

## The Development and Potential of Halal Tourism in Toraja: an Analysis in International Relations

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**ABSTRACT: Purpose** —The development of halal tourism, especially in Indonesia, is increasing massively. This can be seen in the participation and policies of various local governments in Indonesia to take part in it. The regencies of Tana Toraja and North Toraja are one of the regions in Indonesia that make tourism a major concern in policy formulation. This is because tourism is the main and largest sector for the region to increase regional income, one of which is through the development of halal tourism.

**Method** — The method used in this study is a qualitative type, with primary and secondary data collection, primary data obtained through library research, and secondary data obtained by direct observation and interviews with relevant stakeholders.

**Result** —the potential for developing halal tourism in Toraja is quite rapid, this can be seen in tourist attractions in Toraja, most of which have implemented the concept of halal tourism such as the availability of places of worship in tourism, the availability of halal restaurants and Muslim-friendly lodging. In addition, the local government has implemented various strategies so that Toraja can become a tourist destination that supports the concept of halal tourism. The policy strategy is in the form of Community-Based Tourism by involving the community.

**Contribution** — in research provides a description related to the development of halal tourism in Toraja by specifically analyzing the potential that it has and its challenges.

**Keywords** -Halal Tourism, Indonesia, International Relations, Potentials, Toraja

### I. INTRODUCTION

Today, tourism has become one of the most important sectors of the global economy, the ease of crossing borders has made the tourism industry the most significant export producer in the world. As an engine of growth for many countries, the contribution of tourism to the country's foreign exchange can encourage greater investment in infrastructure development, improving the country's standard of living. Tourism is also known as a potential influencer in the economic field, based on the long-term experience of many countries whose national economic development depends on this economic sector. (Lean et al., 2014)

One form of innovation consciously designed by the government is the addition of Islamic identity to the mentioned tourism industry, namely Islamic (halal) tourism. The aim of this innovation is to provide tourist destinations and all the necessary services for tourists, especially Muslim tourists, as well as to increase the interest of tourists to visit Indonesia. The behavior of each country in the economic and political fields distinguishes one country from another. If in the era of globalization, a so-called globalization policy was born, which is interpreted as the political method adopted by the state or other international actors in the process of globalization, then here each country has a different form and way of normal responding. (Hay, 2020)

The emergence of sharia (halal) tourism cannot be separated from the innovation and potential of the Organization of Islamic Cooperation (OIC) countries which are predominantly Muslim, several OIC member countries are the main players. Halal in the tourism industry and the largest consumer, given the potential for a growing Muslim population. The global Islamic tourism market was valued at around \$10 billion in 2013 (excluding Hajj and Umrah), accounting for 11.5 percent of global spending. The number of international tourists in OIC member countries increased from 156.3 million in 2009 to 17.6 million in 2013, representing 16.1 percent of the world's total. In 2013, these tourists generated US\$1 billion in revenue for OIC member countries, representing 12 percent of total global tourism revenue. (Geetanjali Ramesh Chandra, 2014)

Indonesia will make halal tourism the basis for the success of tourism development. Strategically, this is built on Indonesia's achievements in 2015 when Lombok won the World Halal Travel Summit and the

World's Best Halal Honeymoon in the World's Best Halal Tourism Destination category, outperforming Turkey and Malaysia which were successful in the previous year. Indonesia's potential to develop halal tourism is enormous. Indonesia is a densely populated country. The largest Muslim country, with more than 80 percent of its citizens being Muslim. In addition, the characteristics of Indonesian people are that they prioritize halal values in their daily life. (Lubis, 2018)

Based on these facts, Indonesia should be able to optimize itself as the largest market for the halal industry and realize that tourism industry players are optimizing it to make more contributions to the country's economy. Various efforts were made to develop the potential for halal tourism in Indonesia, including the formation of a group to accelerate the development of halal tourism in 2016 through the Ministry of Tourism (Kemenparekraf) and the implementation of ten tourism priority development strategies according to GMTI data (Global Muslim Travel Index) covering Riau, Aceh, West Sumatra, Jakarta, Central Java, West Java, Lombok, and South Sulawesi.

In addition, from a regulatory perspective, the Ministry of Tourism and Creative Economy and the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) DSNMUI no. NK.11/KS.001/W.PEK/2012 and No. B-59/DSN-MUI/XII/2012, which regulates the strategy for developing and equalizing sharia tourism with the following criteria: prioritizing the public interest, focusing on peace, change, and submission, avoiding immoral acts such as adultery and gambling, avoiding polytheistic behavior and kuffar, always maintain security, trust, and comfort, be inclusive and universal, maintain behavior and uphold human values, always protect the environment, respect culture, social values, and local wisdom. (Adinugraha et al., 2018)

## II. MERHODS

This type of research uses qualitative research methods, namely by collecting data using interview techniques, namely asking questions to informants, then the results of the interviews will be obtained from the interviews and the results from the answers of the informants will be obtained which will become data in this study. The research design in this research is Case Studies Research, this research aims to gain a public understanding of the development of Halal tourism in Tana Toraja and North Toraja Regencies

## III. RESULTS AND DISCUSSION

### *Halal Tourism*

In some literature, the concept of halal tourism is also separated from Islamic tourism, and halal tourism is a form of commercial activity from Islamic tourism. Previously, the idea of Islamic tourism was developed to represent activities, trips, and travel activities undertaken by Muslims for religious purposes only, such as Hajj, Umrah, and Pilgrimage to the Prophet's Tomb. Halal tourism originally developed from the distinction between haram and halal, but halal tourism refers to the way of implementing sharia which is included in halal tourism itself and distinguishes between halal and haram. (El-Gohary, 2016)

Halal tourism offers travel packages and destinations that are specifically tailored to the considerations and needs of Muslims. Therefore, the foundation of halal tourism includes several elements such as halal food, halal hotels, halal logistics, Islamic finance, and Islamic tour packages. The main principles or requirements in providing halal tourism are: abstinence from alcohol, no nightclubs, serving only halal food, proper entertainment, comfortable prayer facilities, indication and marking of prayer times, facilities segregated by sex, etc. (Halbase, 2015)

Halal tourism also refers to the provision of tourism products and services that meet the needs of Muslim tourists to worship and obtain food in accordance with Islamic teachings. Therefore, halal tourism is a type of tourism that adheres to Islamic values. Hussein, on the other hand, argues that Halal tourism is inherently related to Muslim-friendly tourism designed to accommodate the considerations and needs of Muslims and that tourists should follow the Sharia endorsed by their hosts. Comply with the rules (regulations). (Mohsin et al., 2016)

Halal tourism for tourist purposes or any activity that can be used or carried out by Muslims in the tourism industry in accordance with Islamic teachings. It is difficult to define halal tourism as truly halal, and at best it can only be interpreted as Muslim-friendly tourism. How to provide services or facilities to Muslim tourists that support safe and comfortable travel activities. All facilities are intended to make it easier for Muslim tourists to carry out activities according to their religious recommendations. (Battour et al., 2010)

Based on the above understanding, the concept of halal which does not violate or conflict with sharia values and ethics is related to the concept of halal and haram in Islam. Halal means justified, while haram means prohibited. The concept of halal can be seen from two perspectives, namely a religious perspective and an industrial perspective. What is meant by a religious perspective, namely as a law on what foods can be consumed by Muslim consumers?. This brings the consequence of consumer protection. Meanwhile, from an

industrial perspective. For food producers, this halal concept can be interpreted as a business opportunity. For the food industry, where the target consumers are mostly Muslims, it is necessary to guarantee that the halal product will increase its value in the form of intangible value.

Sharia tourism is broader than religious tourism, namely tourism based on Islamic sharia values. As recommended by the World Tourism Organization (WTO), sharia tourism consumers are not only Muslims but also non-Muslims who want to enjoy local wisdom. The owner of the Sofyan Hotel network explained that the general criteria for sharia tourism are; Have an orientation to the general good, Have an orientation of enlightenment, refreshment, and tranquility, Avoid polytheism and superstition, be Free from immorality, Maintain security and comfort, Preserve nature and the environment, Respect socio-cultural values and local wisdom.

### **Nation Branding and the Uniqueness of Toraja**

Brands in the sense of the term nation brands are basically passive operations designed to attract new customers, change someone's mind, increase market share, or have a significant impact on the prospects of a country. National brands are often national tools that are not suitable for working with other countries. parties such as consultants to create national branding (brand/image management). This can be manipulated by irresponsible parties (Anholt, 2008).

Often Nation Branding occurs when governments and private companies use their power to persuade those who are able to change the country's image. Huang argues that "*Nation branding concerns applying branding and marketing communications techniques to promote a nations image*" (Szondi, 2008). In a Nation branding, there is no single product or service being sold nor is there a simple promotional objective. Nation branding is more emphasized by a desire to make other people see a country in a different color (way). (Anholt, 2008).

In addition, other views about national brands were also made by several experts who argued that branding is a positive thing and will benefit the country in the future. Nation brands make branding a tool to positively change the behavior, attitude, identity, or image of a country (Szondi, 2008). At the same time, he rejects the widespread notion that this is a process of depicting a state because it wants itself or the government wants it. The creation of national trademarks is also continuously being developed and used as a new force to bring sharia aspects into national trademarks, one of which is a trademark with an Islamic concept.

North Toraja and Tana Toraja districts are districts located in Toraja land, South Sulawesi. This district was formed based on Law Number 28 of 2008. The Toraja tribe is one of the four tribes found in South Sulawesi. The four tribes, Bugis, Makassar, Mandar and Toraja. The Toraja people live in TondokLepongan. The Toraja people inhabit the northern part of the South Sulawesi peninsula which is directly bounded by Central Sulawesi. The Tana Toraja area is bordered by Luwu Regency to the east, Enrekang Regency to the south, Polewali Regency to the west, and Central Sulawesi Province to the north.

The Toraja people are a tribe who lives in the mountains in the northern part of South Sulawesi, Indonesia. The population is estimated at around 1 million people, with 500,000 of them still living in Tana Toraja Regency, North Toraja Regency, and Mamasa Regency (South Sulawesi Provincial Government, 2020). the majority of the Toraja people adhere to Christianity, while some adhere to Islam and animist beliefs known as Aluk To Dolo. The Indonesian government has recognized this belief as part of the Hindu Dharma Religion. (Volkman, 1990).

As with other regions in various parts of Indonesia, the economic aspect is also very important in Toraja. One of them is in the field of tourism which is currently the main source of income for regions in Toraja. The government as a decision maker is of course concerned about tourism incentives to increase tourist visits, both local and foreign tourists. One form of transformation in the Toraja tourism sector is to open up opportunities for halal-based tourism.

The development of halal tourism is not carried out only by improving facilities, but currently, a trend of halal tourism is developing which combines elements of local wisdom as an added value from the tourism itself. Lubis (2018) carried out a strategy for developing halal tourism by combining existing local potential and wisdom through the One Village One Product (OVOP) concept in West Sumatra with the aim of highlighting the uniqueness and attractiveness of the area's tourism. While Ajeng and Paradipta revealed that the combination of local wisdom and halal tourism has the same criteria. This has been applied to one of the tourist destinations in West Nusa Tenggara Province by implementing local wisdom values in the development of halal tourism. ((Ministry of Tourism of the Republic of Indonesia, 2015).

Seeing this, one of the provinces in Indonesia that has tourism potential and unique local wisdom is Toraja Regency. Tourism in Tana Toraja itself is then known for four main types of tourist objects, namely natural attractions, historical attractions, arts and cultural attractions, and agro-tourism objects. Types of natural tourism include tourist objects such as blind burake, sullukan natural cave, sa'pangbayo-bayo natural cave,

sarambuwaterfall, talandotallu waterfall, pakkara waterfall, macula bathing pool, tilangnga natural pool, sion hill, kandora mountain, tinoring cliffs, makale pond plaza, and rainfed lake assa'. (Darussalam et al., 2021)

Types of art and cultural tourism objects include centers for making woven fabrics, carvings, miniatures, and tau-tau at lemo tourism objects, Toraja International Festival, Lovely Toraja Festival, MangraraBanua traditional ceremonies, AluknaRampananKapa' traditional ceremonies, Ma' Bugi' traditional ceremonies, the traditional ceremony of signs solo'. Especially for this traditional ceremony, is a distinctive symbol of the Tana Toraja people. Not only that, sometimes this ceremony has a special schedule because this traditional ceremony is held in agreement with the organizing family. And finally, the type of agro-tourism object, this tourist attraction is one of the mainstays of tanaToraja, namely pango-pango agro-tourism and bolokan coffee plantations.. (Darussalam et al., 2021)

### **The Potential for Halal Tourism in Toraja**

As a country with the largest Muslim population in the world, Indonesia continues to develop sharia tourism in the country. Indonesia's tourism competitiveness is now ranked 50th in the world, from previously being in position 70. Indonesia continues to be the best so in 2019 Indonesia is targeted to be in position 30. Indonesia has a lot of potential in the form of beautiful natural scenery with 17,100 islands and 742 languages. In addition, Indonesia's population of 250 million people is the largest archipelago with a length of 5,120 km from west to east and 1,760 km from north to south.

Halal tourism requires several main aspects, namely the availability of halal food, adequate prayer facilities, iftar services during the month of Ramadan, and restrictions on activities that are not in accordance with sharia (Kompas, 2013). Statistical data for foreign tourists from the Ministry of Tourism of the Republic of Indonesia recorded foreign tourist visits from 19 main entrances in 2015 as many as 9,420,240 people and the January-December 2016 period reached 10,405,947 people. This means that tourist visits grew by 10.46 percent (Ministry of Tourism of the Republic of Indonesia, 2018).

The development of halal tourism is realized in the national tourism industry, the Director General of Tourism Marketing will conduct human resource training, capacity building, and outreach. The Ministry of Tourism will also learn from other countries that have implemented the concept of halal tourism, such as Malaysia which is already well-known as a halal tourism destination, as well as socializing with tourism actors' organizations in Indonesia, for example, the Indonesian Hotel and Restaurant Association and the Indonesian Tours and Travel Association. Indonesian Hotel and Restaurant Association. (Ministry of Tourism of the Republic of Indonesia, 2018)

The Ministry of Tourism is working with the National Sharia Council (National Syari'ah Council), the Indonesian Ulema Council (MUI), and the Business Certification Institute (LSU) in an effort to develop halal tourism. They will work together to develop tourism potential and uphold Islamic cultural standards and values. Halal tourism standards will be regulated in the Minister of Tourism and Creative Economy Regulation Number 2 of 2014 concerning Guidelines for Implementing Sharia Hotel Businesses. This regulation has been revoked by Regulation of the Minister of Tourism Number 11 of 2016. (Ministry of Tourism of the Republic of Indonesia, 2018)

In 1984 the Indonesian Director General of Tourism declared Tana Toraja Regency a "prima donna of South Sulawesi" tourism. In less than 15 years, the Toraja people of the Sulawesi highlands have gone from anthropological obscurity to tourist celebrity. Known for their spectacular funeral rituals, burial cliffs filled with statues, and intricately carved architecture, Indonesia's Sa'dan Toraja people number around 346,000. Although they still adhere to traditions that intrigue tourists, the Toraja people, who are predominantly Christian, are a minority in a Muslim country. The ever-increasing flow of tourists to Tana Toraja has created a number of new problems for the Toraja people.

The Culture and Tourism Office of Tana Toraja Regency in the 2016-2021 Regional Tourism Development Master Plan (RIPPDA) book of Toraja Regency divides tourist objects in Tana Toraja into 4 main ones. The 4 types of tourism objects are Natural tourism objects, Historical tourism objects, Art and cultural tourism objects, and Agro tourism objects. For this type of natural tourism, it includes tourist objects such as blind burake, sullukan natural cave, sa'pangbayo-bayo natural cave, sarambu waterfall, talandotallu waterfall, pakkara waterfall, macula bathing pool, tilangnga natural pool, sion hill, kandora mountain, tinoring cliffs, makale pond plaza, and rainfed lake assa' (Adams, 1990).

Types of historical tourism include tourist attractions for dead tondon graves, assa natural pools, dead-end museums for kalando, pasilirankambira, suaya, sirope graves, old kalumpini graves, sandinilo'po' stone graves, sirope traditional graves, lemo traditional graves, lianglo'ko 'randanan, ancient sites, pot Tengan, TampangAllo burial cave, tongkonanBanuaKasalle, tumakke stone roof houses, TumbangDatu traditional houses, tongkonansillanan, pattan traditional villages, to' puang traditional villages, natural stone tengkobatu. Types of arts and cultural tourism objects include centers for making woven fabrics, carvings, miniatures, and tau-tau at lemo tourism objects, Toraja international festivals, lovely Toraja festivals, MangraraBanua traditional ceremonies, AluknaRampananKapa' traditional ceremonies, Ma' Bugi traditional ceremonies ', the traditional

ceremony of signs solo'. This tour has a special schedule because the traditional ceremony is held in the agreement of the organizer's family. And the last is the type of agro-tourism object. This tourist object is one of the mainstays, namely Pango-Pango agro-tourism and Bolokan coffee plantations. (Darussalam et al., 2021)

Basically, the concept of halal tourism is a new design in tourism that makes Muslim tourists more comfortable traveling without having to change the traditions and culture of local tourist residents. Still related to understanding the managers' understanding, the authors continued to conduct interviews with the Ketekesu tourism manager, North Toraja. The results of interviews with informants are that the owner and manager of Pak Layuk's ketekesu tour regarding the essence of halal tourism is that they already understand and know the concept.

*"Oh yes. I already understand and know a lot about halal tourism. The point is that Ketekesu as one of North Toraja's favorite tourist destinations is very open and supports the application of the concept of halal tourism in Ketekesu tourism. Therefore, since 2019, Ketekesu tourism has built a prayer room for Muslim tourists whose purpose is to make it easy and comfortable for tourists to travel while being able to fulfill their obligations".* (Layuk, Interview, August, 2022)

The results of the researcher's analysis related to information from Pak Layuk that when the North Toraja government had not officially socialized the application of the concept of halal tourism in Toraja, the Ketekesu tourism manager implemented it first. This is done on the grounds that as a favorite tourist destination, it is imperative for managers to serve and treat tourists comfortably and safely, including Muslim tourists. One of them is by building prayer facilities for Muslim tourists in Ketekesu.

#### IV. CONCLUSION

A prima donna tour of South Sulawesi, Tana Toraja, and North Toraja Regencies have attracted more and more international and domestic tourists. This is because the tourism potential in Toraja is growing rapidly. The tourist objects are natural attractions, historical attractions, Art and cultural attractions, and agrotourism. Apart from being a tourist destination for general tourists, Toraja is also a favorite tourist attraction for Muslim tourists from various regions and foreign countries. This is of course supported by Muslim-friendly tourist objects (Muslim friendly) so that it is comfortable for the tourists. The tourist objects that have implemented the concept of halal tourism are Ketekesu, Londa, BuntuBurake, NegeriDitasaAwanLolai, Makula, and Kalimbung. The various facilities include the availability of places of worship around tourist objects in the form of prayer rooms and inns, as well as houses of Halal food around tourist attractions.

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