as institutions authorized to issue halal certificates. Factors that influence the standardization of halal tourism services are legal factors (laws), legal structures (law enforcement), facilities or supporting factors, community factors and cultural factors (Hamzana 2018).

The halal product consumption industry in Indonesia has great potential to be developed, because Indonesia is a Muslim-majority country. In recent years, the trend of halal food consumption has increased significantly, not only in Muslim-majority countries but also in Muslim-minority countries. The market demand for halal food encourages food producers to obtain halal certification from local authorities. This study aims to compare the mechanism and application of halal certification in Indonesia and Malaysia. This study uses a qualitative descriptive approach and the type of research used in this study is a literature study that collects information relevant to the research objectives. The conclusion of this study is that both Indonesia and Malaysia apply almost the same principles, authorities and mechanisms for halal certification. One of them is that every producer who will apply for halal certification is required to go through a series of tests where the test results will be submitted to the Fatwa Commission which is authorized to decide whether a product is halal or not (Atiah and Fatoni 2019).

Halal tourism is one of the new phenomena that emerged from the growth of the halal industry. As halal matters advance the tourism industry, many Muslim and non-Muslim countries are preparing to capture the Muslim tourist market by providing tourism products, facilities and infrastructure to meet their needs. While confirming this new phenomenon, there is still a lack of theoretical publications and research in this field. In addition, when it comes to the actual concept of halal tourism and its trends, there is still a lack of research in providing and determining what the concept is called. Research by Zakiah Samori, Nor Zafir Md. Salleh, and Mohammad Mahyuddin found that the current development of the concept of halal tourism and the comparison of cases of halal tourism in Asia. In addition, it will also find opportunities and potential for Muslim and non-Muslim countries to embark on the same journey (Samori, Md. Salleh, and Khalid 2016).

There are several letters in the Quran that discuss tourism related to Islamic teachings. Discussions related to tourism that are allowed in Islam can be found in Surah al-Hajj verse 46, Surah al-Maidah verse 3, Surah At-Taubah verse 60, Surah an-Nisa verse 100, Surah al-Quraish verse 2, Surah al-Ankabut verse 20, surah al-An'am verse 11, surah Muhammad verse 10 and surah al-Saba 'verse 18. Translation of surah al-Hajj verse 46 which reads "Then do they not walk on the earth, then they have a heart that with which they can understand or have ears with which they can hear? For verily it is not the eye that is blind, but that which is blind, is the heart that is in the chest." Surah al-Maidah verse 3 "It is forbidden for you (to eat) carrion, blood, pork, (animal meat) that is slaughtered in the name of other than Allah, those who are strangled, those who are struck, those that fall, those that go on the horns, and are torn by wild animals, except those you slaughtered it, and (forbidden to you) that which was slaughtered for idols. And (it is also forbidden) to draw fate with arrows, (to draw fate with arrows) is wickedness. Today the disbelievers have given up hope of (overcoming) your religion, so do not fear them and fear Me. This day I have perfected for you your religion, and have completed My favours upon you, and have approved Islam as a religion for you. So whoever is compelled by hunger to commit a sin, verily, Allah is Most Forgiving, Most Merciful (Fatkurrohman 2018).

Yogyakarta is one of the famous tourism cities in Indonesia. This city offers a variety of cultures, unique nature and a very valuable cultural heritage. The uniqueness and beauty of Yogyakarta encourage domestic and foreign tourists to come to this city to enjoy the Yogyakarta race. Foreign tourists from Malaysia make a high contribution to Yogyakarta tourism. In 2014, about 25,280 Malaysian tourists came to Yogyakarta, which is the third largest foreign tourist after the Netherlands and Japan. This study aims to develop the great potential of Yogyakarta as a halal tourism destination to strengthen the sharia economy in Indonesia. The great potential of Yogyakarta as a halal tourism destination can be seen from two aspects. First, the large number of Malaysian tourists to Yogyakarta is an opportunity to implement halal tourism. Second, in general, halal tourism will encourage the growth of the Islamic economy in Indonesia. I used the document analysis method to conduct this research. The results show that Yogyakarta has the opportunity to be developed as one of the halal tourist destinations in Indonesia. In conclusion, the great potential of Yogyakarta as a halal tourism destination must be developed to realize sustainable halal tourism in Yogyakarta (Fatkurrohman 2017).

The development of the tourism industry in the 4.0 Industrial Revolution Era can provide opportunities for the development of tourism products, including culinary delights in Banjar City, West Java. The high development of the tourism industry provides a very large opportunity for the community to participate in tourism development, especially culinary tourism which is currently still very limited in number.

Research proves that by referring to Law Number 10 of 2009 concerning Tourism contained in Article 5 explicitly in point (a) it states, "Tourism is carried out with the principle of upholding religious norms and cultural values as the embodiment of the concept of life in a balanced relationship. between humans and God Almighty, the relationship between humans and fellow humans, and the relationship between humans and the environment (Misno 2018). Based on this article, tourism development policies in Indonesia must be based on religious values. Islam as the majority religion in Indonesia is automatically a strong consideration in the implementation of sharia tourism in Indonesia. The data was collected through the search for sharia tourism variables in Indonesian legislation. The data analysis uses the maqashid theory taken from the book of Al-Mustasyfa by Imam Al-Ghazali and the wisdom of tasyri' wa falsafatuhu by Al-Jurjawi. The results of the study indicate that the existence of sharia tourism in Islam is legally permissible, it will change according to the needs of each human being. Sharia tourism in Indonesian legislation has become a new product based on Law Number 10 of 2009, and Regulation of the Minister of Tourism of the Republic of Indonesia Number 1 of 2016 concerning the Implementation of Tourism Business Certification. The maqashid sharia analysis shows that sharia tourism is included in the needs / haajiah so that the law is allowed to do so. Imam Al-Ghazali's analysis of maqashid shows that its implementation must pay attention to; Hifdz ad-din, Hifdz al-'aql, Hifdz an-nafs, Hifdz al-nasb and Hifdz al-maal. Maqashid Al-Jurjawi's analysis shows that sharia tourism; know Allah, the means of worship, amar ma'ruf nahi munkar and do not hinder the implementation of Islamic law.

Thus, tourism is one of the sectors that contribute to improving the economy of a country. Currently, tourism that is becoming a trend is sharia tourism, which operates in accordance with Islamic sharia. The existence of a new sector, namely sharia tourism, is expected to have implications for increasing people's income and welfare. The level of community welfare is measured by how much income is obtained. In order to find out the implications of the existence of sharia tourism on increasing income and community welfare in Banjar City, West Java, this opportunity or potential for halal tourism in

Banjar City is expected to boost the level of Regional Original Income (PAD) in Banjar City in particular and generally intended in West Java through the tourism route. .

Tourism is one sector with great potential in contributing to improving the economy of a country. In Law No. 10 of 2009 stipulates on tourism, tourism is an activity that aims to provide tourism services, provide tourist objects and attractions. tourism facilities business and other businesses related to tourism. Indonesia is an archipelagic country that has a diversity of tribes, races, cultures, and ethnicities as well as natural and cultural richness that characterizes Indonesia to attract visiting tourists. In addition, supported by the tropics, 17508 islands 6000 of which are not inhabited (Suyitno 2016; Ramadhany and Ridlwan 2018, 148). Deputy Regent of West Java, Mr. H. Uu Ruzhanul Ulum, S.E, he hoped that this city (Banjar City) would not only be a tourism crossing towards Pangandaran (Kusmawan 2019). From the potential that exists in Banjar City, West Java, the need for standardization and certification of halal products in Indonesia, one of which is in terms of the inclusion of the halal logo on food and beverage products is to protect consumers regarding the rights of Muslim consumers against non-halal products. Provide legal certainty to Muslim consumers, that the products produced are truly halal (guaranteed halal) and in accordance with Islamic sharia. In addition, the benefits that can be drawn from halal labelling are to prevent Muslim consumers from consuming, using halal products such as halal food and drinks. In this case as research by Daharmi Astuti et al, it is emphasized that for business actors who do not register or administer halal certification on their products, they are obliged to give non-halal marks on certain products, for this reason it is important to include halal logos on certain products (food and beverages) exist in all MSMEs in an effort to meet the LPPOM MUI eligibility standards (Astuti et al. 2020).

### **Potential of Halal Tourism Village in Lakbok District, Ciamis Regency**

The era of regional autonomy has opened up opportunities to improve governance, equitable development, and improve public services. In addition, in the field of economic development, there are differences in each region. This is caused by differences in Regional Original Income in each region. Likewise in Ciamis Regency, after Pangandaran Regency officially became the New Autonomous Region. One that can increase Regional Original Income from the tourism sector, namely tourist villages which will become the object of a new levy from the tourism sector (Nursetiawan and Garis 2019).

Tambakreja Lakbok District is a village that has the potential of complex natural and cultural resources. Sukahurip Village is located in the Lakbok District, Ciamis Regency with a total area of 63, 245 people with an area of 57.85 km<sup>2</sup> and there are 10 villages/kelurahan. The existing culture of the Tambakreja Village community, including the Mitoni Tradition (Seven Months Hajat Tradition), Ngupati (Four Months Hajat Tradition), Pilgrimage Tradition, Suran Tradition (the tradition of welcoming the arrival of the month of Suro). In Sukahurip Village there are also cultural heritages, one of which is the Tomb of Mbah Bandi bin Mbah Sa'id. For the potential for halal tourism in Tambakreja Village, which is included in the Halal Food category, including cassava ingredients (Ciu, Tape, Kripik, Cimplung / Kulub), from soybeans (Tempe Mendoan, and Sule), from coconut sap / (legend in Javanese) can be used (Brown Sugar/Javanese Sugar and Apem Mixture) (Ahyani et al. 2021). In addition, Islamic boarding schools are located right in Panjalu District, where boarding schools offer nuances and tourism potential that are intended for the millennial generation. This relatively new concept is an

effort to raise the potential for halal tourism in the southern region of West Java, including in Ciamis itself.

The beautiful land in the lakbok area, namely the nature of rice fields, culinary and traditional arts, makes its own uniqueness for the lakbok sub-district, ciamis district. This makes at the time of the opening thousands of people from various regions come to the festival. At the festival location in the middle of the rice field area, there are various interesting photo spots with the theme of rice fields with typical straw and farmers. There are dozens of booths that display and sell superior MSME products (Hermansyah 2019). In addition, there are other unique and interesting tourism potentials such as the D'i Jimat Swimming Pool, Family Tourism Destinations in Lakbok Ciamis ([www.kodesjabar.com](http://www.kodesjabar.com) 2021). In addition, there is also Srawung Gayem where this place is a Traditional Culinary Tour for the Lakbok Community which aims to defend the community's economy from the Covid-19 Pandemic Attack (Muhlison 2020). For example, what is included in the field tourism group (halal food) or traditional food is Wedang Uwuh. This makes culinary tourism in the Lakbok district unique and interesting. In addition, there are also puppet arts such as the Kila puppets typical of Lakbok, Ciamis district (<https://id.wikipedia.org/wiki/Lakbok>, 2021).

Today's halal tourism, if we associate it with business, is in the category of Islamic business, where according to Islam, business is something that is lawful and highly recommended by Islamic teachings, even business was also carried out by the Prophet and the Companions of the Prophet in ancient times. There are so many companions of the Prophet who are businessmen and from their wealth they can provide enormous benefits for the development of Islam. Therefore, Islam also expects that the business carried out by a Muslim will not only have benefits for himself but also can provide many benefits to many people (Sakirah et al. 2021). This is in accordance with the Islamic principle of rahmatan lil alamin (Ahyani, Slamet, and Tobroni 2021). Likewise, if we search for sharia companies where the opinion (Ahyani and Slamet 2021) is that an understanding of the Islamic company and business environment today is very necessary for Muslim business actors to support their understanding of companies and the Islamic business environment in accordance with Islamic principles including values. noble morals such as traits (fair, honest, trustworthy, professional, transparent, al-amin / trustworthy, avoiding the words "haram" and dzalim). An example is the distribution of zakat funds through digitalization and transparency at BAZNAS institutions in Indonesia, which is done to prevent uneven distribution of funds (Ahyani et al, 2022). Where Zakat, infaq, shadaqah is also one of the forms of helping in Islam, and this is recommended (Naisabur and Putra 2021). Usually digitization can also make doing business easier (Abduroman, Putra, and Nurdin 2020). In addition, by living in a way of tolerance, mutual aid, solidarity, and community spirit, it will produce peace as well as the Islamic concept of Rahmatan Lil 'Alamin (Kurniati et al. 2021).

### **Supporting and Inhibiting Factors in Halal Tourism Village in Tambakreja Village, Lakbok District**

One of the supporting factors for the existence of a halal tourism village according to (Sina and Zaenuri 2021) is Human Resources. Likewise, the opinion (Naiman 2021; Faozan 2021) that human resources in Tambakreja Village to improve the economy through the establishment of a Halal Tourism Village is still minimal, this is evidenced by the lack of public awareness of the development of village potential which is quite abundant. Unlike in Banjar City, West Java, which is a neighbour of Tambakreja Village, there is a lot of halal tourism potential in Banjar City. Likewise, there are still

minimal human resources and Sharia hotels in order to develop potential in Banjar Village/City West Java (Ahyani, Muharir, and Ulya 2021). Likewise opinion (Khairunnisah 2019) that the participation of Pokdarwis in Sesaot Village is very large. Starting from the initiative to form Pokdarwis, destination management, empowerment and community participation. There are several supporting and inhibiting factors including: a) the inhibiting factors, namely the lack of understanding and knowledge of Pokdarwis members about tourism and the lack of funds that have prevented members from participating optimally. b.) supporting factors, namely external support and motivation factors such as natural resources, government support and role, involvement of organizations such as the sustainable tourism observatory (STO), also being the driving force and support for Pokdarwis members to continue to race to develop and utilize tourism potential in sesaot villages. So that Sesaot tourism has now reached the stage of utilizing the results. c) The obstacle to the formation of a tourist village in the tambakreja village of the Lakbok sub-district is Human Resources, this is according to the opinion (Sidik 2021) as the head of the tambakreja village kec. Lakbok Kab. Ciamis, where human resources are very important to support the establishment of a tourist village in our village. However, the potential for tourist sites is very supportive, as exemplified by Maqom Mbah Bandi bin Sa'id which is visited by pilgrims every year. In addition, the magnificent mosque, namely the Baiturrahman maskid, is also a distinctive feature in supporting the establishment of a halal tourism village (religious tourism) in the Lakbok district.

Sri Mulyani said that the Halal Industry had become the Economic Backbone in the Midst of the Pandemic. The halal industry is one of the most important forms of the COVID-19 pandemic. This is because the halal industry, especially food and beverages, pharmaceuticals, and cosmetics, is the backbone that still has quite a high activity in the conditions of Covid (Liputan6.com 2021). Likewise, the Halal Industry where the halal tourism village aims to increase local revenue (PAD). One of them is the tourism sector. Halal tourism, such as various halal foods from traditional ingredients, is now increasingly spreading in the market share, and needs to be preserved in order to make Indonesia the largest halal food industry in the world. This is the importance of strengthening the halal food industry in Indonesia where the majority of the population is Muslim. BPJPH or the Halal Product Guarantee Agency which is located under the minister of religion and is responsible to the minister of Religion realizes Government Regulation Number 31 of 2019 concerning Halal Product Guarantee through the Religious Research Agency and the Office of the Ministry of Religion of Banyumas Regency to conduct a survey of Halal Products in the Banjar City area in particular and generally nationally from Sabang to Merauke.

The development of the halal industry globally has progressed very rapidly starting from the financial industry, reaching to other industries such as the halal food industry, cosmetics, tourism, and so on. Many countries make the prospect of the halal industry a business-line for the future. In the Global Islamic Economy Indicator (GIEI), Indonesia currently ranks 4th out of 73 countries that support entrepreneurs in carrying out Islamic economic principles (www.wartatani.co 2021). This halal product certification in the halal industry line in Indonesia aims to provide comfort, security, safety, and certainty of the availability of halal products for the public in consuming and using the product. In addition, it can increase added value for business actors to produce and sell halal products. Business products, micro, small and medium enterprises (MSMEs) for processed food and beverages are increasingly being loved. As a guarantee that the product will be consumed, the materials used are guaranteed. And of course what consumers need today is the existence of a halal label. "It's no longer Muslim communities who prioritize halal food, non-Muslim communities do the same," said Head of

the Business Restructuring Section of the Central Java Provincial Cooperative Service, Eni Purbowati at the Halal Assurance System Training and Facilitation of Halal Certification Management (radarbanyumas.co.id 2021).

Supporting and inhibiting factors for the formation of a halal tourism village in Tambakreja Village as stated by Mr. Naiman and Fauzan as (Kesepeuhan Tambakreja Village) explained that the main supporting factor was human resources, while the location in Tambakreja village was sufficient to meet the criteria for a halal tourism village, similar thing also expressed by Mr. Kiyai Sunhaji and Kiyai Mu'in, Tugiran, Solihun, Kiyai Hayyun as (Community Leader) Tambakreja village, Lakbok sub-district that human resources in Tambakreja Village in order to develop the potential that exists in Tambakreja village related to halal tourism villages are human resources. The inhibiting factor is the lack of human resources and the understanding of the Tambakreja village community is still minimal regarding halal tourism (Mu'in, Sunhaji, and Hayyun 2021). View (Adinugraha 2018) explains that the tourism sector has a positive contribution in improving the economy of a region or country. Halal tourism is an implementation of the embodiment of the nuances of religiosity which is included in the mu'amalah aspect as the embodiment of aspects of socio-cultural and socio-economic life based on sharia principles. Tourism practice in the sharia perspective is always based on the realization of goodness (maslahah) for the community, both in the world and in the hereafter (fi ad-daraini) in aggregate and simultaneously. Therefore, the existence of this Halal Tourism Village should be one proof of the flexibility of Islamic sharia in the practical level of today's lifestyle (current lifestyle) through the integration of halal and thayyib values in the tourism sector to support a blessed regional economy. In addition, another inhibiting factor, namely in supporting the formation of a Tourism Village in Tambakreja Village, is the absence of regional regulations in the Ciamis Regency environment, especially in the field of Tourism Implementation in the Ciamis area (Fikri 2021). Furthermore (Sidik 2021) the surrounding cultural factor in maintaining the arts and culture of the Tambakreja village is the art of chanting Shlawatan by the youth of Tambakreja village accompanied by tambourine music. The same thing as the opinion (Fadly and Ismail 2019) in their article that the cultural factor of the community environment is one of the supporting and inhibiting factors for the formation of a halal tourism village.

## **Conclusion**

Tourism is one of the drivers of the country's foreign exchange. This sector is also the lightest sector in creating job opportunities. Halal tourism is a type of tourism that is starting to develop in Indonesia today, but it has become a trend and has become one of the fulfillment of lifestyle in this era. So that the potential of halal tourism villages in Tambakreja village today is quite capable, this is due to the large number of tourist groups (halal food and beautiful tourist sites). Halal food (halal food) in the village has its own uniqueness, such as cimplung, Growol, tempe mendoan, brown sugar which in other areas is not necessarily owned by each region. The beautiful land in the Lakbok area is the nature of rice fields, culinary and traditional arts. As a result, the potential for tourism villages in Tambakreja, Lakbok sub-district is expected to be able to boost the community's economy through various tourism sectors. There are various factors supporting the existence of a halal tourism village including the presence of 1) many tourist groups such as the Maqam for Pilgrims, mosques that are unique with their own peculiarities. In addition, other supporting factors, namely 2) socio-economic, where in order to improve the economy of the Tambakreja village community, one of them is by forming a halal (religious) tourism village where later the source of income will be easily enjoyed by the community.



3) Other supporting factors are the surrounding culture, and public knowledge of halal tourism villages, where the Tambakreja village community about halal tourism is still minimal. 4) Another supporting factor is the adequacy of human resources in managing a halal tourism village in the Tambakreja village.

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