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AL-AMWAL

## The Potential of Halal Culinary Tourism Among Non-Muslim Communities in Bali

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### Abstract

*The development of halal culinary tourism in Indonesia as a whole is quite significant. However, the application of halal cooking in the Bali region is still limited. The aim of this research is to determine the development of halal culinary tourism for non-Muslim communities in Bali. This research uses a qualitative descriptive research method. Data collection, both primary and secondary, is carried out through interviews, observation and documentation. SWOT analysis has used to take the conclusions about existing research problems. The research findings show several discoveries, including providing high-quality halal food to attract more tourists; diversifying the halal culinary menu with local nuances in tourist areas; continuing collaboration with local food producers and farmers to obtain environmentally friendly raw materials; expanding partnerships with other local and regional businesses; and increasing efforts to promote halal food by organizing events with local communities, including non-Muslims.*

**Keywords:** *Halal Tourism; halal culinary; non-Muslim society*

### Abstrak

Perkembangan wisata halal di Indonesia cukup signifikan. Namun penerapan masakan halal di wilayah Bali masih terbatas. Tujuan penelitian ini adalah untuk mengetahui potensi wisata kuliner halal bagi masyarakat non muslim di Bali. Penelitian ini menggunakan metode penelitian deskriptif kualitatif. Pengumpulan data, baik primer maupun sekunder, dilakukan melalui wawancara, observasi, dan dokumentasi. Analisis SWOT digunakan untuk menarik kesimpulan terhadap permasalahan penelitian yang ada. Temuan penelitian menunjukkan beberapa penemuan, antara lain menyediakan makanan halal berkualitas tinggi untuk menarik lebih banyak wisatawan; diversifikasi menu kuliner halal bernuansa lokal di kawasan wisata; melanjutkan kolaborasi dengan produsen pangan dan petani lokal untuk mendapatkan bahan baku ramah lingkungan; memperluas kemitraan dengan bisnis lokal dan regional lainnya; dan meningkatkan upaya untuk mempromosikan makanan halal dengan melibatkan masyarakat lokal, termasuk non-Muslim.

**Kata kunci:** *Wisata halal; kuliner halal; masyarakat non muslim*

## INTRODUCTION

The tourism industry considers culinary tourism to be a crucial sector. Tourists from various parts of the world often show interest in trying local specialties when they visit a destination. In recent years, there has been a significant trend in increasing demand for culinary tourism that meets halal criteria. Muslim travelers are increasingly realizing the importance of meeting their need for halal food that conforms to the principles of their religion and beliefs.

Obtaining halal and healthy food is a must for Muslims. Halal food refers to food that is permitted to be consumed according to Islamic law. Remembering the basic principle that every food is permissible (*halal*) until it is expressly prohibited, both by the Qur'an and hadith (Lajnah Pentashihan Mushaf Al-Qur'an, 2013). According to Sujaya (2013) good food is food that provides sufficient energy (in the form of calories) without harming health or slowing down development, and does not cause short-term or long-term disease. The concept of goodness (*tayyib*) is closely related to physical needs, such as energy needs and well-being.

Indonesia has great potential for the development of the world halal industry. This is reinforced by the trend of increasing consumption of halal goods and services which is projected to experience significant growth. Sukoso et al., (2020), Indonesia has been recognized as a leading halal tourism destination based on the Global Muslim Travel Index 2019. In addition, there is an increasing emphasis on educating Muslim consumers about the importance of choosing and using halal products. halal products Sukoso et al., (2020). This will increase public awareness regarding the importance of halal aspects in product consumption. Apart from guaranteeing product safety and quality, the halal concept also brings blessings to what is consumed (Tsani et al., 2021).

Furthermore, the potential for developing the halal industry in Indonesia is also demonstrated by the awareness of the Indonesian Muslim community regarding the consumption of halal goods and services. Based on the 2018 Indonesian Economic Roadmap and Halal Strategy, the overall consumption of halal goods and services in Indonesia in 2017 amounted to USD 218.8 billion (Adha & Suseno, 2020). The projected growth rate from this figure is estimated at 5.3 percent Compounded Average Growth Ratio (CAGR), resulting in a total of USD 330.5 billion in 2025.

Consuming halal food is an obligation for Muslims. According to the HUMAS LIPI (2020) office, there is an increasing trend in the development of halal tourism in Indonesia. Including Bali, which is a tourism destination with a significant number of domestic tourist visits and the majority of the population adheres to the Hindu religion. During the last four year period, namely between 2018 and 2021, there has been a trend of increasing the number of domestic tourist visits. However, there has been a decline in the number of domestic tourist visits in line with the increasingly intensive COVID-19 epidemic in 2020 amounting to 4,595,157 and 2021 amounting to 4,301,592 (Dinas Pariwisata Propinsi Bali, 2021). As is the data published by the Bali Provincial Tourism Office in Table 1.

Table 1. Data on Domestic Tourist Visits to Bali 2018 - 2021

Month	2018	2019	2020	2021
January	743.456	793.527	879.702	282.248
February	655.719	692.113	721.105	240.608
March	762.622	787.616	567.452	305.579
April	777.287	795.997	175.120	330.593
May	682.521	656.082	101.948	363.959

<b>June</b>	1.156.151	1.287.877	137.395	498.852
<b>July</b>	906.347	935.930	229.112	166.718
<b>August</b>	770.364	925.360	355.732	202.187
<b>September</b>	774.144	812.003	383.349	298.950
<b>October</b>	762.124	853.007	337.304	468.826
<b>November</b>	806.397	852.626	425.097	513.482
<b>December</b>	960.859	1.152.901	382.841	629.590
<b>TOTAL</b>	<b>9.757.991</b>	<b>10.545.039</b>	<b>4.596.157</b>	<b>4.301.592</b>

Source: Bali Provincial Tourism Office in 2021, adjusted

Table 1 presents statistics on domestic tourist visits throughout the 2018-2021 period. Considering the many religious backgrounds, it is important for Bali to guarantee the availability of halal food. Bali has a number of tourist attractions that are considered to accommodate the needs of Muslims. The tourist attractions mentioned include Jimbaran, Sanur, and Bedugul, with the addition that Kandy Kuning can also be used as a friendly destination. Muslim tourists do not need to worry about meeting their halal food needs when visiting these destinations. Supported by the results of research conducted by [Suyatman et al., \(2019\)](#).

The trend of domestic tourist visits, especially the number of Muslim tourists visiting this island, continues to increase from year to year. Therefore, non-Muslim communities in Bali must be aware of the potential business and economic opportunities that can be obtained through the development of halal culinary tourism.

However, in practice, there are still challenges and obstacles that need to be overcome in order to meet the needs of non-Muslim tourists for halal food. Some of the challenges faced in this context include: (1) Lack of understanding of the concept and requirements of halal food among non-Muslim communities, especially culinary entrepreneurs in Bali. One of the limitations is the lack of knowledge about halal ingredients and the correct food preparation process according to halal rules. (2) Lack of promotion and information regarding halal places to eat in Bali. (3) There is no official and internationally recognized halal certification for eating places in Bali.

To increase our understanding of the potential for halal culinary tourism in Bali, a comprehensive case study is needed to reveal Muslim tourists' preferences, awareness and satisfaction with halal food on the island. The findings of this research can provide valuable insight for tourism industry stakeholders, culinary entrepreneurs, and the government in formulating appropriate strategies to exploit the potential of halal culinary tourism in Bali.

## LITERATURE REVIEW

### Halal Tourism

**Sharia Tourism Terminology:** In several countries, there are terms used to describe specific forms of tourism, such as Islamic tourism, halal tourism, halal tourism, or destinations that provide services that suit the needs of Muslim tourists. Sharia refers to the principles of Islamic law regulated in fatwas and/or approved by the Indonesian Ulama Council. The term "syariah" began to be used in the banking industry in Indonesia since 1992. The banking industry has expanded into other sectors, including sharia insurance, sharia pawnshops, sharia hotels, and sharia tourism.

Apart from the concept known as "shariah tourism", there are also other terms commonly used in this context, namely "halal tourism" or "halal travel". The concept of

sharia tourism refers to activities that are supported by various facilities and services provided by the community, entrepreneurs, government and local governments in accordance with sharia provisions. The use of sharia tourism is embraced by many people because of the universal characteristics of its products and services. Sharia tourism products and services as well as tourist attractions and destinations are essentially the same as tourism in general as long as they do not conflict with the values and ethics of sharia law. The concept of sharia tourism is not limited to religious tourism only.

The concept of sharia tourism has a wider scope than religious tourism, because it includes tourism activities that are based on Islamic sharia values. According to the recommendations of the World Tourism Organization (WTO), the halal tourism market includes not only Muslim consumers but also non-Muslim individuals who are interested in experiencing local cultural wisdom. Sharia tourism is a type of culture-based tourism that prioritizes the values and norms of Islamic law as an important operational basis.

The tourism product in question is an activity that must fully comply with the rules and guidelines of the Halal and Sharia concepts in Islam. Although many halal tourism providers around the world claim that they provide completely halal products, the author argues that these claims are not completely accurate because many halal tourism providers do not fully comply with the requirements of Islamic Sharia and/or the concept of halal. For example, some companies that provide halal tourism services offer tourism packages that comply with Islamic principles and consider accommodating the needs of Muslims by providing halal food, establishing an appropriate dress code for staff, and providing appropriate facilities. However, halal tourism providers (hotels, companies, etc.) are still allowed to carry out non-halal (prohibited) activities on their premises (such as providing alcohol and non-halal food to other customers, offering dance performances and nightclubs serving alcoholic drinks. for non-Muslim subscribers, allowing non-conservative TV channels, and so on).

The categories of health, fashion, entertainment, tourism, cosmetics, etc. are considered part of the halal industry due to the significant purchasing power of the Muslim population. According to [Djakfar \(2017\)](#), citing Arief Yahya's opinion, he said in an interview in 2000 that the halal tourism industry throughout the world has experienced significant growth over the last few decades.

Religious tourism has always been an integral aspect of religious practice. This trip is a type of trip that has a very old history and is currently experiencing increasing popularity in the context of religious tourism. It is estimated that around 240 million people access websites related to religion or history every year. Among the sites mentioned are Hindu, Christian and Islamic places of worship. Every year, millions of people visit these temples ([Jaelani, 2017](#)).

There is strong evidence to suggest that religion has played an important role in shaping tourism development throughout the centuries. Based on research presented by Grabern (1983) quoted by [Jaelani \(2017\)](#), symbolically and practically, tourism has similarities with other institutions that are used by individuals to improve and give meaning to their lives. It can be thought of as a simple daily practice, such as New Year's celebrations, that serves as a form of reflection on work experiences or as part of a larger set of rituals or personal changes that occur at important points in a person's life.

One technique that can be used to characterize the various possible relationships between travel and religion is to view it as a continuum based on the level of religious motivation held by tourists. On the one hand, tourists undertake religious pilgrimages, such as the Hajj, which is a journey rich in faith, ritual and spiritual nourishment. On the other hand, there are also tourists who want to fulfill their spiritual needs through tourism. [Jaelani \(2017\)](#)) emphasized that some pilgrims act as religious leaders when performing the Hajj, while others function as ordinary tourists.

Sharia tourism is a type of tourism that is considered permissible and does not violate the principles and norms of Islamic law. All infrastructure related to tourism, containing anything that is contrary to the principles of Islamic sharia, is within the scope of tourism facilities that comply with sharia law.

Recreational facilities that fall into the category of traditional tourist attractions, such as beaches, amusement parks, cultural entertainment and other attractions, have received permits and comply with the principles of Islamic law, so they can be considered halal holiday destinations. The concept of "halal tourism" is relatively new. Several sources provide context explanations regarding types of tourism which include Islamic tourism, sharia tourism, halal tourism, the most popular Halal destinations, destinations that are friendly to Islam, lifestyles that follow halal principles, and the like.

Halal tourism refers to a type of holiday that considers Islamic principles and values in all aspects of its provision, from accommodation and meals to recreational activities, while ensuring strict compliance with Islamic law at all times. It can also be interpreted as a form of religious tourism where Muslim tourists engage in religious rituals while on holiday and respect Allah SWT's creation known as tadabbur 'alam activities while performing the obligatory prayers five times a day, all done properly and avoiding all prohibitions set by Allah SWT.

In an economic context, halal tourism can be considered as an alternative option that does not aim to replace conventional forms of tourism. The concept of halal tourism is a type of tourism that combines Islamic values and normative standards with cultural elements. Given recent developments in the tourism sector, more research and in-depth understanding of Islamic values and how they can be harmonized in tourism activities is needed.

The concept of halal comes from the Arabic verb *Halla* which literally means to be or may, valid, allowed, accepted, not prohibited, not forbidden to release, release, bind, cancel, unravel, loosen, open, let go, separate, free - according to Islamic Law or Sharia. Apart from that, there are perspectives from several religious scholars who argue that Islamic Law or Sharia Law is a product that developed from the interpretation of the Koran. This is especially documented in the 45 verses of Surah 18 ([Departemen Agama Republik Indonesia, 2011](#)).

### **Halal Tourism in an Islamic Perspective**

For Muslims, halal certification is a fundamental principle in decision making in purchasing products or services. Therefore, in the following explanation, the meaning of the term halal will be explained. The main points of Islamic teachings contained in the Al-Qur'an and the Hadith of the Prophet Muhammad SAW regarding Islamic law and the concept of holidays will be presented as follows.

## **Halal Concept**

Revealing the semantic meaning of halal is almost impossible. This describes what is considered impure and what is prohibited. According to Shihab as mentioned (Suyatman et al., 2019), the term halal is generally understood in Islamic law as something that is permitted, while haram refers to actions that are considered sinful and have the potential to incur punishment. Thus, Shihab links the discussion of the concept of halal in Islam with its categorization within the framework of Islamic law: fardhu, sunnah, permissible, makruh, and haram. The first to fourth categories are categories that may be carried out in permitted ways.

According to Ibnu Qayyim Jawziya, a legal scholar affiliated with the Hanbali school of thought, he believes that Allah SWT will not forbid something unless there is an alternative law that makes it possible to avoid the prohibition. Yusuf al-Qardawi further emphasized that the integration of halal places and holy places according to sharia law shows that Islam consistently finds different solutions to every problem and challenge faced by its people. If there are limitations in one aspect, caused by the prohibition of a sharia perspective, and on the other hand there is the possibility of adopting a more flexible and inclusive approach, this can provide significant benefits for the welfare of humanity.

## **The concept of tourism in the Al-Qur'an and hadith**

In the linguistic context of tourism, the term "tourism" comes from Sanskrit and consists of two syllables, namely "pari" and "wisata". Pari can be defined as a concept that describes repeated actions or events. The term "and tourism means: travel" can be understood as the concept of tourism, which involves the act of traveling. In a linguistic context, there are several equivalents in Arabic for this concept, including sora, siyah, rihla, or safar.

Words such as sora, siyah, rihla, and safar often appear in many verses of the Koran and hadith. However, the terms mentioned above only refer to the broad concept of holiday activities with a specific purpose and do not provide a clear explanation of the concept of holiday as intended in this context. According to several terms contained in the Qur'an and Sunnah, they are associated with tourism (Suyatman et al., 2019).

## **Muslim Tourists**

### **Definition of Muslim Tourism**

Muslim tourists have unique characteristics compared to tourists in general, because they consider four main factors in their trip (Tanjung & Panggabean, 2022). These four factors are: (1) the need to perform prayers, (2) providing halal food requirements, (3) avoiding activities that conflict with religious values, and (4) adjusting travel time.

First, the presence of prayers is a major concern for Muslim tourists during their trip. They always try to carry out the five daily prayers regularly even though they are in different tourist environments. Second, providing halal food needs is very important for Muslim tourists. They look for and ensure that the food they consume complies with the halal rules stipulated in the teachings of the Islamic religion. Third, when carrying out tourist trips, Muslim tourists tend to avoid activities that conflict with religious values and Islamic ethics. They try to maintain the sanctity and purity of religious teachings in every activity they carry out. Fourth, adjusting travel time is also a concern for Muslim

tourists. They consider prayer schedules and specific religious holidays when planning travel time, so they can still participate in religious services and activities appropriately.

Thus, Muslim tourists are unique in their travel approach because they always pay attention to and carry out religious obligations, including praying, loading halal food, avoiding activities that conflict with religious values, and paying attention to travel time to participate in religious worship. This approach reflects their commitment to maintaining religious identity and Islamic values in every aspect of life, including when traveling.

Apart from performing prayers, providing halal food is also the main focus of every Muslim traveler. In the context of the Islamic religion, the importance of choosing a halal food menu is an obligation for Muslims, no matter where they are on their travel trip. In the Arabic context, the term "Safar" is used to refer to the concept of "tourism" and has a number of meanings related to religious aspects in Islam. In a specific hadith, it is stated that travel or Safar for a Muslim can be interpreted as a form of physical jihad in order to uphold the Islamic religion. On the other hand, there is another point of view related to tourism in an effort to gain knowledge, so that the trip undertaken has the aim of gaining knowledge.

In the Islamic context, the concept of travel also includes an understanding of Safar as a means to imagine Allah's creation, enjoy the beauty of nature, and enjoy His majesty. This is a factor that encourages individuals to strengthen their faith and motivates them to fulfill their life obligations. Some Muslim tourists even want their hotel rooms to be alcohol-free, and to have separate swimming pool facilities for men and women.

Therefore, for Muslim tourists, apart from performing prayers with great care, choosing halal food is also an important aspect of the trip. Furthermore, their perspective on tourism includes spiritual aspects, the search for knowledge, and the majesty of Allah's creation, all of which are supporting factors in strengthening faith and piety in one's life (Lubis, 2018).

Muslim tourists show special attention to many other aspects, such as the availability of water facilities for ablution (purifying before prayer), designated prayer places, and the direction of the Qibla. However, they often face challenges because not all tourist destinations they visit have facilities that make it easier to practice Islamic teachings. It is not uncommon for hotels where you stay to not provide prayer facilities or information regarding the direction of the Qibla. In some tourist destinations, there may not be restaurants that offer halal food menus.

The unavailability of necessary facilities creates challenges for Muslim tourists in fulfilling their religious obligations comfortably. People also have uncertainty in consuming food, because it is important for them to ensure that the food they consume is truly halal in accordance with Islamic religious principles.

The above situation is a challenge for Muslim tourists because they want to maintain their worship and faith when visiting tourist destinations. However, the lack of facilities and availability of halal food can be an obstacle in fulfilling religious obligations optimally.

In a context like this, Muslim travelers are often faced with the need to adapt and look for alternative solutions to carry out their worship optimally, even though the necessary facilities are not fully available in the tourist destinations they visit. A culinary tourism segment specifically designed to meet the needs of Muslim tourists should provide services in accordance with Islamic principles. The aim of this initiative

is to provide comfort and safety for Muslim tourists while they enjoy their tour. Apart from that, this initiative also allows them to carry out their religious obligations in accordance with Islamic teachings, such as consuming food and drinks that meet halal standards.

As consumers who receive services from the services sector, Muslim communities should be given treatment that ensures that the products they receive, whether in the form of goods or services, do not violate the principles of the Islamic religion. It is important to communicate information regarding the products and services offered effectively to potential consumers, so that they can easily understand and evaluate its conformity with their religious principles.

### **Needs of Muslim Tourists**

Food and beverage providers are required to obtain halal certification and guarantee the halal status of all products served, from raw materials to the serving process. Every entity that provides food and beverages that has not obtained halal certification is required to mark each type of product they sell with a "halal" or "non-halal" label. Additionally, it is important for individuals to keep their surrounding environment clean and tidy to ensure optimal health and hygiene. Individuals have needs that need to be met in order to achieve a level of life satisfaction and enjoyment. Meeting these needs involves various instruments and methods. The same thing applies to meeting the needs of Muslim tourists, which has a significant impact on their level of satisfaction when visiting a region. Appropriate understanding and application of Islamic values in life requires considering the consumption aspect. Muslim tourists are expected to demonstrate a commitment to comply with the principles and laws outlined in Islamic Sharia to regulate their consumption patterns, thereby achieving optimal benefits and preventing negative impacts on themselves and others (Lubis, 2018).

Tourism can be defined as temporary travel involving movement from one location to another, which is not aimed at business activities or income generation, but solely to fulfill various consumption needs or desires. In this context, it is important for food and beverage providers to ensure the halal status of their products and provide clear information to consumers regarding the halal status of the products offered. Halal and cleanliness of products are crucial factors that influence Muslim tourists' satisfaction throughout their tour.

### **Halal Culinary**

Culinary, also known as food, the term "food" in Arabic can be translated as *tha'am*, which is the singular form of *athi'mah* (Qardhawi, 2015). In the Indonesian context, the term "food" refers to all substances that can be taken and consumed by humans. Terminologically, food is considered a basic need necessary for human survival. Food consumption plays an important role in facilitating cell growth in the human body, thereby promoting overall health and good development. Allah has provided all the needs of mankind on this earth to support their lives, guarantee their welfare and safety, while also being in harmony with religious teachings.

Halal food refers to the types of food that are permitted to be consumed by Muslim individuals. Traders often offer a variety of menus that include food categories of animal and non-animal origin. Consumption of foods derived from animals including meat and fish, with Islamic dietary regulations governing the choice of these foods.

Meanwhile, non-animal food choices include bread, noodles, popcorn, and so on. According to Republic of Indonesia Law Number 33 of 2014, halal products are products that have been declared halal in accordance with Islamic sharia law. The concept of halal products includes several categories such as food, medicine, cosmetics and other related goods. Consuming halal products does not constitute a sin or punishment for a Muslim; On the other hand, consuming food products that have not been tested as halal or are considered haram will result in sin. In the Islamic context, determining what is permissible (halal) or what is prohibited (haram) cannot be based on personal preferences or reluctance, but must be based on comprehensive understanding and knowledge.

A food or product is said to be halal if it has gone through certain processes in accordance with Islamic law, such as slaughtering, storing, serving, preparing, as well as maintaining health and cleanliness (Ibrahim & Riska Damayanti, 2021). Observing halal labels on product packaging or food to be consumed has significant importance. The halal label has many functions, including brand recognition, product classification, and providing an honest picture of product specifications (Muzayanah et al., 2019).

There is a wide variety of halal food available in stalls, restaurants and minimarkets. Several categories of halal food include food that does not come from animals, such as vegetables, fruit, tubers, and other non-animal products (bread, pastries, etc.), as well as food that comes from animals that can be consumed. according to Islamic law.

The concept of halal refers to circumstances or actions that are permissible and in accordance with the principles of Islamic law (Shariah). When related to food and beverage aspects, the relevant components are that they meet halal criteria in accordance with Islamic religious teachings. However, there are three basic principles that describe the concept of halal and haram in Islam: (1) Carrying out activities that are considered permissible even though they are illegal has significant consequences; (2) All actions that lead to violations of Islamic law are essentially illegal; and (3) The use of prohibited materials in the production of products considered halal is a violation of Islamic law. In principle, everything is permissible until it is prohibited by sharia law. Everything that is prohibited is because of the potential harm and inconvenience it causes to society. (6) There is a halal element in it which can reduce our need for the haram. To avoid getting caught in prohibited behavior, it is recommended to avoid ambiguous situations. (7) In non-urgent circumstances, (8) everything that is prohibited is a prohibition that applies to all individuals. Based on the regulations set by Allah regarding things that are permitted and prohibited, as explained in paragraph (9); Intentions to do good will produce permissible results if the process remains virtuous and in accordance with Islamic law. (11) The commission of an extreme criminal act has the potential to change an unlawful act into a permissible act, and the degree of criminality determines the nature of the act. Islam provides the concept of halalan thayyiba as a guide for regulating food quality based on the arguments previously mentioned. Subsequently, this idea was translated into the Halal Assurance System (HAS) and embraced by most of the global Muslim community.

According to the Indonesian Ulema Council or MUI, products that comply with Islamic law are considered halal (Zahrah & Fawaid, 2019). This is achieved through the following methods: (1) derived from animals slaughtered in accordance with Islamic teachings; (2) does not contain pork or pork products; (3) not made from prohibited substances such as pig's blood; and (4) does not contain pork derivative ingredients.

## **Halal Culinary Potential**

Consuming halal food has become a basic requirement for Muslim tourists on their tour. Before traveling to a tourist destination, the main consideration taken is the availability of halal food that can be easily accessed at that location. If so, Muslim tourists will most likely look for strategies to deal with these conditions. In reality, providing halal food to Muslim tourists is not a challenging task. The guidelines stipulate that the food served must not contain pork ingredients, and often the food choices Muslim tourists want are mutton, beef or chicken. However, they will also question whether the animal being slaughtered is in accordance with Islamic law (Fahham, 2017).

For Muslim consumers, halal certification is an important requirement. Although there is a group of individuals who do not consider the halal label to be a significant aspect and even assess the motivation of the Food, Drug and Cosmetic Assessment Institute (MUI) in implementing it as an effort to gain profit. However, individuals who are committed to Islamic teachings will display great care in choosing products that are in line with the principles of their religion. An example of the halal certification process for a food product involves many testing stages, including animal slaughter, origin of food ingredients, food ingredients used, equipment used, and serving process.

The importance of assessing product halalness, especially in the context of food and beverages, is a very basic aspect for Muslim consumers. For producers, it is hoped that halal status can increase the competitiveness of their products in local and global markets. The main principle of giving halal labels to culinary products is to provide guarantees to Muslim consumers, while still respecting and facilitating the rights of Muslim consumers from a religious perspective. But apart from that, this phenomenon also has promising business benefits, because there is a large market potential for halal products. According to Islamic teachings, consuming haram food is believed to result in sin, prayer being answered, and rejection of all worship before Allah. Therefore, for the Muslim community, ensuring the halal and purity of the products used is a necessity and obligation.

In the era of globalization, the tourism sector has become a crucial sector in a country's economic development. The tourism industry makes a significant contribution to the foreign exchange earnings of many countries. Indonesia, as the largest archipelagic country in the world with thousands of islands, realizes the importance of the tourism sector in the Indonesian economy. Around 88% of the Indonesian population adheres to Islam, this shows that around 88% of the Indonesian population has great potential to be involved in sharia tourism. The Muslim consumer segment in Indonesia shows a high level of concern for the halal goods and services they consume. Currently, the sharia tourism sector is experiencing rapid growth in Indonesia (Silitonga et al., 2021).

## **METHOD**

This research is a type of field research using a qualitative descriptive approach. Research data was obtained using primary sources, namely by conducting in-depth interviews with informants in an unstructured format accompanied by observation and recording. The selection of research informants for interviews was carried out using a purposive sample technique, specifically targeting the Balinese community of eight (8) people (Moleong, 2017). Apart from that, this research also collected additional data that strengthened the research subjects (Subagiyo, 2017; Fauzi et al., 2021). Before

carrying out data analysis tests, researchers assessed the validity of the data. A triangulation approach was used to assess the validity of the data, thereby increasing the reliability of the findings by establishing common threads and possibly providing better results. After the validity of the data is assessed, the next stage is to carry out data analysis. Although SWOT analysis can minimize weaknesses and threats, the main goal is to maximize strengths and opportunities (Rangkuti, 2019).

**RESULT**

The focus of this research is on eight (8) individuals who have a direct and indirect interest in tourism in Bali. The previous criteria required to take part in this research are as follows: (1) understand the concept of halal food; (2) promoting halal food in halal tourism; and (3) realizing the potential for halal culinary tourism in Bali Province. All participants voluntarily provided responses to the questionnaire presented in this study, and they were also willing to be interviewed using the recording method. The information provided by informants regarding demographic data is presented in Table 2.

**Table 2. Informant Demographic Data**

No	Name Initials	Age	Gender	Last Education	Occupation
1	LOPA/Informant no 1	46	Women	S2	Head of the Creative Economy Section of the Regional Tourism Office of Bali Province
2	NLPKM/Informant no 2	53	Women	Diploma	Owener Melati Jaya Tours & Travel (Mj Travel & Services )/ Chairman of the DPD ASITA Bali Province
3	A.ASEDK/Informant no 3	52	Women	S1	Chairman of BPPD (Regional Tourism Promotion Agency) Bali Province
4	IGAKD/Informant no 4	44	Women	S1	General Manager of OurBali Homestay Bongkasa Bali
5	NP/Informant no 5	53	Man	Diploma	Chairman of the Indonesian Hotel and Restaurant Association (PHRI) Bali Province
6	HF/Informant no 6	58	Man	S1	Chairman of the Muhammadiyah Regional Leadership for Bali Province
7	AA/Informant no 7	46	Man	S1	Chairman of the Bali Province Nahdlatul Ulama

					(NU) Regional Leadership
8	ISS/Informant no 8	58	Man	S1	Secretary of the Indonesian Ulema Council (MUI) Bali Province

Source: Processed primary data (2023)

At this stage, a process of collecting information was carried out about the internal and external conditions of the halal culinary industry in Bali Province. Next, the information collected is used to assess internal strengths and weaknesses, as well as external opportunities and threats. The results of the internal factor analysis are presented in Table 3.

**Table 3. Results of Internal Factor Analysis**

No	STRENGTH	No	WEAKNESS
1	Providing high-quality halal food can be an attraction for tourists and local residents.	1	Business people and non-Muslims are less aware of halal principles and halal food requirements
2	The diverse menu of halal food can attract a wide range of tourists and customers, including vegetarians, vegans and fans of international cuisine	2	Strong competition from non-halal food businesses can be a challenge, especially if the market does not have enough knowledge about halal food.
3	Working with local food producers and farmers can increase the supply of environmentally friendly building materials and help the local economy.	3	Obtaining halal certification may require a significant initial investment
4	Education and knowledge about halal food can help educate non-Muslims and encourage them to try halal cuisine.	4	The number of potential consumers who truly want halal food may be limited to non-Muslim communities.

**Table 4. Results of External Factor Analysis**

No	OPPORTUNITIES	No	THREATS
1	If the destination is a tourist area, increasing the number of visitors could be a big opportunity for halal food businesses.	1	The existence of discriminatory attitudes or disapproval towards halal food in non-Muslim communities.
2	Offering halal food can create an inclusive and welcoming environment for tourists and local residents from various religious and cultural backgrounds.	2	Changes in laws or regulations regarding halal food may affect the way a business is run.
3	Food that is safe and meets international standards can open the doors to the global food market.	3	Competition with other halal food businesses or non-halal businesses trying to attract halal food customers can be a threat
4	Working with local and regional businesses, such as hotels, travel agents and local governments, can help promote halal food tourism.	4	Changes in the price of raw materials such as halal meat can affect how profitable a business is.

Source: Processed research results (2023)

## DISCUSSION

### IFE (Internal Factor Evaluation) Matrix

The IFE Matrix is the utilization of strategic factors in the internal environment by assigning weights and rankings to each strategic factor. Internal strategic factors represent the most influential strengths and weaknesses that have the greatest impact on the current situation and provide the greatest benefits when positive actions are taken. If the score is in the range 1.0 to 1.9, it can be concluded that the internal position is weak. Meanwhile, if the score is in the range 2.0 to 2.99, it can be categorized as a moderate internal position. Finally, if the score is in the range of 3.0 to 4.00, it can be concluded that the internal position is strong. Complete IFE test results can be seen in the table below:

**Table 5. IFE (Internal Factor Evaluation) Matrix Results**

No	INTERNAL STRATEGIC FACTORS	Weight	Rating	Mark
<b>STRENGTHS</b>				
1	Providing high-quality halal food can be an attraction for tourists and local residents.	0.15	3.75	0.57
2	The diverse menu of halal food can attract a wide range of tourists and customers, including vegetarians, vegans and fans of international cuisine	0.16	3.50	0.54
3	Working with local food producers and farmers can increase the supply of environmentally friendly building materials and help the local economy.	0.15	3.50	0.53
4	Education and knowledge about halal food can help educate non-Muslims and encourage them to try halal cuisine.	0.14	3.63	0.52
<b>Total</b>		0.57	0.60	
<b>WEAKNESSES</b>				
1	Business people and non-Muslims are less aware of halal principles and halal food requirements	0.09	2.13	0.19
2	Strong competition from non-halal food businesses can be a challenge, especially if the market does not have enough knowledge about halal food.	0.11	2.50	0.26
3	Obtaining halal certification may require a significant initial investment	0.10	2.25	0.23
4	The number of potential consumers who truly want halal food may be limited to non-Muslim communities	0.11	2.38	0.25
<b>Total</b>		0.40		0.93
<b>Total</b>		1.00		3.09

*Source: Processed research results (2023)*

Table 5 which shows a score of 3.09, it can be concluded that the halal culinary tourism sector in Bali currently has a strong position from an internal perspective. The results show that the internal factors of halal culinary tourism in Bali are effective in exploiting its strengths and overcoming its weaknesses. The main strength of halal culinary tourism in Bali lies in the availability of quality halal food and is an attraction for tourists and local residents with a score of 0.57. Apart from that, the main weakness

of halal culinary tourism in Bali is the lack of knowledge of business actors and non-Muslims regarding the principles and requirements of halal food, with a score of 0.19.

**Matriks EFE (External Factor Evaluation)**

The EFE Matrix is a tool that utilizes strategic factors in the external environment by assigning weights and rankings to each strategic factor. External factors of strategy are mainly influenced by opportunities and threats that impact current conditions and situations, as well as taking advantage of positive actions. The EFE test results can then be seen in Table 6.

**Table 6, EFE (External Factor Evaluation) Matrix Results**

No	EXTERNAL STRATEGIC FACTORS	Weight	Rating	Mark
<b>OPPORTUNIES</b>				
1	If the destination is a tourist area, increasing the number of visitors could be a big opportunity for halal food businesses.	0.15	3.38	0.52
2	Offering halal food can create an inclusive and welcoming environment for tourists and local residents from various religious and cultural backgrounds.	0.14	3.38	0.49
3	Food that is safe and meets international standards can open the doors to the global food market.	0.16	3.06	0.49
4	Working with local and regional businesses, such as hotels, travel agents and local governments, can help promote halal food tourism.	0.18	3.13	0.57
<b>Total</b>		0.64	0.64	
<b>THREATS</b>				
1	The existence of discriminatory attitudes or disapproval towards halal food in non-Muslim communities.	0.06	3.00	0.17
2	Changes in laws or regulations regarding halal food may affect the way a business is run.	0.10	3.38	0.33
3	Competition with other halal food businesses or non-halal businesses trying to attract halal food customers can be a threat	0.10	2.38	0.24
4	Changes in the price of raw materials such as halal meat can affect how profitable a business is.	0.10	2.25	0.23
<b>Total</b>		0.36		0.97
<b>Total</b>		1.00		3.04

*Source: Processed research results (2023)*

Based on Table 6, it has a score of 3.04, indicating that the external position of halal culinary tourism in Bali is classified as strong because it exceeds the threshold of 2.50. The research results show that the external factors of halal culinary tourism in Bali are strong in taking advantage of opportunities and preparing to face various threats. The main opportunity for halal food tourism in Bali is collaboration with local and regional businesses such as hotels, travel agents and local governments. This can facilitate the promotion of halal food tourism, with a score of 0.57. The main threat to halal culinary tourism in Bali is the existence of discriminatory attitudes or disapproval towards halal food among non-Muslim communities with a score of 0.17 respectively.

**Internal and External Matrix (IE Matrix)**

In this Internal External matrix, the placement of the total weight of the EFE score on the vertical axis and the total weight of the IFE score on the horizontal axis is carried out using a number scale between 1.00 to 4.00. The overall score value on the IFE matrix is 3.09, while the total score value on the EFE matrix is 3.04. The results above place halal culinary tourism in Bali Province in cell I which is called a growth and development strategy, which shows a strong cell value on the Internal Factor Evaluation (IFE) matrix and a high cell value on the External Factor Evaluation matrix (EFE matrix). The IE Matrix results can be seen in Table 7.

**Table 7. IFE Matrix Results**

		Total IFE Score		
		Strong	Average	Weak
		(3-4)	(2-2,9)	(1-1,9)
Total EFE Score	High (3-4)	(3,09) I (3,06)	II	III
	Moderate (2-2,9)	IV	V	VI
	Low (1-1,9)	VII	VIII	IX

*Source: Research Results (Processed, 2023)*

The SWOT Analysis Matrix is a model that describes the interaction between internal and external strategic factors. This model clearly illustrates how opportunities and threats from the external environment can be adjusted by considering internal strengths and weaknesses. SWOT analysis reveals four potential strategies: strengths-opportunities (SO), weaknesses-opportunities (WO), strengths-threats (ST), and weaknesses-threats (WT). The results of the SWOT analysis are clear as shown in Table 8. Based on the previous SWOT analysis, several strategies have been identified that are considered feasible for promoting halal culinary tourism in Bali. As another option, there are four types of strategies that can be considered:

**SO Strategy (Strengths-Opportunities)**

Using the availability of high quality halal food to attract more tourists by carrying out special marketing that emphasizes the advantages of halal food to visitors to tourist areas. Also, think about forming partnerships with local tour operators to recommend halal places to eat to visitors. Use a variety of halal food menus to create an inclusive environment, provide staff training on cultural and religious diversity to ensure all customers feel welcome, and promote halal food as a place where people of all religions and cultures can feel comfortable. Continuing cooperation with local food producers and farmers to obtain environmentally friendly raw materials, expanding partnerships with other local and regional businesses, such as hotels and travel agents, to promote culinary tourism products and services together, creating greater synergy big. Increase outreach efforts about halal food by organizing events or workshops involving local communities, including non-Muslims, encouraging them to try halal food and feel like they have a part in the culinary experience. Also, use social media and websites to share knowledge about halal food.

### **ST (Strength-Threat) Strategy**

Increase public education efforts about halal food to reduce misunderstandings among non-Muslims. This can be done by prioritizing community values and inclusion through advertising stating that halal food is available to everyone, regardless of religion. Make your offering unique and different from competitors. Also consider offering special or new menus such as halal foods that match local styles or current food trends. Diversify the types of raw materials by establishing relationships with more than one company. Additionally, evaluate and plan for raw material price increases within the existing business budget. This will help reduce the impact of changes in raw material prices. Always update knowledge about regulations and laws regarding halal food, and ensure that halal culinary businesses follow all applicable regulations. Participate in the creation of laws and regulations, where possible, to ensure that the voice of halal food businesses is heard during the decision-making process.

### **WO Strategy (Weakness-Opportunity)**

Increasing efforts to provide education to the public about halal principles, especially in tourist areas, can be done through collaboration with tourist areas by holding workshops or seminars on halal food. In addition, promoting existing halal restaurants as places where tourists can get halal food that will enhance their trip.

Create an inclusive and friendly environment for all tourists, even those who are not used to eating halal food. By explaining the extra value of halal food, such as cleanliness and safety, as well as generating new ideas for existing menus, by offering something different from non-halal food businesses. Although an initial investment may be required to obtain halal certification, it can be emphasized that the investment is to make high quality food that meets international standards. Use of halal certification as a marketing tool to attract international tourists and export opportunities. Work with local businesses such as hotels, travel agents, and local governments to promote halal restaurants as places to get halal food. This kind of collaboration can help in expanding the market and reaching more tourists.

### **WT Strategy (Weakness-Threat)**

Increase efforts to educate non-Muslim communities about halal rules. Focus on spreading accurate and positive information about halal food to reduce doubts and fears. Differentiate halal products or services by highlighting the benefits of halal food, such as safe and healthy. Continue to conduct effective marketing to educate the public about the value of halal food and why they should choose it. Manage money wisely and think about diversifying halal travel products or services. This can help halal culinary tourism reduce risks caused by changes in food prices and minimize the impact of large initial investments. Focus efforts to market halal food to people who really want halal food. Start collaborating with local or local businesses that share your knowledge of the potential of the halal food market.

## **CONCLUSION**

The strategy for developing halal culinary tourism for non-Muslim communities in Bali includes the following: (1) Taking advantage of the availability of quality halal food to attract more tourists through special marketing that emphasizes the superiority of halal food to visitors to tourist areas; (2) Diversifying the halal culinary menu with local nuances for tourist areas; (3) Continuing cooperation with local food producers and farmers to obtain environmentally friendly raw materials, expanding partnerships with other local and regional business actors; and (4) Increase efforts to raise awareness of halal food by organizing events or workshops involving local communities, including non-Muslims, and encouraging them to try halal cuisine.

The following are several recommendations that can be drawn from the study of the potential for halal culinary tourism in non-Muslim communities in Bali: (1) It is recommended to develop a creative menu that combines elements of Balinese culture with the concept of halal food. This will help non-Muslim restaurants and warungs create an environment that is enjoyable for everyone, without sacrificing Balinese culinary traditions and identity. (2) The Training and Certification Program recommends the scope of training for chefs and restaurant owners in preparing and serving halal food. Recommendations may also include recommendations on how to obtain official halal certification from competent institutions; and (3) Halal Culinary Tourism Promotion, recommending special marketing strategies to disseminate information about halal tourism in Bali. This could include implementing more intensive marketing campaigns aimed at Muslim tourists, both domestic and international, as well as efforts to provide non-Muslims with an understanding of the benefits and regulations of halal food.

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