



Halal Tourism Village Potential Through Asset Based Community Development

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Abstract

Village tourism" and "halal tourism" are two concepts that are currently become the priority of government programs and the center of global attention. Combining these two concepts is not easy. With the Asset Based Community Development (ABCD) approach, this study aims to map the potential of Dayeuh Kolot Village, Subang Regency as an asset in implementing and developing halal tourism. This research uses descriptive qualitative methods, with interview and FGD data collection techniques. The focuses of this research are: first, to map the recognition and knowledge of the concept of halal tourism from the stakeholders. Second, to identify tourist destinations as resources owned village. The results showed that the village's potencies for supporting tourism had been identified, utilized, and initiated by authority of village leaders. The Village also has a fairly high potential of natural resource, but it has not meet the requirements of halal tourism industry standards. The village leaders, tourism actors and community groups are familiar and understand the concept of Halal Tourism Village, but were not ready to implement it. Socialization, collaboration, and appropriate regulations are still needed for Pentahelix stakeholders in rural areas for the development of halal tourism villages. As an implication of this research, it is necessary to strengthen the religious aspect, i.e., increased the understanding of Islamic law of the "halalness" of tourism products and services that are tangible, as well as intangible aspects of tourism such as cleanliness, honesty, tolerance and physical and psychological health.

Keywords: *Tourism Village; Halal Tourism; Village Potential; Asset Based Community Development (ABCD)*

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1. Introduction

The development of tourism always leads to a more specific concept. This is related to the characteristics and motivations of a very diverse tourist market. The concept of halal tourism raises

as Indonesian as the largest Muslim community needs a vacation that also able to facilitates them in carrying out religious obligations and in accordance with the provisions of Islam, which distinguishes it from the general form of tourism (Andriani, 2015). According to Mastercard (2016), there are four typical needs of Muslim tourists, i.e., 1) the need for ablution before praying, 2) the need for facilities and infrastructure for prayer, 3) the need for halal food, and 4) the need for enjoying tourist attractions that not conflicted with Islamic values. On the one hand, the public has high interest in halal tourism and, on the other hand, business actors in the country showed lack of response. This includes the development of local potencies of rural areas as tourist destinations. The gap shows differences in perception, understanding, awareness of stakeholders about the concept of halal tourism.

Halal tourism is a new concept in the world of tourism that promotes religious values and adapts to the needs of Muslim tourists who comply with sharia rules. (Bozorgaghideh, 2015). Halal tourism has enormous potential to increase a country's income. Akyol in his research stated that Muslim tourists spent 102 billion Euros in 2011, it is expected that by 2020 this amount will reach 158 billion Euros, where religious beliefs greatly affect Muslim travelers (Akyol, 2014).

This condition also implies that there are barriers for interaction, coordination and communication between the central/regional government and tourism stakeholders. (Rachmiatie, 2020). The high interest in halal tourism is not accompanied by the availability of halal tourism infrastructure that suits the tourists needs. Studies on the development of tourism villages as one of the local potentials in the halal tourism industry are important to accelerate economic empowerment and the welfare of villagers. The Province of West Java has recognized the importance by implementing the acceleration of halal tourism development program in the form of a tourism village in West Bandung Regency as a pilot project (Wisnu in Focus Group Discussion 2021).

The potencies of villages to be developed in tourism is very high, but they have not been optimized, either by business actors, local village governments, nor tourists. The Indonesian Tourism Village Association (ASIDEWI) had stated that, in West Java there are more than 100 tourism villages with three categories: "embryonic", "developing", and "advanced". The development of tourism villages as one of the local potentials in the halal tourism industry is very important, especially to accelerate the economic empowerment and the welfare of village communities.

Based on Longitudinal research (Rachmiatie, 2021), there are several problems in tourism development. First, there are lack of understanding in the village community about the concept of halal tourism; tourism businesses also have low response on halal tourism opportunities because it was considered difficult and high cost. Second, there is no common perception among residents and business actors about the principles of "Halal" in tourism. Third, the potential of natural resources as tourist destinations was untapped, there are lack of packaging of local cultural attractions, low capacity of human resources, especially the mindset or awareness of residents in rural areas to develop halal tourism.

For this reason, an assessment is needed on how to identify potential in the form of Muslim-majority human resource assets, halal culinary, tourist objects / destinations, local village cultural attractions that do not violate Islamic law, which all can be used as potencies to develop halal tourism villages.

By having the data and information of the potential assets of rural areas, the stakeholders can provide treatment, in the form of coordination, socialization, and assistance to business actors (Local Cooperation), village officials, and community groups involved in tourism businesses. In addition, it is important to change the mindset, culture set, and skills of village leaders, as well as the behavior of tourism businesses. to make the village more developed, prosper, and improve the quality of life of its citizens. The temporary assumption was that Dayeuhkolot Village, Subang already has local potential, has alternative tourism businesses that are suitable for a religious environment; and has the leadership of village officials who have a high commitment and motivation to improve their village,

especially in the field of tourism. Hence, the concept of halal tourism village can be implemented and even developed in this village.

Based on the description above, the study will make a profile or map of the potential of halal tourism villages in aspects of human resources, physical (spatial and infrastructure), culture and tourism business opportunities (communication and promotion) to implement and develop halal tourism villages. In the next stage, we also study a way to build a tourism communication model to develop the concept of halal tourism village in the context of welfare and empowerment of rural communities.

The purpose of this research is to have data and information about the potential aspects of halal tourism villages, i.e., human resources, physical (spatial and infrastructure), culture and potential tourism businesses (communication and promotion) to be implemented and developed in Dayeuhkolot Village, Subang. Another purpose is to have a communication model to develop the concept of halal tourism villages in the context of welfare and empowerment of village communities as an innovation.

2. Literature Review

The high interest of domestic and foreign communities in halal tourism is quite significant, as the raise of a trend called "Halal Life Style", which refers to the provisions of Islamic law in everyday life. Although there are no explicit and detailed indicators of halal tourism, it needs to be stated that there are Islamic principles of "halal" and "haraam". Shaykh [Yusuf Qordhowi](#) mentions in his book *Al-Halal wa Al-Haraam* as follows:

1. Everything is permissible in principle.
2. Making things permissible and forbidding things is the right of Allah alone.
3. Legalizing the haraam and forbidding the halal is an act of shirk.
4. Forbidding the halal will result in ugliness and damage.
5. The lawful does not require the unlawful.
6. Resorting to the haraam is forbidden.
7. Good intentions cannot justify the haraam.
8. Abstaining from the shubhat for fear of falling into the haraam.
9. What is forbidden applies to everyone.
10. Circumstances of necessity make permissible what is forbidden.

The following are the definition of halal according to language and terms according to the fuqoha. In general, halal can be said to be the opposite of haraam. The origin of the word halal is taken from the word "Al-Hill" which means open and detached. It is said: *هَذَا لَكَ حَلٌّ يَحِلُّ جَلًّا* as said *هَذَا لَكَ حَلٌّ وَحَلَالٌ* (this becomes permissible for you). There are several definitions of the meaning of halal

First: [Imam Al-Jurjani](#) defines halal by:

كُلُّ شَيْءٍ لَا يُعَاقَبُ عَلَيْهِ بِاسْتِعْمَالِهِ Everything that does not cause any sanctions when used)

Second: In another definition it says: *أَنَّ الْجَائِزَ الْمَأْدُونُ بِهِ شَرْعًا* means: Something that is permissible which is legalized in the view of syara').

Third:

الْمُطْلَقُ بِالْإِذْنِ مِنْ جِهَةِ الشَّرْعِ

Absolutes for things that are permitted by syara'

Fourth: Doctor Yusuf Al-Qordhowi provides a definition

أَنَّ الْمُبَاحَ الَّذِي انْحَلَّتْ عِنْدَهُ عَقْدَةُ الْحُظْرِ وَأُذِنَ الشَّرْعُ فِي فِعْلِهِ

Halal is something that is permissible apart from all restrictions and sharia permits it to be done.

The most superior opinion of the several definitions above is the first definition which says: *كُلُّ شَيْءٍ لَا يُعَاقَبُ عَلَيْهِ بِاسْتِغْمَالِهِ* Everything that if it is done there will be no sanctions for the perpetrator. This is considered the best definition for two reasons: first, this definition includes all the existed laws, such as mandub, mubah, makruh, and wajib. Second, in another definition it seems to issue all things that are forgiven or in other terms it is called *المسكوت عنه* (things that are kept silent) that are included in the area of halal law.

Asset Based Community Development (ABCD) is a community-based approach built on four main principles, i.e., 1). an approach that focuses on community assets and strengths rather than problems and needs (strength based rather than deficit approach). 2). an approach that identifies and mobilizes the assets, skills, and interests of individuals and communities e.g., community organizations and networks; physical assets, natural assets, and physical infrastructure assets; local economic assets in the community, including the informal and traditional economy; stories, culture and heritage values and traditions or social assets. 3) Community driven development approach, which build communities from the inside out. 4). A needs-based approach in conducting an initial assessment using a community problem map.

1. The ABCD approach according to [Mathie \(2008\)](#) is to develop the following:
Community development, the community becomes the main driver so that development is more targeted, and sustainable social social development can be realized.
2. Stories of success, in the ABCD approach begins with success stories that bring change in the community as a motivation that can be shared with other community members.
3. Acknowledging the power of collaboration and social capital, the main resource needed in ABCD, is the social power that still exists among community members, this social capital forms social institutions in the community.
4. Appreciation and mobilization of existing assets in the community. The principle of the ABCD approach is that all community members have access to physical, social, financial, human and natural assets, so they are able to mobilize them into community action.
5. Stimulating opportunity seeking mindset: ABCD changes the mindset to 'glass-half-full' in life.
6. Social entrepreneurship: this ABCD approach is expected to create a social or economic institution by utilizing the assets owned by the community.

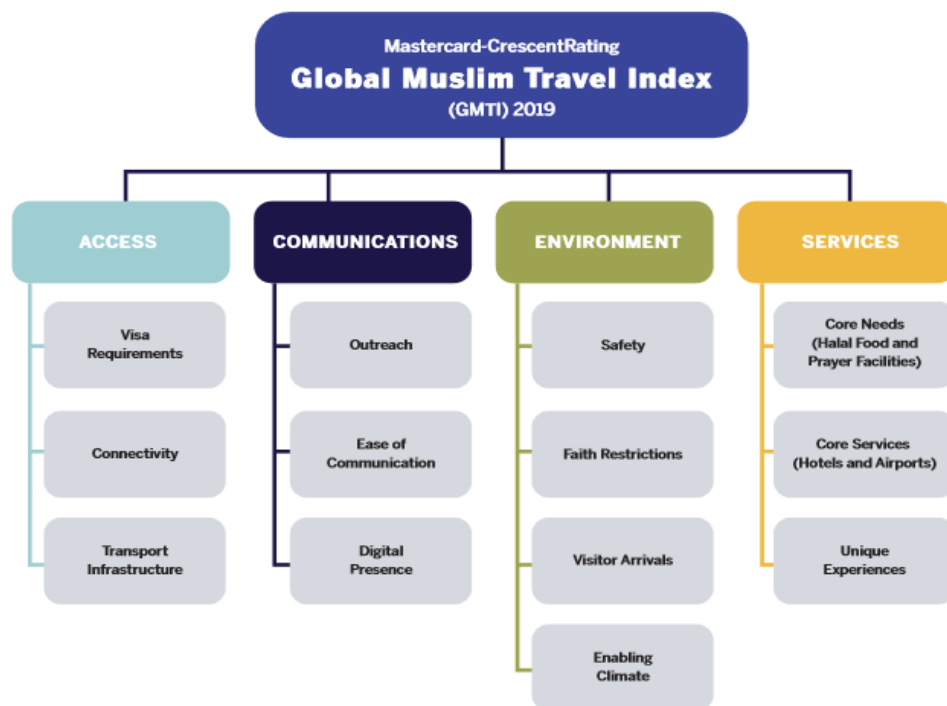
The Amadeus Traveler Trend Observatory (ATTO) report on Halal Travelers 2016 states that halal travel will grow by 50% (volume) and 35% (value) in the next 5 years this is because the growth of the Muslim population will continue and increase so that Muslim tourists are expected to grow from 110 million to 150 million visitors by 2020, which in turn will represent 11% of the market with spending projected to grow to \$ 200 billion ([Amadeus Traveler Trend Observatory, 2016](#)).

The rise of halal life style creates a halal industry. It is specifically encouraging a new trend of halal tourism. Sureerat in [COMCEC \(2016\)](#) explains that halal tourism is tourism that offers tour packages and destinations specifically designed to meet Muslim considerations and Muslim needs. Halal tourism can be defined as any object or action related to tourism activities that are permitted according to Islamic teachings ([Oktadiana et al., 2016](#)). The things above are expected to grow a halal tourism destination that has economic, social, functional, emotional, and epistemic or knowledge values in order to realize the benefits of improving the quality of human life.

According to [Mastercard, 2016](#) there are four typical needs of Muslim tourists, namely 1) the need to purify when going to pray, 2) the need for facilities and infrastructure for prayer, 3) the need for food that is guaranteed halal and 4) the need to follow and enjoy tourist attractions that do not conflict with Islamic values during tourism activities ([Srisusilawati, P, 2020](#)).

The concept of halal tourism has actually been compiled by the Global Muslim Travel Index (GMTI) which has standards based on four main criteria, namely the ACES Model (Access, Communications, Environment, and Services). In the 2019 [Global Muslim Travel Index \(GMTI\)](#) the

factor assessed is ease of access to destination, internal and external communication, environment, and services provided by the destination. The score for each criterion is derived as follows.



Picture 1. ACES Model GMTI 2019
 Source: GMTI, 2019

The criteria contained in the ACES Model basically assess the suitability, readiness and completeness of a destination with all its components with the basic needs of Muslim tourists. Halal Tourism policy is multidisciplinary and cross-sectoral in nature which requires the involvement of all parties in its development (Wilson & Liu, 2011). Consideration of interrelationships between sectors and handling tourism is quite complicated for the development of an integrated destination, including in rural areas (Cancel et al., 1997). Therefore, policy is needed as a strategic tool in its development. Gee (Suardana, 2013) explains that tourism policy formulation is the responsibility of the government that wants to develop or maintain tourism as an integral part of the economy. In the case of halal tourism, policies are needed to realize the goals and strategies in its development.

3. Methodology

This research uses a constructivist paradigm, since it will build a tourism communication model with descriptive qualitative research methods. The method was used to explore data and information related to understanding, awareness and interest in developing the Halal Tourism Village Concept in Dayeuh Kolot Village, Subang Regency, both from the Village chief / leadership, Business Actors (Local Cooperation /Badan Usaha Milik Desa/Bumdes), and community leaders.

The approaches used in this research were tourism concepts and theories, village community empowerment and tourism communication. To develop the potential of Desa Wisata, social changes were needed through engineering mindsets, awareness, supportive community behavior, physical changes (spatial planning, infrastructure) and changes in information and communication patterns or tourism promotion.

This research was conducted in Dayeuh Kolot Village, Sagalaherang District, Subang Regency, West Java. The selection of this tourist village represents the category of Pilot Tourism Village (embryonic) in West Java Province, which is an area that represents the largest number of domestic Muslim tourists in Indonesia. The village government also has a strong commitment in supporting the development of halal tourism in the region.

Dayeuh kolot village is one of the village representations in West Java where the majority of the population is Muslim and has the highest number of domestic Muslim tourists in Indonesia. The West Java provincial government has a strong commitment to support the development of halal tourism in its territory, by forming a Halal Tourism Acceleration Team in 2021 and has several regulation on Halal tourism, e.g. Governor Policy or minister policy ([Kepgub. No: 556/Kep.1080-Disparbud/2019](#) and [Kepgub No. 1/2022](#)).

The sample for this research was selected using purposive judgment sampling method, with the consideration that the informant is a source of information who has formal and informal authority. Primary data were obtained through interviews and observations. Secondary data to strengthen the knowledge map of residents about the concept of "Halal tourism village" was gained by measuring participants pre-test and post-test in the form of questionnaires during training forum in Dayeuh Kolot village. Policies from West Java provincial government were also used as secondary data and obtained from interviews with the Head of the Culture and Tourism Office and several other references related to the application of the concept of halal tourism.

All interview processes were recorded using a video recording device (according to the agreement and permission of the informant), and strengthened by interviewer notes. To strengthen validity, the data from the coding transcript of the conversation was sent back to the informant concerned to validate the content. As well as analyzing the results of the pretest-posttest questionnaire obtained from the Dayeuh Kolot village group, Subang.

4. Results And Discussion

By using the *Asset Based Community Development* concept approach, in identifying and analyzing the potential of Halal tourism products and services in Dayeuh Kolot Village, Subang Regency, West Java, it was found that: the main resource they have is social power. The Village chief, Budiman, with his apparatus has the initiative to make his village a halal tourism village. The strength of his leadership becomes social capital in mobilizing villagers and business people to implement various halal tourism indicators. Thus, we identified these potencies: *First*, the Village Leader and other Village Managers already have managerial **competence and capability** in managing tourism resources and business actors. *Second*, the village has an adequate number of tourist destinations or objects and the potential for good natural beauty. *Third*, the ability to identify **obstacles and barriers** that can be anticipated and the potential to overcome them

There are several things that underlie the desire for this village to become a Halal tourism village. First, Dayeuh kolot village has a complete tourist attraction. It has been planned to build 7 tourist destinations:

1. *Curug goong* (on procees).
2. Spot center, in the past this was called *Pasar Rempug*. Next, it will be built into a spot or information center, cultural center, economic center, education center.
3. A vineyard area engineered into a tourist spot that is already running and productive, earning 1-2 million rupiahs each week.
4. *Cigorowong* spring water reservoir, photo spot in water (on process).
5. Fun Off road Family.
6. *Dukopi*, a place to rest while drinking coffee.
7. *Cibodas* religious tourism which is the tombs of the leaders who spread Islam.

Another tourism spots are *kampung warna* (the color village), which was built two years ago, and cultural village related to the concept of halal tourism. There are several concerns on the current condition of the village. One example is the *Cigorowong* rafting tour, since it is a water activities, many tourists wear skimpy clothes. Hence, they need a way to make visitors to use or rent swimsuits that are in accordance with the Muslim rules. This is also considered a selling point. There are halal label in every culinary places. Local Cooperation /Bumdes handles all tourist attractions by creating tourist group units according to their respective places.

Regarding halal tourism, the village chief and apparatus still have an unsettled view. "We have to consider a lot, and sort out first which concepts and village potential we will concentrate on halal tourism, for example the culinary first, or the facilities and infrastructure" (Budiman, Village chief, 2021). What is highly considered to be developed is in *Curug Goong* and River Tubing because it is a potential water tourism. But on the other hand, we are also still focused on applying the concept of halal tourism to this, for example preparing swimsuits for Muslims so that it is not too risky when enjoying water tourism, while in the culinary section it is certain that every food will be labeled halal. The actor and/or person in charge is Local Cooperation /Bumdes who will handle all tourist attractions, Bumdes will create tourism business group units according to their respective places. Each hamlet creates a tourism awareness group that will manage under the auspices of Bumdes. In each tourist spot, especially the culinary field, it will be empowered with local housewives community. (Budiman, Village chief, 2021)

Some of the obstacles and constraints in the development of halal tourism have not been resolved. We are still studying and exploring the obstacles if later it is decided to become a halal tourism village. Starting from the simple thing that all food products here are halal certified, then prepare the appropriate facilities and infrastructure. On the other hand, there are still groups of residents in Dayeuh Kolot Village who are still taboo regarding halal tourism villages, even though it has been conveyed in every socialization. The fear is that when implemented as a halal tourism village, social conflict will occur. Another obstacle is in terms of facilities and infrastructure (road infrastructure, mosque, bridges, prayer rooms etc.) which need to be repaired or polished to become a halal tourist village. Halal taglines for food packaging are also difficult to obtain. Therefore, there needs to be supervision from the MUI and not arbitrarily issued halal labels. There are still differences in perceptions about setting halal boundaries in tourism products in rural areas. Tourism business actors in Dayeuh kolot Village questioned the extent to which halal restrictions should be implemented.

The development of halal tourism in Indonesia, especially in rural areas, which is an enormous opportunity and potential to build a strategic people's economy and accelerate the growth of welfare and the components of the halal tourism village concept that are needed to be able to implement it. However, the findings in the field in Dayeuh Kolot Village have not been more specifically regulated either in terms of what can sell this halal tourism village, and Dayeuh Kolot Village still lacks in the management of private tourism businesses, because currently the entire business has been regulated by Local Cooperation /Bumdes.

Competence and Managerial Capability of Village Leaders as HR Assets

In managing tourism resources, the competence and capability of village leaders and business actors are needed. To find out how the respondents' understanding and commitment to the concept of halal tourism villages, a "treatment" was also given during the focus group discussion, where respondents filled out a questionnaire in the form of a pre-test and post-test. The results are presented in the following table.

Table 1. Pre-Test and Post-Test Result

No	Knowledge/skill level	Pre-test	Post-test
1.	Low (0- 6)	3	0
2.	Medium (7- 12)	23	8
3.	High (13- 18)	5	23
TOTAL		31	31

Source: Community Extension (2021)

In measuring the potencies of Dayeuh Kolot Village Research informants in Subang Regency, there were 31 people representing the target group. Initially there were still participants with low levels of knowledge, but after attending the training there were none. Furthermore, from the knowledge of participants who were originally in the medium category of 23 people, it decreased to 8 people and from participants who were in the high category of 5 people, it jumped dramatically to 23 people.

This shows that the provision of knowledge and skills on the concepts and principles of halal tourism, marketing techniques and promotion of tourism, management and planning of village development towards a tourist village that increased again the category, has a positive effect on each participant. Furthermore, managerial implementation in the context of halal tourism conducted by village leaders, qualitatively expressed as follows.

1. **Informing and socializing the village chief and the tourism organization head** drive the importance of developing halal tourism villages to stakeholders. It was done by involving the active role of citizens, self-help groups, among others, village officials, business people, community groups (youth organizations, House wife group/*Ibu PKK* and Mosque Youth Groups) to produce potential halal tourism through knowledge and innovation in the economic field (agriculture, animal husbandry, fisheries, etc.), and other social communities in various forums, including Focus Group Discussions (FGDs), technical guidance and / or training, as well as integrated assistance.
2. **Increasing the ability of village community stakeholders** through education and training in the field of tourism business management, including in the field of culinary, destinations/tourist objects, human resources (practitioners/tour service providers/guides), accommodation/homestays, attractions and tourist activities.
3. **Assistance in business** to get into the category of halal tourism towards ownership of halal certification. Creating halal standardized products, managing village community involvement to be able to implement values in general (Cleanliness, *Someah hade ka Semah/friendly*, honesty, openness, etc.), managing traditional activities / attractions based on Muslim Friendly such as separation (infishal) between men and women in various activities such as swimming.
4. **Creating a video advertising in social media** as a part of promotion by the management of halal tourism. The aim is to make it easier to find the up-to-date profile, access, or vacation programs related to the target village. The benefits include making it easier for visitors to book lodging, opening up the introduction of the potential of the concept of halal tourism to the whole world, increasing competitiveness, facilitating transactions, and being able to become

the center of customer/visitor activities. The information system created is a system that is able to display objects on a map and provide information if the object on the map is selected, the user can see in more detail the position of the object to be searched. The site owner can add object data without having to build the site from scratch, in this case either the data on the map or the information. With the creation of this system, the objects displayed on the map are always the latest information so as to facilitate and assist users in making tourist visits in Dayeuh Kolot Village.

Based on previous research ([Rachmiate, 2021](#)) that has been conducted on Halal Tourism in the last 4 years, regarding:

1. "The tourism industry's perception of the concept of halal tourism",
2. "Moslem tourists' interest in Halal tourism products",
3. "Construction of Halal Tourism Ecosystems" and "Policies Government on Halal Tourism";

we have found a common thread on the Development of Halal Tourism in Indonesia, especially in Rural Areas. There is a tremendous opportunity and potential to build a strategic people's economy and accelerate welfare growth; because in addition to improving the quality of the economy, it also increases the quality of social piety.

As a fundamental in the development of a halal tourism village are all the components of "Pentahelix", i.e., Village officials, villagers, business actors must have the ability to lift village potential so that it develops into a tourism resource (e.g. natural potential, religion, culture and local wisdom)

Thus, in implementing the concept of Halal Tourism Village, various strategic efforts are needed by all relevant stakeholders, namely, First, HR capacity building (Competence, Mindset, Commitment) needs to be carried out continuously, intensely and sustainably. Second, collaboration, coordination and cooperation with various related parties through the use of communication technology (digital media) is a necessity.

Acculturation and internalization of local values and Islamic law are realized in the process of service excellence by carrying out ethical values. Developing a halal tourism ecosystem that is manifested in Muslim friendly behavior by conducting Halal tourism education and/or training. Furthermore, it is also necessary to increase capacity building through education and training, promotion and branding, optimizing and certifying infrastructure, preserving cultural landscapes, and supporting policies and regulations from the government in the development of sustainable halal tourism. The development of a halal tourism village ecosystem must be supported by the use of Information and Communication Technology (ICT) through the development of digitization, especially for promotion through digital platforms, such as using YouTube, Instagram, facebook, TikTok, WhatsApp and online media about tourism potential in Dayeuh Kolot Village. As for increasing the capacity and quality of halal tourism business products, namely culinary, home stay, attractions, and tourist destinations, business actors under the "awareness" of Local Cooperation/Bumdes, still need skills in managerial techniques, finance, product packaging and halal certificates for culinary.

5. Conclusion

From the description above, it can be concluded that the research results show that there are two dimensions of village potential as an asset of the village community, namely natural potential as a destination and/or tourist attraction and human resource potential in the sense of managerial competence and capability of village leaders, village-owned enterprises, and tourism drive groups. So that natural resources as tourist destinations, human resources and other aspects of supporting

tourism can be identified, utilized, as potential village assets in the development of halal tourism villages. An important asset of this village is having a village chief with good “leadership”, and has the initiative and authority to mobilize its citizens. As for the potential of quite a lot of natural resources as tourist objects / destinations, it seems that they have not been packaged with halal tourism industry standards. In developing the capacity and competence of human resources, after being given "Treatment" training, it turns out that the results of the pre-test and post-test show that village leaders, tourism businesses and community groups driving tourism already know and understand the "halal tourism village", but are not ready to implement it; including awareness of the magnitude of profit opportunities if developing a halal tourism village. As an implication of this study, it is necessary to strengthen the religious aspect, meaning an increased understanding of Islamic law about the "halalness" of tourism products and services that are tangible, as well as aspects of intangible tourism such as cleanliness, honesty, tolerance, also physical and psychological health. In the development of halal tourism villages, socialization, collaboration and appropriate regulations are still needed, for pentahelix in rural areas.

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