INDONESIAN MINISTRY OF TOURISM POLICY REGARDING *HALAL* TOURISM PROGRAM

(An Overview of the Constructivism Approach)

Belly Rahmon, M.A.

Departemen Hubungan Internasional, Fakultas Humaniora
Universitas Darussalam, Gontor, Ponorogo, Indonesia, 63471
bellyrahmon.unida@gmail.com

Zahidiyah Ela Tursina, M.Hub,Int

Departemen Hubungan Internasional, Fakultas Humaniora
Universitas Darussalam, Gontor, Ponorogo, Indonesia, 63471
z_elatursina@yahoo.com

Abstract

This article discusses the reason behind the decision from The Ministry of Tourism, Republic of Indonesia to release the Halal Tourism policy by using constructivist perspective. The Ministry has made the religious norm as the principle for the 2013 Halal Tourism Program as a response to the significant number of tourists visiting Indonesia- both domestic and foreign visitors. The Halal Tourism Program was established to fulfill the need of Muslim tourists so that they can still travel around without violating their beliefs or norms- Islamic teaching. The Ministry of Tourism has found a fact that religion is an important consideration for the tourists to make decisions on their travel destination. Using the constructivism

approach and after undergoing a social process, the policy of the Halal Tourism based on Islamic norms shaped Indonesia's identity as a country that is friendly to the needs of Muslim tourists in the international arena.

Introduction

Indonesia is known as a country that has considerable tourism objects in the world. The country has a variety of natural panoramic beauty and various cultural uniqueness. These facts have drawn many Muslim tourists to visit Indonesia. Interestingly, the Ministry of Tourism (2013) has revealed the data on the number of foreign tourists in 2010 where out of a total of 7 million foreign tourists visiting Indonesia, 1.2 million tourists or around 18% were Muslim tourists. As a result, the Ministry of Tourism (Kemenpar) adopted the concept of halal tourism in 2013. Esthy Reko Astuti, Director General of Tourism Marketing Ministry of Tourism launched the concept of halal tourism at the 2013 Indonesia Halal Expo (Indhex) and Global Halal Forum events held on 30 October-2 November 2013. On the basis of this phenomenon, it finally made the writer interested to find out more about why the Ministry of Tourism issued a policy of halal tourism program?

To answer the anxiety of this big question, the authors sought to explore the reasons behind the Ministry of Tourism issued a halal tourism program policy with a constructivism approach. According to the constructivist approach, the causes of the actions of international actors are determined more by the non-material factors than by material factors (Wendt; 1999). Non-material factors are the norms, rules, ideas, and ideas that make-up identity.

Constructivists argue that ideas play a large role in determining policy.

The logic of constructivist point of view is diYerent from the logic of the materialists (neorealism and neoliberalism approaches) which the later have been known as the main-stream theory in the study of International Relations. The materialist view emphasizes material factors as the causes of the actions of international actors (Jackson and Sorenson, 2013). These material factors are power and interests. Power is defined as military capabilities supported by the economy and other resources. Interest is defined as the desire for power, security, and wealth. Regarding the role of ideas or ideas, materialist views diYer from constructionists. Materialists argue that ideas have a minor role in the action of a particular actor.

In this article, the authors review about the perspective of constructivism in the first part. In that section, it will be described how norms have a major role in shaping national identity through state policy instruments. The second part discusses the religious norms that become the principle of halal tourism. These norms shape Indonesia's identity as a tourism country that is very friendly to the needs of Muslim tourists from abroad. The last part is the conclusion.

Portraying Constructivism Discourse; Norms and Identity

To explore this research, the constructivism approach is used as an eYort to understand the eYorts taken by the Indonesian government in improving its tourism sector. The constructivism approach developed since the end of the Cold War, around the end of the 1990s. Leading academics who introduce the constructivism

perspective are Friederich Kratochwill (1998), Nicholas Onuf (1989), Alexander Wendt (1992) and Jhon Ruggie (1998).

Characteristic of the view of the constructivism paradigm introduced by Alexander Wendt (1992), "anarchy is what state makes of it". That is, the definition of anarchy depends on how the state actors view the reality of the anarchy. For example, 500 British nuclear weapons are seen as not threatening America, while 5 North Korean nuclear weapons are seen as something very threatening for America. This is because Britain is a friend of America and North Korea is seen as an enemy by America (Wendt; 1995). Views, ideas, and ideas have a major role in shaping the definition of the concept of social reality.

Furthermore, constructionist are of the view that the set of ideas contained in the norm has a role in determining how state and non-state actors act in the international arena (Wicaksana, 2018). Constructivism sees the norm as a foundation that influences and determines the actions of the state itself. Norms not only function as a foundation for forming state actions but also for forming national identity and interests. Norms become an important structure that underlies the identity of a country. The concept of norms is the central focus of the study of constructivism who strongly believes in social processes. In contrast to the realists and liberals who see the norm as a result of the very egocentric state action in an anarchic international system because it is often called the state rationalist in competitive conditions.

In sociology, norms are formed as a process of social interaction between members (individuals) that exist in society and then become a guide about how each member acts in their daily lives.

In this case, it is also related to rules and codes of conduct. Norms are also related to values where both are standards of interaction in a society where there are writen and non-norms and sanctions for violators of those norms and values. The existence of norms will lead to order and continuity in the community system. For example, Indonesian society has religious norms. Because Islam is the majority religion, the values and rules that develop in the society will produce norms that are based on the Islamic religion, including norms of modesty, respect for parents, be polite to others and help each other, etc.

In the constructionist study, the concept of sociological norms was adopted in the study of international relations in an eYort to see the policies produced by a country in relation to interacting in the international arena and how the country acts and behaves. International relations actors, especially the state, take action because they are guided by rules, principles, norms that are mutually agreed upon, and the belief that all of them provide an understanding of what is important, valuable, and good, and eYective or legitimate ways to embrace it (Martha Finemore, 1996). Thus, norms function as guidelines for the states to act. In addition, norms also function as constitutive foundations that play a role in shaping the identity and interests of actors.

Apart from norms, the central concept in Constructivism is identity. Identity is the basis of state interests. The role of a country in the international system includes its position in the international arena based on the identity formed in the interaction between actors. Constructionists believe that identity is not singular. It will depend on the social context in which it is located. Mohamad Rosyidin

(2015) explained that identity is resided in the form of personal identity and social identity. Identity as a personal category is an identity that has been embedded in a country. This identity is born from within the state itself and is inherent in the actor.

Personal identity makes a country unique and diYerent from other countries because of personality factors such as ethnicity, religion, culture, and all things that are inherent from the beginning within the country itself. The shape of the archipelago, the location of the country that lies in the equator, the characteristics and diversity of cultures and languages are unique identities that make Indonesia, for example, have a personal identity as a maritime country with a variety of cultural uniqueness.

In addition to personal identity, there is also social category identity. Social identity is an atribute that is owned by a country that distinguishes it from other countries. This identity is also determined by the interaction between actors giving rise to perception. The perception that has been results from this interaction will determine a particular country that diYers from the other country. Both personal identity and social identity are atributes that are inherent in the actor who are the diYerentiating factors and shapers of action compared to other actors. Identity as a social category is something that is formed as a result of the process of interaction with other parties, while as a personal category is a status that is inherent in the actor whose appearance without the need to go through the process of diYerentiation from others (Rosyidin; 2015). The identity of a democratic country, an environmentally friendly country, a country who is friendly to foreign tourists, and others are examples of the category of identity obtained from a process of

social interaction in the international arena.

Thus, what is the relationship between norms and identity? Norms have a role in shaping state identity. In this case, the norm referred to comes from the institutional and cultural structure (Jepperson RL, Wendt A, and Kabenstein: 1996). This argument is also supported by Audie Clob and Cecilia Lynch (2007) who state that norms are expected to form o?cial atitudes, interests and identities. Norms and identities have a relationship patern whereby norms is able to shape the identity of a country. Norms have a power to influence state identity. Policy makers often include norms in their country policies so that social processes can take place, as such they can eventually give birth to new identities or actually strengthen existing state identities.

Therefore, to examine the policy of the Indonesian government to generate halal tourism, it is very interesting to see it through the lens of Constructivism especially the concepts of norms and identity. Norms become the foundation in halal tourism programs. Then a social process occurs so the concept of Indonesian social identity was born. This research will follow the flow as follows:

N o r m (Islam Religion) à Halal Tourism Policy à Social Identity Halal Tourism; From Norms to Indonesian Identity

The background behind the Ministry of Tourism to issue a halal tourism program policy is because they intend to make religious norms as the principle of halal tourism programs given the large number of domestic and foreign Muslim tourists. Muslim tourists believe that when they travel they must abide by religious norms so that they are not subject to the punishment of sin by Allah SWT.

For Muslim, religious norms serve as a guide of life in carrying out any activity including tourism activities.

The religious norms referred to are the norms based on Islamic teachings namely the Qur'an and the Hadith. Therefore, activities and objects in the tourism industry are based on Islamic teachings (Bator & Ismail; 2015). It means that Islamic law is used as a basis in providing goods and services to tourists, such as hotels, resorts, and restaurants that are in accordance with Islamic teachings (Bator & Ismail; 2015). The halal tourism industry requires providing halal goods and services to tourists. The halal tourism industry highly upholds services based on Islamic teachings. As stated in the Qur'an;

> ''O people, eat halal well from what is on earth, and do not follow the steps of Shaitan; because indeed shaitan is the real enemy for you." (QS: Al-Baqarah: 168).

> "And eat halal food again that is good from what Allah has sustained you, and fear Allah whom you believe in him.'' (QS: Al-Maaidah: 88).

In addition, a number of Hadiths, which are the "fruit" of the words of the Prophet narrated by authentic and true narrators, also strengthen the concept of halal tourism services.

> "Anyone whose body grows from (food) that is unclean, then the fire of hell is more worthy of burning it." (H.R. Ath-Thabrani).

In another hadith mentioned the story of the will of the Prophet Muhammad to his companions, Ka'ab bin 'Ujroh with the meaning: "O Ka'ab bin 'Ujroh, actually do not grow meat that comes from unclean food, except hell is more entitled to it." (At-Turmudzi).

An-Nawawi in his book Al-Adzkar: has been narrated in the book of Ibn Sunni from 'Abdullah bin' Amr bin Al-'Ash, from the

Prophet SAW. Rasulullah SAW had the habit that before eating, he would recite "Allahumma baarik lanaa fii maa rozaqtanaa wa qinaa" adzaaban naar, bismillah " (Yes Allah bless us with the sustenance you have given us and keep us away from the torments of hell). The prayer implies that in order to live a blessing, the sustenance (food) consumed must be halal so that it can avoid the torments of hell (Sutarmadi; 2019).

Religious norms are used as the principle of halal tourism programs because Muslim tourists require their tourism needs to be in line with and not against the Islamic teachings. Din (1989) expressed that Muslim tourists have the needs such as food, accommodation, and entertainment when it comes to tourism. However, tourism activities will be problematic if Muslim tourists find it di?cult to travel in accordance with Islamic teachings. Therefore, the solution is to choose hotels that provide halal goods and services for the guests (Elaziz & Kurt; 2017). For example, the provision of Qibla direction, halal food, alcohol-free drinks, prayer rooms equipped with adhan, the separation of swimming pools between men and women, the provision of Muslim swimwear, and so on (Bator & Ismail; 2015).

The concept of halal tourism issued by the Ministry of Tourism has a goal which is to meet the needs and experiences of Muslim tourists (Kemenpar, 2019). The halal tourism industry provides halal food and beverage services, quality worship facilities, clean toilets with adequate water, free of Islamophobia, provide social value benefits, Ramadan programs, unique experiences for Muslim tourists, free from non-halal activities, and provision of recreation areas with privacy (Kemenpar; 2019). If the needs of Muslim tourists

are met, the greater the chance for them to travel more. Even Muslim tourists who have never been to Indonesia have become interested in traveling to Indonesia on the grounds that Indonesia is a country that is friendly to the needs of Muslim tourists.

The consideration of religious reasons becomes important for Muslim tourists when they want to decide to travel abroad (WTM; 2007). This opinion is confirmed by Weidenfeld and Rond (2008) who argue that religious factors influence tourists' decision making in choosing tourism destinations and products. For the tourism industry to succeed, then, the religious needs of tourists must be met. Muslim tourists can make the decision not to travel to tourist sites if they do not support Islamic values (Bator & Ismail; 2014).

When using the logic of constructivism, religious norms in the halal tourism program are able to shape the country's identity after going through a long process of social interaction. The norm is able to shape Indonesia's identity as a country that is friendly to the needs of Muslim tourists in the international world, especially the member countries of the Organization of Islamic Conference (OIC). The proof is that Indonesia was able to reach the first rank in the international world as the world's halal tourism destination GMTI (Global Muslim Travel Index) in 2019 (Kemenpar; 2019).

Indonesia has experienced a gradual increase in the Global Muslim Travel Index (GMTI) version of the world ranking. Indonesia ranked 6th in 2015, ranked 4th in 2016, 3rd in 2017, 2nd in 2018, and 1st in 2019 (Bisnis.com; 2019). Even according to GMTI 2019 data, the halal tourism market growth in Indonesia reached 18% with details of the number of foreign Muslim tourists visiting Indonesia's priority halal tourist destinations reaching 2.8 million

with a total foreign exchange value of more than 40 trillion rupiah (Kemenpar; 2019).

From these data, it can be used as a basis for the writer's argument that an increase in Indonesia's ranking to reach the top of the world rank first in the 2019 version of GMTI shows that there is a successful formation of Indonesia's social identity as a country that is very friendly to the needs of tourism for foreign Muslim tourists. The identity is obtained after going through a long social process. What kind of social identity? Indonesia's identity as a country that is able to run a halal tourism program well so that it has a positive impact that many domestic and foreign Muslim tourists come to Indonesia.

Conclusion

The main reason for the Ministry of Tourism to issue a halal tourism program is to see the social fact that there are many Muslim tourists who come to tourist areas in Indonesia, and they make the religious norm factor an important consideration in determining tourist destinations, because they do not want their tour activities breaking up religious norms. Furthermore, the program was able to shape Indonesia's social identity as a country that is very friendly to the needs of Muslim tourists in the international world.

Norms have an important role in state policy because norms are the guide for the lives of policy-makers and the people of the country. This norm can form a social identity that is very eYective so that it can provide national benefits to state actors. The norm that gives birth to a construct of state identity is evidence that non-material elements have a major role in influencing the interaction

and behavior of international relations actors.

As a reflection, the author argues that this article still cannot explain more comprehensively and argumentatively about the role of norms in the halal tourism industry in Indonesia until it is drawn into the realm of social identity. It is still a short explanation from the author. It would be beter if the next author could develop a more in-depth explanation of why religious norms are a major consideration factor in decision makers in the Republic of Indonesia? Why not cultural norms? As we know, Indonesia is a multicultural country. There are still many other sides that need to be explored in more depth in order to produce pithy articles and even be able to provide other colors in the treasury of halal industry studies which are now on the rise. Presumably, this writing is not only used as a means to kill time. However, it is more than that.

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