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The Islamic Lifestyle of the Muslim Middle Economy Class and the Opportunities for the Halal Tourism Industry in Indonesia

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ABSTRACT

In the last two decades, there have been several social changes, such as the rise of industries based on sharia provisions from banking products, cosmetics, and Sharia tourism. Developments lead to changes in attitudes and lifestyles, one of which is the hijab revolution. This does not only occur in the lower economic class but also the middle economic class. Therefore, the economic lifestyle of the Muslim middle class also affects the demand for halal products. This paper aims to explain the relationship between the lifestyle of the Muslim economic middle class and its relationship with the opportunities for the halal tourism industry in Indonesia. The qualitative research method uses a literature study and a descriptive approach. The results of this study are the relationship between middle-class status, lifestyle, and sharia products in Indonesia are very close. Halal tourism is also part of an industry that seeks to capture the opportunities generated by this market. Therefore, seeing the relationship between the middle class and the opportunities possessed by Halal Tourism is very large. In the future, it is expected that industries that support sharia tourism will emerge, from lodging and restaurants to various types of culinary delights that adapt to the needs of the Muslim middle class, which is continually growing from year to year.

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Introduction

During the last two decades, we have heard a lot of terms that did not exist before, such as Islamic banks, sharia cooperatives, and sharia insurance, and in the last five years, we have heard the term sharia tourism. So, many

ordinary people see this as a business religion'. So, even though the entry point is not there if you look at it from a business person, they simultaneously have religious and business motivations. But meanwhile, from the client's point of view, they want a product that follows their religious teachings.

In the last few decades, we have also seen a

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social phenomenon that occurs in Indonesia, namely the large number of wearing hijabs among Indonesian women. This condition did not occur in the 1970s or early 1980s when there was a rule prohibiting wearing headscarves in public schools (Fauzia, 2004). Some musicians gave birth to works of religious music, directors gave birth to films with the Islamic genre, and novelists gave birth to short stories set in religious life.

Looking at the middle-class Muslim community, especially in Indonesia, most are economically well-established but religious and obedient to the principles of Islam. They are modern, knowledgeable, technologically literate, and global-minded (Nugraha, 2018). As moderate Muslims, they see Islam as a religion that provides universal good for all humankind. Socio-economically, they are relatively well-established and have high purchasing power, investment ability, and philanthropic spirit. However, in carrying out daily life activities, they also do not. Want to leave Islamic rules in consuming halal products? People are increasingly aware of halal products, food, and products they use daily. They pay close attention to how safety, cleanliness, and quality assurance.

The increasing demand for halal products has become a niche market for the Indonesian industry. However, it is proving to be a massive trend where everyone wants to use and consume halal products. Halal products are not only food but also fashion, cosmetics, and even the tourism sector. Their concern about these products is whether the products they consume already have a halal certificate seen from the ingredients used and the procedures for making these products (Setyaningsih & Marwansyah, 2019). At first glance, they also pay attention to

the halal logo or not on a product that is claimed to be halal because the trust factor of the middle-class Muslim community towards the authenticity of a product is based on the presence or absence of a halal logo.

The term used by Thorstein Veblen calls it the Leisure Class, which among its characteristics, is taking the time to waste money by having fun while at the same time expressing a lifestyle with symbols that distinguish it from other social classes (Bagong, 2013). Lifestyle can also be used as a reference by business people as a basis for market segmentation. Lifestyle is a consumption pattern that reflects individual choices on which they are willing to spend money and time (Suryani, 2017). The theory above emphasizes that class differences are expressed in certain symbols according to their class. Like credit services in banking, they contain various forms, such as gold and silver. We recognize various levels of stars in the hospitality industry, from the first tier to seven stars. In addition, lifestyle as an option can be seen from the various choices, for example, music, film genres, etc.

Tourism sites are found at various points in our environment, such as rivers, mountains, beaches, and so on, which do not always have to cost money. There is also tourism that the lower middle class can access because it is offered at very affordable prices, such as swimming pools, beaches, and so on. When the economic situation improves, they will spend more on travel activities in other places. So there is a positive correlation between lifestyle, economy, and tourism. So herein lies the importance of the economic middle class to the tourism industry. This study focuses on two main objectives, namely to explain the Islamic lifestyle of the middle-class Muslim economy

and its influence on the halal tourism industry.

Literature Review

Research from Sukardani et al. (2018) discusses the halal lifestyle as the latest trend in Indonesia. The results of this study include that; (1) Modern Muslim societies are increasingly seeking spiritual benefits from the products they buy and consume, which adhere to Islamic values. (2) The halal factor becomes a lifestyle commodification where a product must have halal elements, and people consume it to become part of a modern lifestyle. (3) The halal lifestyle increasingly shows the importance of development through the demand for products with halal certification, such as food, fashion, cosmetics, pharmaceuticals, consumer goods, education, and tourism. This research is in line with the research topic the researcher is researching. The difference is that this research does not discuss the effect on the opportunities for the halal tourism industry.

Research from Elaziz & Kurt (2017) discusses the perception of religious consumers (Muslims) about holiday vacations from a tourism and theological perspective on the Turkish seaside. The results of this study include that: (1) The influence of Muslim consumer culture on the decision to travel revealed that the perception of vacation is no different from that of ordinary tourists, which may indicate that Muslim consumers have enjoyed cultural tourism holidays as usual. (2) The finding shows that the prevailing popular culture has changed the lifestyle of religious people in terms of modern needs that are perceived as temporary. Another critical finding reveals the perception of Muslim tourists about holidays as one of the basic needs

of today's era. This research is in line with the research topic the researcher is researching. The difference is that this study does not explicitly address the middle-class Muslim community.

Research from Khan & Callanan (2017) discusses the halal certification of tourism. The findings of this study are that there is no apparent difference between the various terms (halal, Muslim, Islamic, etc.) used. Academics use Islamic tourism, while industry and the media use various terms. However, between objectives, there is no clear and consistent terminology. The main concern of Islamic tourism is the role of certification in convincing tourists and the lack of standardization of halal certification. This research is in line with the research topic the researcher is researching. The difference is that this research does not discuss the lifestyle of Muslim tourists/communities who travel Islamically.

The Method, Data, and Analysis

This type of research is qualitative research with a library research approach, where data sources are obtained from a study of various library sources in the form of books, journals, research results, and so on. This research focuses on three things: the Islamic lifestyle in the middle economic class and the opportunities for the Halal tourism industry. The method used in this study is a description in the form of written words describing the focus of the research.

Result and Discussion

Growth and Behavior of the Muslim Middle Economic Class in Indonesia

According to BPS data, for the last five years, economic growth in Indonesia shows the graph is always above 5%. While the Gini ratio index

shows that the graph has decreased in the last five years. So that the economic distribution shows a more even distribution pattern than in previous years (BPS, 2018).

The number of people belonging to the middle class has also increased yearly. Based on Boston Consulting Group predictions, Indonesia's middle class will grow to 62.8% in 2020 (Yuswohadi et al., 2017), with a balanced proportion between the upper middle class and middle class. Lower middle (emerging middle). The three categories above, calculated based on the amount of expenditure, are as follows (Rusata, 2015): (a) Lower middle-class, namely the middle group whose average expenditure is from 2 USD to 4 USD (or equivalent to 30 to 60 USD). Thousand per day); (b) Middle-Middle Class, namely the middle group whose per capita expenditure is between 4 to 10 USD per day (or the equivalent between 60 thousand to 150 thousand per day); and (c) Upper Middle Class, namely the middle group whose per capita expenditure is between 10 to 20 USD (i.e., between 150 to 300 thousand per day)

Meanwhile, according to the World Bank, the Middle Class in Indonesia, with various levels above, is 56.5% or more than 133 million people. But this will not lead to growth in the tourism sector if tourist destinations in Indonesia are not adapted to tourism needs that are in line with the needs of the middle class (Rusata, 2015). According to a survey conducted by Gallup in 2009, Indonesia is one of 10 countries that make religion an essential part of their daily lives. All countries included in the ten most religious countries are developing countries, such as Nigeria, Malawi, Bangladesh, Somalia, Burundi, Yemen, etc. (Yuswohady, 2014).

In contrast to the tendencies of other countries, Indonesia has a paradoxical tendency. According to Gallup, the people of a country will be secularized as the economy grows. But not with Indonesia. The more the income per capita increases, the more religious this tendency is. This can be seen from several things that are visible. For example, prayer room facilities can be found in public spaces, from offices, shopping centers, restaurants, and hotels. The middle class is one of the most exciting themes studied from a socio-economic point of view. Economically, the higher the economic growth rate of a country, the higher the growth rate of the middle class in that country.

The middle class emerged because of the increased per capita expenditure and per capita income. The increase in per capita income resulted from the availability of sufficient employment opportunities to meet the needs of daily life. Therefore, the middle class is the class above the poverty line. Where is the poverty line, based on the standards issued by the World Bank, if income is above 2 US Dollars? BCG also uses this standard to calculate the growth of the middle class (Rusata, 2015). With Market Opportunities in the non-food industry. It is assumed that the population has been able to meet its primary needs. Thus, they turn to secondary necessities of life. According to Abraham Maslow's Hierarchy of Needs Theory, when a person has fulfilled his primary needs, he will switch to other needs (Boone & Kurtz, 2007), or in other words, the shift from 'needs' to 'wants.'

The increase in the number of middle-class people encourages the growth of various sectors, such as services, education, insurance, tourism, and entertainment. The growth of this

sector is assumed that humans no longer only need clothing, food, and feed, but more than that, namely the need for comfort (guarantee/insurance) and the need to provide quality education to their children (later the emergence of private educational institutions). Prestigious), the need for recreation (then came to the tourism industry), and the need for entertainment (hence the entertainment industry). For this entertainment industry, musical performances, for example, can generate profits reaching billions of rupiah (Rusata, 2015).

Sharia Tourism: Concepts & Prospects

According to the Ministry of Tourism, Halal or Sharia tourism is an activity supported by various service facilities provided by the community, entrepreneurs, or the government (both central and regional) that meet sharia provisions. (Purnamasari & Ika, 2015). From the above definition, there are two essential variables: activities supported by various facilities, meaning where it is accessible for Muslim tourists. There are many facilities that Muslims can use to fulfill their obligations. It is such as the presence of prayer, the direction of the Qibla sign, the presence of toilets and ablution places, as well as other facilities.

While the sentence complying with the

provisions of Islamic sharia. The place is not provided with various things or facilities prohibited by Islamic law. Such as alcoholic beverages containing alcohol, foods containing prohibited contents (such as pork or dog meat), or places used for adultery. Thus, sharia tourism does not have to be religious because it is extensive in scope. It includes various types, be it natural, cultural, heritage, or culinary, as long as it does not conflict with religious sharia. Thus, sharia tourism is the same as other sharia services. Such as Ojek Syariah (which provides services for women when picking up female customers) or Hotel Syariah, which applies the rule of staying overnight with separate bedrooms for men and women, except for husband and wife or family. Or sharia banking services, which do not require a usury system, and various other services.

According to Sofyan, sharia tourism consumers are Muslims and non-Muslims. Because sharia tourism must have several criteria (Sofyan, 2012), namely: (a) have an orientation to general *maslahah*; (b) have an orientation of enlightenment, refreshment, and serenity; (c) avoiding shirk and superstition; (d) Forbidden to commit immoral acts; (d) Maintaining environmental sustainability; and (e) Respect cultural values and local wisdom

Table 1.

Halal and Sharia Criteria for Tourism Services

Tourism Service	Halal and Sharia Criteria
Hotel	<ol style="list-style-type: none"> 1. There are purification facilities. Make it easy to worship. 2. Availability of halal food and drink. 3. Facilities and a safe and comfortable atmosphere for families. 4. She maintained the cleanliness of sanitation and the environment.
Restaurant	<ol style="list-style-type: none"> 1. Food and Beverages that are guaranteed to be halal.

Travel agency	2. Keeping the environment clean.
	1. 1. Provide tour packages that comply with sharia criteria.
	2. Have a list of accommodations that follow sharia tourism accommodation
Guide	3. Have a list of businesses providing food, beverages, lodging, and tourism following sharia standards.
	1. Understand and implement Islamic values in attitude and in carrying out tasks.
	2. Good character, honest, responsible, and politely dressed,
	3. Professional and have competency standards.

More than 87% of the Indonesian population is Muslim, so more or less Islam influences social life, thus affecting the economic sector. For example, pork consumption in Indonesia is shallow compared to other countries. Likewise, pork commodities are very low in areas with a majority Muslim population compared to other areas where the majority is non-Muslim, such as Bali. In Bali, pork is the meat used as a dish at parties, while in Islam, pork is the only forbidden livestock (Widiyanto et al., 1999). So the demand for prohibited commodities is deficient compared to areas where the majority are non-Muslims

The prohibition of pork, in addition to affecting the pattern of meat consumption, also affects other fields, such as cooking spices, medicines, and cosmetics. These commodities contain many ingredients derived from pigs, so they are not fit for consumption. Instead, non-pork ingredients are made as an alternative to making various products. According to Islamic fiqh, the prohibition of pork is a matter of consumption and its use, either a lot or a little.

Along with economic growth, various industries have emerged which offer a wide variety of needs, whether in the form of goods or services. For example, in the banking sector,

so far, the concept of banking has relied on interest patterns as the primary source of income for banks. However, some Muslim communities consider that lending money, whatever they need, is not allowed to withdraw the excess from it (in the form of interest). So, they create alternative banking, namely Islamic banks. Replace the interest profit system with a profit-sharing system.

Since Bank Muamalat was first pioneered in 1991, the development of Islamic banks in Indonesia has shown up to 40% annually, exceeding the growth of conventional banks, which was only 20%. Moreover, it has attracted more than 12 million customers with funds from third parties of more than 175 trillion rupiahs. (Yuswohady, 2014).

The middle-class Muslim market is very tempting. The increase can also be seen in the number of Umrah pilgrims yearly. According to data released by the Office of Hajj Affairs of the Ministry of Religion, in 2015, 5,602 people went to Umrah every month (Yuswohadi et al., 2017). Meanwhile, the trend of hajj queues shows a longer waiting time, up to more than ten years. This trend is different from previous decades. Because of these tendencies, many parties choose to invest in sharia-based

industries. As a result, Umrah travel agencies increase from time to time, both in terms of number and average departure capacity.

Meanwhile, Wardah is a cosmetics business that develops products targeting the Muslim middle class. This business's success is determined by marketing strategies and the growing Muslim market (Yuswohady, 2012). On the other hand, the role of women in determining purchases is more significant. They generally become savvy consumers rather than passive consumers. Women seek a lot of information about a product, then compare it, and like to ask for recommendations from fellow women (Yuswohady, 2012).

There are many 'signs' of the stretching of the Muslim market, such as developments in Islamic culture. such as the emergence of films and religious novels that are increasingly in demand. In addition, many television programs present recitation programs or religious themes. This is not only based on the awareness of policymakers at television stations but also on viewers' ratings when broadcasting recitations containing religious messages. This is an objective reference for policymakers at television stations to maintain Islamic programs on their television broadcasts, especially during Ramadan.

The tourism industry contributes to GDP (the largest Gross Domestic Product, with a contribution of 3.8% of the total national GDP. Meanwhile, if the double effect is calculated, the contribution to GDP can reach 9%, such as the management of parking lots, stalls and souvenir centers, etc. Moreover, this sector can also absorb 10.18 million people or about 8.9% of the total Indonesian workforce (Widagdyo, 2015), so tourism development has bright prospects, including sharia tourism.

So far, various products sourced from sharia law have been carried out in various industrial sectors. However, from businesses in finance, transportation (sharia motorcycle taxis), sharia insurance, and various other products, the attention to sharia tourism is low. This sector, like other sharia products, has a good development opportunity. So far, we only know foreign tourists who are identical to Caucasians, so the perception that arises is that all foreign tourists are not Muslim. Thus, various hotels, restaurants, and other things do not oblige themselves to provide facilities that facilitate access for Muslim tourists to implement Islamic sharia. for example, there is no guarantee that all the menus must be halal in a cafe.

Even though the number of foreign tourists (tourists) is 20% of the total foreign tourists who enter Indonesia, this number is far less compared to neighboring countries, such as Singapore, Malaysia, and Thailand. According to calculations from various sources conducted by Ika Purnamasari (Purnamasari & Ika, 2015), the number of Muslim foreign tourists is 1,270,437 people from 8,802,129 1,729,912. This number is much lower than the country of Singapore (which only has a Muslim population of 14%), where Muslim foreign tourists who come to the country are 3,920,907, or 25% of the total foreign tourists visiting this small country. Meanwhile, Muslim tourists who visited Malaysia amounted to 6,099,279, or about 24% of the total foreign tourists. Meanwhile, Muslim tourists who entered Thailand amounted to 4,419,310 or 17% of the total foreign tourist visits.

Halal Tourism Industry Opportunities in Targeting the Muslim Economic Middle Class

The opportunity for Halal Tourism in

Indonesia is very large because the potential for Muslim foreign tourist visits to Indonesia is getting bigger. There is encouragement from the Indonesian government to advance the sharia tourism sector. The majority of Indonesia's population is vast, and the growth of the Muslim middle class in Indonesia shows increasing progress. Based on data compiled

from BCG (Boston Consulting Group) by Yuswohadi (Yuswohadi et al., 2017), the following is the proportion of the socio-economic class of the Muslim community in Indonesia and their expenditure variances

Table 2.

Muslim Expenditure in Indonesia

Group	Percentage	Expenditure Range per month
Elit	2,6	
Affluent	6,2	
Upper Middle	18,4	3-4 million
Middle	25,5	2-3 million
Emerging Middle	18,9	1,5 - 2 million
Aspirant	17,0	
Poor	10,6	

Looking at the table above, the total number of the Muslim middle class in Indonesia reaches 62.8% of the total number of Muslims in Indonesia. The number of Muslim middle class will experience growth and is estimated at 147 million of the total population of Indonesia. in 2020 (Yuswohadi et al., 2017). Thus, the opportunity possessed by the Halal tourism business is that number divided by the

proportion of consumption (expenditure) for leisure time. According to data released by BPS in the third quarter of 2017, the average consumption for spending time increased from 5.01% to 5.52%/ If the number of each Muslim middle class, budgeting 5% of their total monthly expenditure, is obtained, the following

Table 3.

Average Muslim Consumption

Group	Amount	Median	Total monthly expenses *5%	Amount
Upper Middle	38 million	3-4 million (3,5)	175.000	6, 65 T
Middle	52,8 million	2-3 million (2, 5)	125.000	6, 60 T
Emerging Middle	39 million	1,5 - 2 million (1,75)	87.500	3, 45 T

The above is a calculation that the author did which was derived from the calculation of the BCG with a portion of the total spending for leisure time of 5%. Thus, the Muslim middle class spends around 16.7 trillion per month for picnic purposes. This amount will be spent on halal products, both in the form of lodging and restaurants, and will increase if the trend of the average Islamic lifestyle gets stronger. At least many business people are looking at the large market share of the Muslim middle class. Meanwhile, according to research from Alvara, as stated above, the expenditure of the Muslim middle class for entertainment and entertainment is 7.5%.

Discussion

Islamic Lifestyle Middle Economic Class Muslim

According to a survey conducted by the Alvara Research Center of several samples, it was found that 34.4% of the Muslim middle class attend religious events more than once a week. Meanwhile, once a week, as much as 36%, while the remaining once or twice a month (Ali & Lilik, 2017:16) shows the high awareness of the Muslim middle class in Indonesia towards their religion, compared to the awareness of the middle class in Europe.

The last decade has also been marked by the emergence of the Hijab revolution, where there has been a massive awareness of some middle-class women in Indonesia wearing the hijab. Previously, the hijab was synonymous with Islamic boarding school students or recitation mothers. It became stylish and fashionable, followed by millions of Muslim women wearing headscarves (Yuswohady, 2014). Here, there is awareness for Muslims of the importance of displaying Islamic identity. There are two factors in the occurrence of this social change,

namely (Yuswohady, 2014): (a) the increasing importance of the meaning of religiosity in the life of the middle class; and (b) the more open views of Muslims toward wider connections.

Yuswohadi noted that the birth of openness in the Muslim middle class was in line with the breadth of association and insight. The Muslim middle class mostly has a high level of education and many offline and online connections (Yuswohady, 2014). This trend of wearing hijab affects fashion shows because fashion designers are aware of the increasingly widespread use of clothing, which not only follows the provisions of the Shari'a but also adapts to modern styles.

According to the results of research conducted by the Alvara Research Center, the majority of religious information sources for the middle-class Muslim group are Television Media (as many as 68.4%), fed with recitation activities (as much as 54%). At the same time, the rest is obtained through online methods. Both social media, online articles, and broadcasts, which, if added up, reach 45% (Alvara). Thus, the online advertising strategy for Muslim entrepreneurs can capture as much as 45% of the Muslim middle class (Ali & Lilik, 2017). According to the Alvara Research Center research, the average Muslim middle class spends 43.7% on basic needs, 9.7% on debt repayments, while the rest is spent on entertainment, as much as 7%. This shows Indonesia's average Muslim middle class is Mid-Middle Class (Ali & Lilik, 2017).

Another weakness of the behavior of the middle class, according to Yuswohadi, is the emergence of consumptive behavior, along with the proliferation of various credit facilities, from flat-screen television credit vehicles to housing. This credit facility creates two impacts

at once. First, the middle class can have the ability to meet all their needs beyond basic needs, but on the other hand, encourage them to behave consumptively. Thus, the middle class is burdened with the obligation to pay installments for various needs other than basic needs. So, they have to reduce the portion of other expenses, including spending money on travel.

According to research results released by the Center for Middle-Class Consumer Studies (CMCS) stated that 95% of middle-class Muslim cosmetic consumers check the halal label when buying a cosmetic product. (Yuswohadi et al., 2017). This shows the religious awareness of the middle-class Muslim community. People were not concerned about various halal products in the past. The same thing happened in the financial sector because the investment growth of Islamic banks has increased to above 20% per year. This shows that people are increasingly concerned about the halalness of financial services.

Sharia tourism is the same as halal tourism because it serves holidays by adjusting to the needs or requests of Muslim travelers (Purnamasari & Ika, 2015). However, sharia tourism differs from religious tourism because the two concepts differ. Religious tourism aims to increase spirituality by visiting specific places of worship or graves. Meanwhile, sharia tourism is intended for recreation, which also contains elements of spirituality. To support sharia tourism operations, must also be supported by various services that are under sharia principles (Purnamasari & Ika, 2015).

The development of halal guarantees in each product of tourist destinations must pay attention to halal and haram standards. For

example, in each hotel room, a water faucet must be installed that allows people to take ablution water easily. This is less noticeable in Indonesian tourism. They are generally reluctant to put halal products and leave one empty place enough for prayer.

The Influence of the Islamic Lifestyle of the Muslim Middle Economic Class on the Halal Tourism Industry

The potential for Halal Tourism is getting bigger, along with the growth of the Muslim population worldwide and in Indonesia. The number of Muslims in the world in 2010 reached 1.6 billion (23.4), which tends to rise. And it is estimated that in 2020 the number of Muslims in the world will increase at the level of 1.9 billion (24.9), and in 2030, it will increase again to 22.2 billion or 26.4% (Pratiwi, 2016). According to Singapore-based travel consultant, Crecentrating, it is estimated that in 2020 the funds spent by Muslim tourists will be 192 US dollars or around 2,784 trillion rupiahs (calculation of 1 dollar = 14,500). From the parameters issued by the agency, Malaysia has the best parameters among the destinations for Muslim tourists, with a score of 8.3, while Indonesia only has a score of 6.1 (Hery, 2013).

This shows the seriousness of the Malaysian state to work on a commercial tourism sector for Muslim foreign tourists. On the other hand, it shows the lack of seriousness of the interested parties in Indonesia to attract foreign tourists. Even though tourism based on religious motivation has been prevalent in the last decade, it's a global trend. If we look at the history of humankind, since thousands of years ago, people have been willing to go to various holy places in the context of religious motivation. So, according to Timothy & Olsen

(2006), religion has played an important role in tourism development for centuries.

Indonesia is a country with a majority Muslim, or more than 87% or 207 million Indonesians are Muslim. So, it is not difficult for business people who are Muslim and are willing to develop sharia tourism. Another potential is Indonesia's nature, which has a tropical climate and is located at the confluence of two continental plates, which causes Indonesia to have a very diverse natural wealth, from mountains, seas, lakes, and so on, which attract foreign tourists.

Can you imagine tourists from the Middle East coming to Indonesia? What are they looking for? Of course, they are looking for the richness of the universe, where mountain views, green trees, and clear flowing water cannot be found in their country. On the other hand, Indonesian advertising for Middle Eastern countries is relatively low. Thus, most tourists from the Middle East prefer to travel to countries with a Muslim minority population. The number of foreign tourists from Middle Eastern countries in 2016, such as Saudi Arabian citizens visiting Indonesia, reached 186,654 people, Egypt 14,325 people, and the United Arab Emirates as many as 8,220 people, and the numbers show an increase from year to year (Asdhiana, 2017). This number will be expected to increase if Indonesians increase the number of sharia tourism promotions to these countries.

Middle-class Muslims tend to prefer halal products over haram products. Indonesia, with the world's largest Muslim population, has made Indonesia the world's largest consumer of halal food based on the 2017 Global Islamic Economy Indicator, in line with the increasing use of halal labels in all food products

(Mahardikengrat, 2017). This is also relevant to a study by Yuswohadi, which states that 95% of female consumers always check the halal logo on cosmetic products. According to the author, this is also relevant to the development of sharia tourism which provides halal tourism.

Regarding the region, the Muslim population in Indonesia who will live in urban areas is also increasing. According to estimates, the Muslim population living in urban areas will reach 137 million people or 56.4% in 2020 (Ali, 2017), and the growth of people who live in urban areas will cause the demand for tourism needs to increase. Moreover, most Muslims live on the island of Java, or 95.6% of the population of Java is a Muslim group, a densely populated island connected to various infrastructures and facilities. So that in the future it is estimated that the increasing number of people from the Muslim middle group will increase from year to year.

As mentioned above, facilities such as lodging and restaurants serving halal products are needed to support sharia tourism. Restaurants serving halal menus are increasing, as indicated by the halal certification from the MUI above. On the other hand, the number of halal-certified accommodations has also increased. According to the Deputy Chairperson of the Indonesian Hotel and Restaurant Association (PHRI), the number of sharia hotels registered at Traveloka is 730 rapidly (Ahmad, 2018).

The growth of halal hotels and restaurants indicates that sharia tourism opportunities are tremendous in targeting the Muslim middle-class market share. Furthermore, the increase in halal hotels and restaurants shows that there will be a higher demand for halal products from the Muslim middle class. Thus, the more the Muslim middle-class increases, the more an

economy based on the sharia system is formed. Ma'ruf Amin (General Chairperson of the Indonesian Ulema Council), as reported on the NU Online website, stated that the increase in the number of the Muslim middle class urged the Islamic economy to continue to be developed. Because economic activities based on Islamic teachings can answer two sides of needs at once, namely material and spiritual (Cholis, 2017).

Conclusion

The movement from the lower class to the middle class has influenced Indonesia's lifestyle and the middle class. And the middle class in Indonesia tends to have an Islamic lifestyle trend. This is "captured" as a market share until various businesses have emerged that produce sharia goods or services. This is the connectivity between the status of the middle class, lifestyle, and sharia products in Indonesia. Halal tourism is also part of the industry trying to capture the opportunities generated from this market. Seeing the relationship between the middle class and the opportunities possessed by Halal Tourism is very large. In the future, it is expected that industries that support sharia tourism will emerge, from lodging and restaurants to various types of culinary that adapt to the needs of the middle-class Muslim community, which is continually growing year to year. In addition to opportunities, several obstacles must be mentioned here regarding halal license fraud, the non-registration of sharia hotels and halal restaurants on the MUI National Sharia Council (DSN), and the lack of attention from various stakeholders, both market players and the government in developing the sector. Halal tourism, compared to various foreign countries that have practiced

it. Hopefully, in the future, all elements of the government, the private sector, and the community will fully support this sharia tourism sector so that its potential can be more significant.

Recommendation

This research can be further developed in several quantitative aspects to discuss further the linearity of the variables that have been discussed in subsequent studies.

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