



The Potential of Millennial Muslim's Halal Tourism During The Covid-19 Pandemic

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ABSTRACT

This research is motivated by the trend of increasing the tourism sector to 16.11 million people in 2019, making halal tourism one of the most profitable industries in the global market. However, since the confirmed case of Covid-19 in March 2020, the tourism sector has decreased by 66.02% in April 2020. It is known that tourists visiting during the COVID-19 pandemic are tourists from the millennial generation. This study aims to find out how to implement *halal* tourism in Indonesia and how the millennial generation has the potential to increase *halal* tourism during the Covid-19 pandemic. This study uses a mixed method, i.e., a combination of quantitative and qualitative. Based on the distribution of questionnaires to 300 respondents, the results stated that the millennial generation was interested in and carried out *halal* tourism. The conclusion is that the millennial Muslim generation continued to carry out tourism during the pandemic by implementing strict health protocols. This research implies that halal tourism can still revive even though a pandemic hits it.

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Introduction

Indonesia is remarkable since it has many islands with diverse races, languages, customs, cultures, and even religions. In addition,

Indonesia is blessed with fertile land and is crossed by the equator, so Indonesia is mainly rich and full of very beautiful natural scenery. That uniqueness makes Indonesia many tourist or travel destinations, including nature tourism, cultural tourism, and artificial

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tourism. Over time, Indonesia's tourism is now heavily influenced by religions. Then came the various tourism terms influenced by religions, namely religious tourism, *sharia* tourism, and *halal* tourism (Muheramtohadhi & Fataron, 2022; Pujiatuti et al., 2022; Riofita & Iqbal, 2022). The trend of *halal* tourism is at least related to two important things: economy and religion. *Halal* tourism is the largest and most profitable industry in the global market (Rahman M. K., Zailani S., dan Musa, 2017). In religious terms, the Indonesian majority population adheres to Islam. Based on the 2020 population censuses, there are about 229 million people in Indonesia who are Muslim residents, and it is predicted that this will continue to increase to 256 million people by 2050.

Tourism sector development from 2015 to 2018 reached 67%. In addition, since 2014, the number of foreign tourists visiting Indonesia amounted to 9.7 million people until, in 2018, it reached 15.18 million. The number of tourist visits increased until 2019, reaching 16.11 million people. However, since President Joko Widodo confirmed the first Covid-19 case in March 2020, from the time that, the tourism sector has slumped sharply. Even the number of foreign tourist visits to Indonesia in April 2020 decreased by 66.02% compared to March 2020. So, throughout 2020 the number of tourist visits during the Covid-19 pandemic only reached 4.02 million people. (BPS, n.d.).

The COVID-19 outbreak emergence is a threat to all countries, including Indonesia. Many countries have imposed lockdowns to anticipate the spike in the COVID-19 pandemic. Indonesia itself enforces a policy of

Large-Scale Social Restrictions. This policy influences people's lives, those mobilities, education, economy, socialization, religious events, and other activities. However, Covid-19, commonly known as the corona, has a massive transmission rate. The Government and the community must work together to comply with strict health rules and protocols.

Covid-19 pandemic has severely hit the tourism sector globally and in Indonesia. Many large-scale restrictions in each country make tourists unable to visit Indonesia. Based on the World Tourism Organization's report (UN-WTO), tourism is indeed the most vulnerable to being affected and the worst. The UN-WTO said the number of tourist arrivals worldwide decreased by 44% during the pandemic compared to last year.

At least 80% of this sector which dominated by small-medium enterprises (SMEs) and thousands of other livelihoods. The WTCC also stated that this pandemic could eliminate 50 million jobs worldwide in the travel and tourism industry. Asia is hit by around 30 million workers, while a release from Tourism economics states that the recovery has been predicted to be approximately 2022 - 2023 (Unwto, n.d.). The Covid-19 pandemic that hit Indonesia also impacted the state revenues. There was a decline in tourism sector revenues of around 59.1 trillion to 86 trillion. Tourism has contributed to the Gross Domestic Product (GDP), around 5.5% of the total Rp. 280 trillion GDP. On the other hand, the tourism sector also absorbs up to 10% of the 12.7 million workforces (Suara, 2021).

Tourists' decline in Indonesia is a part of the social restrictions imposed by the Government. It was done in an increasing

number of COVID-19 cases view. However, judging from the number of deaths caused by Covid-19 by age group, the 46-59 year age group has a higher percentage of deaths than the younger age group. Therefore, the elderly are recommended not to do activities outside their home because they are more susceptible to exposure to the Covid-19 virus. Meanwhile, the 25-40 year age group, commonly called the millennial generation, is expected to be more resistant to Covid-19. So the participation of millennial Muslims can help the halal tourism industry to revive, even during the current Covid-19 pandemic.

Literature Review

Halal Tourism in Indonesia

Tourism has many terms used by various countries, including Islamic tourism, *halal* tourism, *halal* travel, *halal*-friendly tourism destination, Muslim - friendly travel destination, and *halal* lifestyle. However, Indonesia is better known as *halal* tourism or sharia tourism. *Halal* tourism is a tourist activity in general. However, its implementation is more concerned with sharia principles, namely the principle of *ta'awun* (mutual help), *tabadul al-manafi'* (exchange of benefits), and *ta'awun wa takaful* (mutual help and risk each other). Therefore, *halal* tourism's mission is to maximize its benefits and minimize its negative impact (Juhaya S. Praja, 2012). *Halal* tourism can be defined as activities, events and experiences carried out in travel circumstances by Islamic teachings (Napitupulu, 2019)

Halal tourism trends must meet the IMTI (Indonesia Muslim Travel Index) criteria, summarized in aces (Access, Communication, Environment, and Services). Access is the ease

of accessibility of destinations through several transportation modes to meet the needs of tourists to the desired destination. Communication is the ease of information that tourists can obtain about tourist destinations, hotels, and restaurants. Environment, this aspect focuses more on the arrival of foreign and domestic tourists. For example, tourists who tend to be many will be more comfortable with other tourists around the same destination. Service includes the availability of various tourist facilities, such as *halal* restaurants, mosques, airports, hotels, and attractions. This service is essential for tourism to remain accessible and comfortable and still meet their religious needs and obligations during travel (Sofyan et al., 2020)

There are 10 leading *halal* tourist destinations in Indonesia (kominfo.go.id, 2019), including: a) Aceh; b) West Sumatra; c) Lombok (NTB); d) Riau; e) DKI Jakarta; f) West Java; g) Central Java; h) East Java; i) Yogyakarta; j) South Sulawesi. The development of 10 leading *halal* tourist destinations was a priority program of kemenparekraf five years ago. GMTI 2019 data also shows that by 2030, Muslim tourists will break the 230 million mark worldwide. In addition, the growth of the *halal* tourism market in Indonesia in 2018 reached 18%, with the number of foreign Muslim tourists visiting Indonesia's top *halal* tourist destinations reaching 2.8 million tourists, with foreign exchange gains reaching more than Rp. 40 trillion rupiahs. Referring to the target of achieving 20 million foreign tourist visits that must be achieved in 2019, kemenparekraf targets 25% or equivalent to 5 million of the 20 million tourists who are Muslim tourists (Kominfo, 2019).

Based on research conducted by Zahidiyah Ela Tursina, the *halal* tourism program in

Indonesia was established to meet the needs of Muslim tourists so that they can still travel without violating Islamic beliefs or norms (Rohman, 2020). Meanwhile, according to Aan Jaelani, halal tourism in Indonesia contributes to economic growth in Indonesia (Jaelani, 2017).

Millennial Muslims

Millennials are part of naming a generation. Generation is the aggregate of individuals who experience the same events over the same period. Neil Howe and William Strauss popularized the theory of generational differences in 1991. Howe and Strauss divide generations based on historical similarities (Howe & Strauss, 1991). Howe and Strauss were also the first to coin the term millennial. They coined the term in 1982 during preschool entry. At that time, the media began to refer to the group connected to the new millennium when graduating high school in 2000 (Howe & Strauss, 2000)

The main characteristic of the millennial generation is that they have a unique character and are different from other generations. This generation prefers freedom, individualism, using the instant speed of information, likes to learn and work with innovative environments, actively collaborating, and hyper technology (Nugraheni et al., 2019). Millennial Muslims also experience google generation, net generation, generation Z, echo boomers, and dumber generation (Iflah & Putri, 2019). Another characteristic of the millennial generation is that working will focus on achievement, confidence, and positive moral and social values (Zulhazmi et al., 2018). Meanwhile, the generation of Muslims in Indonesia is known as Gen M. They have religious, modern, always connected,

consumptive, humanist, and inclusive characteristics. The term "the new cool" for Gen M, namely halal lifestyle, *ziswaf*, Muslim entrepreneurship, and digital *da'wah* (Yuswohady, 2017).

According to (Saputra et al., 2020), the millennial Muslim generation is an element of society that forms patterns in the *hijrah* phenomenon. The meaning of *hijrah* for millennial Muslims is to be aware of the identity that is part of Islam; hence they know and have the awareness to contribute to their beliefs since the Millennial Muslim generation is a realistic, optimistic, and tolerant generation. Saifudin and Rosana Eri Puspita's research, entitled "Predicting the Intention of Millennial Moslems to Visit Halal Tourism," using the Theory of Reasoned Action (TRA) model, it was found that to increase the interest of millennial Muslim tourists, managers must develop strategies that are always related to millennial life, namely with a social media strategy, because the dissemination of information is very important for promotion to goals (Saifudin & Puspita, 2020).

Pandemic Covid-19

Covid-19 has become a severe disease outbreak, fast becoming a global pandemic, with an unprecedentedly devastating impact in the modern era. Compared to SARS-Cov, which emerged first, Covid-19 is much more severe in the impact of globally affected cases, deaths, and speed of spread. Therefore, WHO finally declared a public health emergency of international concern (Hutapea & Dewi, 2020).

A *pandemic* is an outbreak that spreads around the world. In other words, this outbreak is becoming a problem for the world's citizens

(Winarno, 2020). Pandemics are part of history. AD, a typhoid pandemic, killed two-thirds of the population in Greece. There was also a Peloponnesian war, ending with the innocence of the Athenian army from Sparta. The Pandemic had saved Athens' name, making it the reason for defeat. It is not easy to fight the Covid-19 Pandemic. Moreover, we are in a post-truth society, where information easily evokes people's emotions, often ignores facts and data, and dramatizes reality. Covid-19 easily mutates socially endemically into coronavirus-infodemic. The symptom is that the level of community anxiety rises, and collective fear expands (Burhanuddin, 2020).

Indonesia is one of the countries affected by the Covid-19 Pandemic. Therefore, the government has done everything possible to suppress the spread of Covid-19. One of them, the government issued Law - Shrimp Number 6 of 2018 on Health Quarantine. Based on the Law, the central government does not impose regional quarantine or lockdown. Instead, it imposes Large-Scale Social Restrictions (PSBB) as stipulated in PP Number 21 of 2020 (Wahidah et al., 2020).

Covid-19 has caused economic shock, affecting the economy of individuals, households, micro, small, medium, and large companies, and even affecting the economy of countries with the scale of coverage from local, national, and even global (Taufik & Ayuningtyas 2020). No country is free from Covid-19 cases, policy responses are still up and down, and progress in some countries has not been said to be an established or consistent achievement. Unlike natural disasters, which tend to occur in certain regional regions, thus allowing other countries to divide concentrations and extend assistance, this Pandemic forces countries to

focus on resolving domestic cases first (Afirdaus & Yuwono, 2020).

The Method, data, and analysis

This research is a descriptive study with a mixed-method approach, which combines quantitative and qualitative methods in one study. A mixed method is a procedure of collecting, analyzing, and mixing two methods in a research or a series of studies to understand the research problem (Creswell, 2015). Mixed-Method also able be defined as a research study class where researchers mix or combine quantitative and qualitative research into a single research study. A mixed method can analyze the combined results of quantitative and qualitative research to make the data clearer and more complementary.

First, the author uses quantitative methods by collecting data through closed questionnaires. The population in this study is all millennial Muslim communities who live in West Java. The sampling method used is non-probability sampling and purposive sampling. Therefore, the number of samples used in this study was 328 respondents. In preparing the questionnaire, the author uses a Likert scale, which is a scale used to measure attitudes, opinions, and perceptions of a person or group of people about a phenomenon which in research is called a research variable (Sugiyono, 2018).

Second, the author uses qualitative methods by conducting interviews, reviewing documents, and field observations. Then, the writer analyzes the qualitative data using an interactive model with the following steps: a) Data Condensation, namely the writer goes through the process of selecting, focusing, simplifying, abstracting, and transforming

data that approximates the whole part of the written field notes, interview transcripts, documents, and empirical materials; b) Data Display; the author performs the process of organizing, unifying, and inferring information; c) Drawing Conclusion after the author collects data and analyzes it in depth, the author concludes in the form of findings the millennial Muslim *halal* tourism potentials in the middle of the Covid-19 pandemic. (Saldana, 2014).

Third, the author uses a mixed method which combines quantitative data and qualitative data, using a sequential explanatory strategy by going through the following stages: 1) the author collects quantitative data in the Likert scale instrumental form; 2) the author performs a quantitative data analysis using SPSS 21 software for windows; 3) the writer collects a qualitative data with semi-structured interview techniques; 4) the writer conducts qualitative data analysis, then 5) the writer interprets all data.

Result and Discussion

The Opinion of the Millennial Muslim Generation Regarding Halal Tourism

Halal tourism is a tourism segment that targets Muslim tourists. In 2019, about 20 percent of the 14.92 million foreign tourists who came to Indonesia were Muslim tourists. Since the government began to develop *halal* tourism in 2016, *halal* tourism has increased yearly, so it is not surprising that in 2019 Indonesia received the title of the best *halal* tourism in the world. At that time, the visa-free policy for 169 countries and supported by promotional programs and destination sales were part of the government's efforts to bring in as many Muslim tourists as possible. The foreign policy

also encouraged innovation, increased employment opportunities, and revived micro, small and medium enterprises (kemenparekraf, 2021).

The Indonesian government's target to bring in five million Muslim homesteads by 2020 failed to reach due to the COVID-19 pandemic. Based on data, GMTI 2019 projects that the number of Muslim foreign tourists in 2020 will reach 160 million with a total expenditure of USD 220 billion (Rp. 3,080 trillion), with a growth of 6 percent per year. (Sutono, 2019).

Based on fact, foreign tourist visits to Indonesia through all entrances in 2020 amounted to 4 million visits or decreased by 74.84 percent compared to 2019 amounted to 16 million visits. Tourist visits at three majors gates of the 26 main entrances in 2020 compared to December 2019, namely: Ngurah Rai, Bali decreased by 83.02 percent, Soekarno-Hatta decreased by 82.01 percent, and Batam experienced a decline of 84, 84 percent (Pusat Data dan Sistem Informasi, 2021)

The existence of the COVID-19 pandemic and the drastic decline in tourists have turned out to be the role of the millennial generation. The millennial generation fills the void of tourists visiting Indonesia. Based on data from the Directorate General of Immigration reprocessed by the Center for Data and Information Systems, the Ministry of Tourism and Creative Economy, tourist arrivals based on age group in March 2020 were 47.8% and tourists with the age group 25-44 years. The rest were tourists aged 25-44. <25 as many as 16.95%. Tourists aged 45-54 years are 15.18%. Tourists aged 55-64 as many as 13.21%, and finally, tourists with groups > 60 years as many

as 6.86% (Pusat Data dan Sistem Informasi, 2021).

The author also surveyed by distributing questionnaires to 328 respondents. The highest gender is women, with as many as 258 people or 79%. For West Java domiciles, as many as 325 people or 99% of respondents, are Muslim. The author's views are based on their age. Most people who filled out the questionnaire were in the age range of 15 to 25 years, as many as 271 people or 83%, so those who filled out the questionnaires at least were at the age of 36 to 45 years, as many as 4 people or 1%, furthermore, for the most jobs that filled out the questionnaire, namely students with amount total of 246 people or 75%.

Table 1.

Frequency of Understanding Halal Tourism

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	274	84%	3,67
Agree (A)	3	0	0%	
Disagree (DA)	2	53	16%	
Strongly Disagree (SDA)	1	1	0%	
Total		328	100%	

Respondents' Responses to Understanding Halal Tourism During the Covid-19 Pandemic (X5)

The question items regarding Understanding

The author conducted a descriptive analysis of the results of respondents' responses. The answer given by the respondent is a statement, with the answer choices using a Likert Scale of 1-4 (strongly agree, agree, disagree, and strongly disagree). The descriptive analysis consists of the following:

Respondents' Responses to Understanding of Halal Tourism (X4)

With the question items regarding Halal Tourism Understanding, or the question about halal tourist destinations suitable/appropriate for all millennial Muslim tourists who travel? (Muslim or non-Muslim). The frequency table is as follows:

Halal Tourism During a Pandemic: "do you always apply health protocols every time you carry out tourist activities during the covid-19 pandemic?". The frequency table is as follows:

Table 2.

Respondents' understanding of Health Protocols Application during Halal Tourism

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	295	90%	3,90
Agree (A)	3	33	10%	
Disagree (DA)	2	0	0%	
Strongly Disagree (SDA)	1	0	0%	
Total		328	100%	

Question items regarding Understanding *Halal* Tourism During a Pandemic or during

the Covid 19 pandemic, is halal tourism an important activity that should be done?. The frequency table is as follows:

Table 3

Understanding Halal Tourism during the Covid-19 Pandemic

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	200	61%	3,19
Agree (A)	3	0	0%	
Disagree (DA)	2	118	36%	
Strongly Disagree (SDA)	1	10	3%	
Total		328	100%	

Question items regarding Understanding *Halal* Tourism During a Pandemic: whether tourist service services that apply health protocols according to Islamic principles are

your considerations in traveling? The frequency table is as follows:

Table 4.

Halal Tourism Services During the Covid-19 Pandemic

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	152	46%	3,24
Agree (A)	3	113	34%	
Disagree (DA)	2	53	16%	
Strongly Disagree (SDA)	1	10	3%	
Total		328	100%	

Question items regarding Understanding *Halal* Tourism During a Pandemic: "Whether the guides and staff of tourist attractions that apply health protocols and respect the Islamic

principles are your considerations in carrying out tourist activities?". The frequency table is as follows:

Table 5.

Implementation of Health Protocols by Tourist Guides and Staff

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	144	44%	3,23
Agree (A)	3	125	38%	
Disagree (DA)	2	50	15%	
Strongly Disagree (SDA)	1	9	3%	
Total		328	100%	

Question items regarding Understanding *Halal* Tourism During a Pandemic, namely during the covid 19 pandemic, does the area

around you provide adequate facilities for traveling? The frequency table is as follows:

Table 6.
Understanding of Halal Tourism Facilities

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	153	47%	2,83
Agree (A)	3	0	0%	
Disagree (DA)	2	140	43%	
Strongly Disagree (SDA)	1	35	11%	
Total		328	100%	

Question items regarding Understanding *Halal* Tourism During a Pandemic, namely whether tourist attractions in your area are *halal* tourist destinations that apply health

protocols and Muslim principles as a whole?. The frequency table is as follows:

Table 7.
Health Protocols Application in Halal Tourism

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	177	54%	3,03
Agree (A)	3	0	0%	
Disagree (DA)	2	135	41%	
Strongly Disagree (SDA)	1	16	5%	
Total		328	100%	

Question items regarding Understanding *Halal* Tourism During a Pandemic, namely do tourist attractions in your area have *halal* food/drink facilities and clean prayer places,

as well as washrooms with clean water and strict implementation of health protocols? The frequency table is as follows:

Table 8.
Understanding of Restaurant Facilities and Places of Worship in Halal Tourism

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	243	74%	3,46
Agree (A)	3	0	0%	
Disagree (DA)	2	78	24%	
Strongly Disagree (SDA)	1	7	2%	
Total		328	100%	

Question items regarding Understanding Halal Tourism During a Pandemic, namely whether public transportation that applies health protocols to tourist attractions have implemented health protocols?. The frequency table is as follows:

Table 9.

Understanding of Transportation Usage Which Implements Health Protocols

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	134	41%	
Agree (A)	3	0	0%	
Disagree (DA)	2	173	53%	2,75
Strongly Disagree (SDA)	1	21	6%	
Total		328	100%	

Question items regarding Understanding Halal Tourism During a Pandemic: are there any unique and innovative halal tourist destinations in your area during the COVID-19 pandemic?. The frequency table is as follows:

Table 10.

Understanding the Uniqueness and Innovation of Halal Tourism Destinations

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	145	44%	
Agree (A)	3	0	0%	
Disagree (DA)	2	139	42%	2,75
Strongly Disagree (SDA)	1	44	13%	
Total		328	100%	

Question items regarding Understanding Halal Tourism During a Pandemic: “the application of *halal* tourist destinations that apply health protocols, are they following the millennial Muslim lifestyle in tourism?” The frequency table is as follows:

Table 11.

Understanding of Halal Tourism Implementation According to the Millennial Muslim Lifestyle

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	171	52%	
Agree (A)	3	0	0%	
Disagree (DA)	2	146	45%	3,01
Strongly Disagree (SDA)	1	11	3%	
Total		328	100%	

Question items regarding Understanding Halal Tourism During a Pandemic: “halal tourist destinations that implement health

protocols can provide comfort for tourists in carrying out tourism activities during the pandemic?”. The frequency table is as follows:

Table 12.

Understanding of Halal Tourist Destinations That Provides Convenience During the Covid-19 Pandemic

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	288	88%	
Agree (A)	3	0	0%	
Disagree (DA)	2	39	12%	3,75
Strongly Disagree (SDA)	1	1	0%	
Total		328	100%	

Respondents' Responses to Experience (X6)

Question items regarding Experience: “as a tourist do you always consider halal tourism

in choosing a tourist spot?” the frequency table is as follows:

Table 13.

Respondents' Experience in Choosing Halal Tourism

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	177	54%	
Agree (A)	3	104	32%	
Disagree (DA)	2	44	13%	3,39
Strongly Disagree (SDA)	1	3	1%	
Total		328	100%	

Question items regarding Experience: "do you always bring personal equipment to worship when traveling? (examples: women prayer

custom, sarong, prayer rug)". The frequency table is as follows:

Table 13

Respondents' Experience in Choosing Halal Tourism

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	177	54%	
Agree (A)	3	104	32%	
Disagree (DA)	2	44	13%	3,39
Strongly Disagree (SDA)	1	3	1%	
Total		328	100%	

Question items regarding Experience: "do you always bring personal equipment to worship when traveling? (examples: women prayer

custom, *sarong*, prayer rug)". The frequency table is as follows:

Table 14.

Respondent's Experience in Implementing Halal Tourism

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	191	58%	
Agree (A)	3	79	24%	
Disagree (DA)	2	55	17%	3,40
Strongly Disagree (SDA)	1	3	1%	
Total		328	100%	

Question items regarding Experience: "are there regulations that contain privacy between men & women and restrictions on visitors to

tourist attractions in your area?". The frequency table is as follows:

Table 15.

Implementing Rules Experience in Halal Tourism Implementation

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	123	38%	
Agree (A)	3	0	0%	
Disagree (DA)	2	143	44%	2,56
Strongly Disagree (SDA)	1	62	19%	
Total		328	100%	

Respondents' Responses to Perceptions of Halal Tourism Implementations During a Pandemic (Y)

destinations with the implementation of health protocols will become a new trend for millennial Muslim tourists. The frequency table is as follows:

Question items regarding the perception of the implementation of *halal* tourism during a pandemic, namely whether Muslim tourist

Table 16

Perception of the new trend of halal tourism with health protocols

Respondents Response	Score	Frequency	%	Average
Strongly Agree (SA)	4	297	91%	
Agree (A)	3	0	0%	3,80

Disagree (DA)	2	29	9%
Strongly Disagree (SDA)	1	2	1%
Total		328	100%

Millennial Muslims are trusted to play a significant role in helping the development of *halal* tourism in Indonesia. Supported by the digitalization era and the great potential it had, it's hoped this generation can give birth to innovations that are following the times and technology to encourage the development of *halal* tourism.

The millennial generation is also needed as a regeneration that can revive and improve the quality of *halal* tourism with new bits of knowledge and experiences. As we know, the millennial generation is very close to technology and information, making it easier to spread and promote *halal* tourism among themselves and the general public. They will generally use the internet and social media facilities to carry out their actions.

Minister of Tourism and Creative Economy Sandiaga Uno said that Indonesia's *halal* tourism has the potential to be much more developed. However, to make it happen, the Ministry of Tourism and Creative Economy must continue to improve the quality of tourism in Indonesia in three ways, i.e., innovation, adaptation, and collaboration. Innovations adopted digital information technology and big data with artificial intelligence learning internet. In this way, accurate data can be obtained through verification of adaptation, collaboration, and implementation strategies with a strategy that focuses on perpetrators' needs of Muslim travel. (Liputan6, 2021).

One of the innovations made by the Ministry of Tourism and Creative Economy during the

COVID-19 pandemic was establishing the CHSE (Cleanliness, Health, Safety, and Environmental Sustainability) health protocol which has already been recorded. So it can be used as a guide for tourism and creative economy actors in dealing with the COVID-19 pandemic. COVID-19 and develop the potential of *halal* tourism (Virtual International Halal Science Conference (Kementerian Pariwisata dan Ekonomi Kreatif/Badan Pariwisata dan Ekonomi Keatif, 2020)

The strategy for implementing the CHSE protocol refers to the Decree of the Minister of Health No. HK.01.07/Menkes/382/2020 and the World Health Organization (WHO). CHSE certification is a certification for tourism businesses, destinations, and other tourism products to guarantee tourists for cleanliness implementation, health, safety, and environmental sustainability during a pandemic. (Kemenparekraf, 2020).

Discussion

Millennial Muslim Potential for Halal Tourism during the Covid-19 Pandemic

Tourism business actors must obtain verification and certification to apply the CHSE protocol to their business. The stages of CHSE verification and certification include (1) the Preparation Stage, namely the collaboration of the government in developing a CHSE-based Health protocol; (2) the Implementation phase, namely the socialization of CHSE-based Health protocols to various regions; (3) Monitoring Phase,

namely CHSE review and assessment of the tourism industry which will be registered according to the specified criteria (Rizqi Rahmawati, 2021).

Important notes from BPKN as well as alternative solutions to problems in the tourism sector, especially during the COVID-19 pandemic, include: (1) Local governments need to increase supervision of health protocol implementations, especially at tourist sites, not only for tourism business actors but also for enforcing consumer discipline in traveling. ; (2) The Central Government coordinates with local governments to promote the application of the CHSE protocol to tourism service business actors; (3) Local governments need to play an active role in maintaining the continuity of tourism business actors, one of which is by providing incentives to tourism service business actors (tax relief, regional levies, etc.); (4) In addition to the application of health protocols by tourism business actors, the Central Government needs to cooperate with local governments in making guidelines for the implementation of healthy tourism which includes tourism activities for consumers (Ketua Komisi Komunikasi dan Edukasi BPKN, 2020)

Furthermore, (6) the Regional Government provides education to consumers to use goods or services that already have the CHSE protocols, as well as the socialization to tourism service business actors to only serve those who comply with health procedures; (6) The government must ensure that consumers receive clear information regarding safe regional zones, which hotels or tourist attractions already have CHSE and guarantees for compensation if consumers experience losses including access to consumer complaints; (7) Encouraging business actors to

increase tourist awareness through the use of the digital economy; (8) Based on new tourism indicators for example through labeling, sanctions, awards, standards, etc.; (9) Government policies must have the same standards between regions” (Ketua Komisi Komunikasi dan Edukasi BPKN, 2020)

The implementation of *halal* tourism during a pandemic takes work. However, many efforts can still be made, such as conducting socialization with the community and stakeholders so that there is a common perception of the *halal* concept and safe tourism during the Covid-19 pandemic. (Anam, 2021). The most important thing to be socialized during the current pandemic is the mandatory application of Health protocols to prevent the transmission of Covid-19 in tourist attractions, namely washing hands before and after activities, always wearing masks during travel, and no crowding. One of these socializations can be done by using information boards or appeals in strategic places (Khalik, 2014).

Strict health protocol implementation means that all parties must remind each other about the importance of maintaining each other's health and safety while in tourist attractions. If possible, every crucial point around tourist attractions or in them must have special supervisory officers for health protocol enforcement. These officers can come from originates elements of the TNI, Polri, the National Disaster Management Agency (BNPB), or the Covid-19 Task Force Team (Muh Masnun Ali., Eni Sulistyowati, 2021), and most important, tour organizers and tourists themselves. The strict health protocols implementation also aims to create clean, healthy, safe, and environmentally sustainable

destinations and facilities. So, when the Covid-19 pandemic is resolved, Indonesia can become Southeast Asia's leading halal tourist destination (Liputan6, 2021).

The tourism manager and the surrounding community must guide the Standard Operating Procedures (SOP) in tourism services. As is the importance of massive socialization to all stakeholders, it is also urgent to conduct the coaching to unite perceptions such as some practices in the field (Suradin, 2018). Through that the Ministry of Tourism and Creative Economy, the government can carry out many activities packaged in education forms and training on safe and comfortable halal tourism SOPs. Next is ongoing mentoring and supervision. It ensures that all plans or programs already prepared can run as expected. (Anam, 2021).

Halal Tourism Implementation in Indonesia

Indonesia is known to have many attractive tourist destinations, and *halal* tourism can be implemented well under the sharia principle. Tour destinations should be pushed and supported by efforts to realize public problems; enlightenment, refreshment, and calming; maintain trust, safety, and comfort; implementing universal and inclusive goodness; maintain cleanliness, nature conservation, sanitation, and the environment; respecting socio-cultural values and local wisdom that do not violate sharia principles.

Things that need to be the intention in *halal* tourism implementations are: not providing access to pornography and immoral acts; does not provide entertainment facilities that lead to polytheism, immorality, pornography, or immoral acts; food and beverages must be certified *halal* from MUI;

providing adequate facilities, equipment, and facilities for the implementation of worship, including the adequate washing facilities; in addition, managers, employees/employees wear polite clothes under sharia principles (Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah, 2016).

The Ministry of Tourism has the “*Sapta Pesona*” concept to support tourism in Indonesia. *Sapta Pesona* is a condition that must be manifested to attract tourists to visit an area or region in Indonesia. Following the Decree of the Minister of Tourism and Telecommunication Number 5/UM.209/MPPT-89 concerning Guidelines for Implementing *Sapta Pesona*. Based on the decree, *Sapta Pesona* consists of seven elements, i.e., safe, orderly, clean, cold, beautiful, friendly, and has memories.

The author wants to offer a new paradigm for halal tourism implementation in Indonesia by combining the *Sapta Pesona* and Sharia Principles concepts. So that halal tourism implementation did not only focus on matters related to religion but also considered the culture, customs, and Indonesian people cultures. This new paradigm consists of provisions related to Muslim-friendly hotels, tourists, tourist destinations, travel agencies, tour guides, spas, saunas, and massages, as well as mandatory *halal* restaurants following the *Sapta Pesona* concept, namely security, maintaining order, maintaining cleanliness, creating coolness, possessing beauty, applying hospitality and giving memories. The main thing is to pay attention to sharia principles, namely avoiding polytheism, *tabdzir*, immorality, and pornography.

Conclusion

MUI fatwa Number 108/DSN-MUI/X/2016 concerning the Tourism Implementation Based on Sharia Principles. The general principle of implementing sharia tourism states that tourism is not only an entertainment event but also should be avoided polytheism, immorality, tabdzir/ISAF, and evil. In addition, *halal* tourism must create benefits both materially and spiritually.

The author also wants to contribute thoughts related to the new paradigm of *halal* tourism or tourism, which is equipped with Muslim-friendly facilities, paying attention to sharia principles and also fulfilling the concept of Sapta Pesona called the existence of security, order, cleanliness, coolness, beauty, hospitality, and create good memories. Tourist visits in 2020 did experience a decline, which was only 4 million visits. However, based on data from the BPS and the Directorate General of Immigration, the millennial generation dominated the visitors. Until June 2021, the millennial generation still dominates tourist visits in Indonesia, which is 56.35% of the total visits. There is no data that the millennial generations are Muslim.

The author then made a questionnaire for 328 millennial Muslims living in West Java, with 20 questions about implementing millennial Muslim *halal* tourism during the Covid-19 pandemic. The result shows that as many as 274 or 84% of respondents stated that *halal* tourism was under the needs of millennial Muslims. Considering there is currently a Covid-19 Pandemic, as many as 200 or 61% of respondents continue to carry out *halal* tourism even during the Covid-19

pandemic. Furthermore, as many as 297 or 91% of respondents stated that *halal* tourist destinations with health protocol implementations could become a new trend for millennial Muslim tourist destinations. Therefore, the millennial Muslim generation has great potential to restore the tourism sector during the COVID-19 pandemic by implementing *halal* tourism.

In addition, one of the innovations made by the Ministry of Tourism and Creative Economy in the tourism implementations during the Covid-19 pandemic is establishing a health protocol through CHSE, i.e.: Cleanliness, Health, Safety, and Environmental Sustainability. This rule has been recorded to be used as a guide for tourism and creative economy actors in dealing with the COVID-19 pandemic.

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Recommendation

Cooperation is needed between the government and *halal* tourism entrepreneurs in Indonesia to attract more millennial Muslim generations to travel. Of course, more modern methods must take precedence and be improved to suit their wishes. One possible

way to do this is to increase the number of selfie spots with exciting knick-knacks. That way, halal tourism is not just religious tourism but still provides pleasure.

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