



THE MEANING OF HALAL TOURISM REVIEWING FROM SOCIAL SEMIOTICS

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Abstract

Discourse on halal tourism appears rife in a number of communication channels. The flow of the journey of the presence of the word halal tourism is influenced by actors who play an important role in the development of tourism products in Indonesia. This of course can be traced based on the track record of reporting on halal tourism discourse that was presented in the past ten years from 2012 to 2021. This search can easily be traced through the track record of digital communication media news. Opinions of the pros and cons related to the existence of halal tourism continue. The role of actors, actions, modalities, *genres*, *styles* that play an important role in the meaning of halal tourism. Leuween's social semiotics is present in an effort to understand the debate about the existence of halal tourism in Indonesia. The deepening and exploration of the concepts of *semiotic resources*, *semiotic inventories*, *semiotic change*, *semiotic function and semiotic rules* is expected to provide an understanding of the true meaning of halal tourism. The qualitative research method used in the interpretation of social semiotics is presented through the identification of a number of artifacts found in a number of news broadcasts. This difference in meaning has resulted in not maximally utilizing the opportunities offered by reports of profits in global transactions for the global halal tourism business, which can be obtained by a number of tourism stakeholders in Indonesia.

Keywords: *Halal Tourism, Van Leeuwen Social Semiotics.*

Abstrak

Wacana tentang wisata halal tampak marak di sejumlah saluran komunikasi. Alur perjalanan hadirnya kata wisata halal dipengaruhi oleh aktor-aktor yang berperan penting dalam perkembangan produk wisata di Indonesia. Hal ini tentunya dapat ditelusuri berdasarkan rekam jejak pemberitaan wacana wisata halal yang disajikan dalam sepuluh tahun terakhir sejak 2012 hingga 2021. Penelusuran ini dapat dengan mudah ditelusuri melalui rekam jejak pemberitaan media komunikasi digital. Pendapat pro dan kontra terkait keberadaan wisata halal terus berlanjut. Peran pelaku, tindakan, modalitas, genre, gaya yang berperan penting dalam pemaknaan wisata halal. Semiotika sosial Leuween hadir dalam upaya memahami perdebatan tentang keberadaan wisata halal di Indonesia. Pendalaman dan penggalian konsep semiotika sumber daya, semiotik inventori, semiotika perubahan, semiotika fungsi dan semiotik kaidah diharapkan dapat memberikan pemahaman tentang makna wisata halal yang sebenarnya. Metode penelitian kualitatif yang digunakan dalam interpretasi semiotika sosial disajikan melalui identifikasi sejumlah artefak yang ditemukan di sejumlah siaran berita. Perbedaan pemaknaan tersebut mengakibatkan tidak maksimalnya pemanfaatan peluang yang ditawarkan oleh laporan keuntungan transaksi global untuk bisnis pariwisata halal global yang dapat diperoleh sejumlah pemangku kepentingan pariwisata di Indonesia.

Kata Kunci: *Wisata Halal, Semiotika Sosial Van Leeuwen.*

INTRODUCTION

The history of halal tourism discourse in Indonesia began in 2014, where for the first time Indonesia managed to host the organization of the Organization of the Islamic Conference (OIC) session. In *The 1st^{Islamic} Organization Conference for International Forum on Islamic Tourism* or abbreviated as *OIC OIFIT* which was held at Hotel Borobudur Jakarta on 2-3 June 2014 the

theme " *Islamic Tourism: The Prospects and Challenges* ". This conference was attended by all members of the OIC, which are countries with a majority Muslim population. In the forum, OIC member countries hoped that Indonesia as a country with the largest Muslim population in the world could open up opportunities and read the challenges of a wave of Muslim tourist consumers whose numbers continue to increase every year. This growth is based on the *State of Global Islamic Economy Report* released by Thomson Reuters with *Dinar Standard* , an institution for the study and analysis of the world economy.¹

OICI OIFIT Forum was initiated by the Ministry of Tourism and Creative Economy which was opened directly by the Vice President of the Republic of Indonesia, Mr. Jusuf Kala and the Minister of Tourism and Creative Economy Marie Elka Pangestu. In a press conference held on May 12, 2014, Deputy Minister of Tourism and Creative Economy, Sapta Niwandar said that the implementation of this program was a follow-up to the meeting of the Ministers of Tourism of OIC member countries held in Banjul, Gambia in December 2013. In this regard, Indonesia held a forum with the aim of making Indonesia read the opportunities for the development of the world's growing Muslim tourist market.

Interest in carrying out this activity is also coupled with the presence of domestic tourists who in 2012 there were 245 million movements. Based on these data, if there are 88.1% of those who travel are Muslim residents, it will get around 215 million tourist movements with expenditures that will be obtained by the state with an estimated figure of Rp. 142.3 trillion rupiah.²

Furthermore, in 2016, Indonesia dominated the award in the *World Halal Tourism Award event* . In this event, Indonesia not only won one category of nomination for a global competition. Indonesia even dominated the victories in almost all the categories it competed in. By winning twelve categories out of sixteen contested categories, this achievement has attracted a lot of attention from the Indonesian people. Almost all public relations offices in a number of ministries and regional government offices spread across Indonesia reported this achievement on their main digital media pages. For example, www.kemenkominfo.go.id , www.esdm.go.id, www.kemenag.go.id , www.sumbar.go.id and many other commercial and popular news agencies reporting the wins in the 12 categories of this world competition. Such as www.liputan6.com , www.republika.com , www.kabarbaik.com. The news went viral and became a trending topic during the leadership of the Indonesian Minister of Tourism 2015 – 2019.

¹ ASEAN, "Jakarta to Host First OIC International Forum on Islamic Tourism," www.visitsoutheastasia.travel/activity, 2014, <https://www.visitsoutheastasia.travel/activity/jakarta-to-host-first-oic-international-forum-on-islamic-tourism/>.

² Herman, "Indonesia Jadi Tuan Rumah Forum Internasional Wisata Syariah," *suara.com* (blog), 2020, <https://www.suara.com/news/2020/12/24/202353/sandiaga-singgung-soal-wisata-halal-politisi-nasdem-jangan-blunder-lagi?page=all>.

Meanwhile, the categories won in the event were: (1) *World's Best Airline for Halal Travelers* won by Garuda Indonesia. (2) *World's Best Airport for Halal Travelers* won by Sultan Iskandar Muda International Airport, Aceh Indonesia. (3) *World's Best Family Friendly Hotel* won by *The Rhadana Hotel*, Kuta, Bali, Indonesia. (4) *World's Most Luxurious Family Friendly Hotel* won by Trans Luxury Hotel Bandung Indonesia. (5) *World's Best Halal Beach Resort* won by Novotel Lombok Resort & Villas, Lombok, NTB. (6) *World's Best Halal Tour Operator* won by Ero Tour, West Sumatra Indonesia. (7) *World's Best Halal Tourism* was won by the website www.wonderfullomboksumbawa.com, Indonesia. (8) *World's Best Halal Honeymoon Destination*, won by Sembalun Village Region, Lombok, West Nusa Tenggara, Indonesia. (9) *World's Best Hajj & Umrah* won by ESQ Tours & Travel Operator, Jakarta, Indonesia. (10) The World's Best Halal Destination was won by *West Sumatra*, Indonesia. (11) The *World's Best Halal Culinary Destination* was won by West Sumatra, Indonesia. Furthermore (12) *World's Best Halal Cultural Destination* was won by Aceh, Indonesia.³

Furthermore, the term *Halal Tourism* appears in global discourse in a number of studies based on the analysis of economic figures. As the term appears, halal tourism is one of a number of parts of the halal industry. The halal tourism variable is one of the numbers to boost the global halal economic acquisition index, as launched in the *State of Global Islamic Economic (SGIE) Report*. Other variables besides halal tourism are halal food and beverages, santon fashion (Islamic/moderate fashion), halal cosmetics, pharmacy and medicine, finance, media and recreation. In the following years, *Dinar Standard*, a halal economic research institute based in Dubai, United Arab Emirates, regularly reports an index of countries that have a large contribution value in the development of halal tourism in the world every year.⁴

Another institution established in Singapore called *the Global Muslim Travel Index (GMTI)* also carries out an analysis of special economic figures in the field of halal tourism. In April 2019, GMTI found Indonesia ranked 1 of 130 countries that have succeeded in developing halal tourism in the world. In previous years, starting from 2015, Indonesia was ranked 6th, then in 2016 was ranked 4th, in 2017 was ranked 3rd, rose to rank 2 in 2018, until finally at the end of his leadership, the Minister of Tourism Arief Yahya led Indonesia to rank 1 in *the Global Muslim Travel Index*.⁵

Previously in 2018, Indonesia through the Ministry of Tourism collaborated with Crescent Rating which launched the *Indonesia Muslim Travel Index (IMTI)* which contains ten

³ Thomas Benmetan, "Indonesia Sapu Bersih 12 Kategori World Halal Tourism Award 2016," www.goodnewsfromindonesia.id, 2016, <https://www.goodnewsfromindonesia.id/>.

⁴ Dinar Standard, "Ekonomi Islam Global Laporan 2020/21" (Jakarta, 2020).

⁵ Content Writer Tribunnews.com, "Sesuai Target, Indonesia Peringkat 1 Global Muslim Travel Index 2019," www.tribunnews.com, 2019, <https://www.tribunnews.com/kilas-kementerian/2019/04/09/sesuai-target-indonesia-peringkat-1-global-muslim-travel-index-2019?page=1>.

destinations in Indonesia that have the potential for developing halal tourism, which includes: Aceh, Riau and Riau Islands, Sumatra. West, Jakarta, West Java, Central Java, Yogyakarta, East Java, Jogjakarta, East Java, South Sulawesi and Lombok Island, West Nusa Tenggara.

Minister of Tourism and Creative Economy of the Working Indonesian Cabinet/Head of the 2019-2020 Tourism and Creative Economy Agency Wishnutama Kusubandio, regarding halal tourism in his leadership, the discourse of halal tourism appeared in the media with the title of debate or polemic related to Halal tourism destinations in Lake Toba and Bali. As in the news headlines that describe the efforts of the Minister of Tourism and Creative Economy to clarify that he has never declared halal tourism in two tourist destinations in Indonesia, the majority of the population does not support the existence of halal tourism.⁶

Furthermore, the discourse war became the main work agenda for the election of the Minister of Tourism and Creative Economy Sandiaga Salahudin Uno, who was inaugurated on December 24, 2020 by President Djoko Widodo. During his first visit, the Minister of Tourism on his first working visit to Bali, scheduled to meet one of the disseminators of counter-halal tourism discourse, and launched the news by raising the identity of the author of the open letter on social media by introducing Ni Luh Djelantik who is known to be a worker of the Democratic party. A political party that is different from the political vehicle of the Minister of Tourism and Creative Economy as a result of the December 2020 reshuffle, with the title Halal Tourism, Nasdem Politicians Don't Make Blunders Again.⁷

Along the way, the use of halal tourism is paired with a number of suggestions for the use of the words (1) *Sharia Tourism* (2) *Religion Tourism* (3) *Historical Tourism* (4) *Islamic Tourism* (5) *Halal Trip* (6) *Halal Holidays* (7) *Halal Tourism* (8) *Universal Tourism* (9) *Muslim Friendly Tourism* (10) *Family Tourism*. This term selection study is also a long discussion that has been discussed with all halal tourism stakeholders in Indonesia in the Halal Tourism *Focus Group Discussion* (FGD) event held by the *Indonesia Halal Lifestyle Center* (IHLC) on July 10, 2019. In the *Focus Group Discussion* input and suggestions were also obtained from the Deputy Governor of DKI, Sandiaga Uno.⁸

Until now, the terms halal tourism, *halal tourism*, *Islamic tourism*, *Universal tourism*, or *Moslem - Friendly Tourism* in Indonesia are known. Furthermore, not only the diversity of terms, the discourse of halal tourism also continues to surface with pros and cons. A number of news

⁶ Kumparan.com, "Wishnutama: Kami Tak Pernah Wacanakan Wisata Halal di Toba dan Bali," Kumparan, 2019, <https://kumparan.com/kumparantravel/wishnutama-kami-tak-pernah-wacanakan-wisata-halal-di-toba-dan-bali-1sFCqH7giuy>.

⁷ Dany Garjito dan Hadi Mulyono, "Sandiaga Singgung Soal Wisata Halal, Politisi Nasdem: Jangan Blunder Lagi," suara.com, 2020, <https://www.suara.com/news/2020/12/24/202353/sandiaga-singgung-soal-wisata-halal-politisi-nasdem-jangan-blunder-lagi>.

⁸ Fuji E Permana, "Soal Konsep Wisata Halal, Begini Pandangan IHLC," Republika Online, 2019, <https://republika.co.id/share/pufhkg313>.

reports raised the debate on halal tourism in Indonesia, raised not only related to the use of terms, but also led to a long debate regarding the need or not for halal tourism in Indonesia. The discourse of halal tourism has become a political issue that is considered interesting to be enlivened. As quoted from Ni Luh Djelantik's social media page in his Facebook social media account, in capital writing, there is NO HALAL TOUR AND OKAY OCE DISCUSSION BETWEEN US.⁹

Based on the information obtained from the digital media, it is worth exploring and researching what the true meaning of halal tourism is in terms of communication theory, social semiotics introduced by Theo Van Leeuwen. With the limitations of this study, it focuses on communication research that focuses on the study of halal tourism communication with the eyes of Theo Van Leeuwen's social semiotic theory. This study does not focus on product development and marketing strategies for halal tourism in Indonesia.

The purpose of this study is to obtain an overview of halal tourism communication in Indonesia, related to how halal tourism communication in Indonesia and how social semiotic theory captures the pro and contra phenomena of halal tourism discourse in Indonesia. Furthermore, it is hoped that this research can be useful in motivating tourism business actors and other tourism *enablers* to want to interpret halal tourism as it should and not get carried away in polemics of pros and cons, so that the number of halal tourism business gains can also be enjoyed by tourism actors in Indonesia. As for the academic realm, it is hoped that this research can expand the scope of social semiotic theory that can read social phenomena in the tourism sector related to special interest tourism products in the form of halal tourism.

Concept Theory: From Semiotics To Social Semiotics

For the philosopher Susanne Langer, semiotics is defined as an *instrument of thought*, which elaborates between objects that appear to the naked eye as a sign *that* is connected to a symbol *as* something that is arbitrary or *arbitrary*. which is not visible. Meanwhile, Littlejohn emphasized that the core of semiotics is a triangle of meaning (*triad or triangle of meaning*) that connects the object (*or referent*), person (*or interpreter*) and the Sign (*or Symbol*). Furthermore, Charles Saunders Pierce, formulated semiotics with the expression "*the sign represents the object, or referent, in the mind of person - the one makes sense of sign*".¹⁰

The theory used in this study is Van Leeuwen's theory of social semiotics which explains that meaning is not only denotation and connotation, but also the conclusion of social interactions that occur in society. This theory is based on the building of the concept of *semiotic resources*,

⁹ Niluh Djelantik, "Jangan ada Wacana Wisata Halal dan Oke Oce di antara Kita," www.facebook.com, 2020, https://m.facebook.com/story.php?story_fbid=10160518845078012&id=132338668011.

¹⁰ Stephen W Littlejohn, Karen A Foss, dan Jhon G Oetzel, *Theories of Human Communication*, 11 ed. (Illinois: Waveland Press, Inc, 2017), 102.

semiotic inventories, semiotic change, semiotic rules and semiotic functions, which can reach the existence of meaning, either already present in society or newly revealed due to social interaction. Supported by other social semiotic theory building concepts expressed by van Leeuwen, such as Discourse, Genre, Style, Modality.¹¹

An important study that is in line with this research is the research conducted by Rachel Anderson Droogma on the meaning of the hijab/ *veil* for Muslim women in the United States. The research raised the relationship between object (*object*), sign (*sign*) and meaning (*meaning*). In the study, Droogma asked a group of Muslim and non-Muslim women living in the United States to attribute the meaning they perceived to the *veil* . The findings obtained from this study lead to differences in the meaning of those who are Muslim and non-Muslim. For those who are Muslim, the hijab *serves* as a visual identity display as a Muslim woman, a behavior control and a rejection of sexual objectification. Meanwhile, for those who are not Muslim, the hijab is interpreted as an oppressive act.¹²

Based on the travel portrait of the media news related to halal tourism, what is the real meaning and definition of halal tourism that is discourse in the community that is raised from information sources that are so swift and aggressive today. Not only through conventional media, but also of course the existence of new media based on digital media which is the main reference for the community. Halal tourism is increasingly on track to be a long debate. Social semiotics is used considering that this research will review and bring up messages that have been broadcast about halal tourism. Not on who is the speaker of the message that conveys halal tourism.

RESEARCH METHODOLOGY

Halal Tourism Research in Social Semiotics is presented through qualitative research. This research process chooses the stage of critical-scientific thinking, with a deductive point of view, meaning that by using theory as a starting point for theorizing.¹³ Through efforts to inventory facts or social phenomena, from observations in the field directly experienced by researchers while working at the Ministry of Tourism for more than 10 years. Researchers then try to analyze it and then attempt to theorize based on what is observed. The theory chosen is the semiotic social theory by Theo Van Leeuwen. The inductive thinking process was chosen in an effort to find a logical answer to what happened to the polemic of the existence of halal tourism in Indonesia.

¹¹ Theo Van Leeuwen, *Introducing Social Semiotics* (New York: Routledge, 2005).

¹² Rachel Anderson Droogma, "Redefining Hijab: American Muslim Women's Standpoints on Veiling," *Journal of Applied Communication Research* 35, no. 3 (1 Agustus 2007), <https://doi.org/10.1080/00909880701434299>.

¹³ Burhan Bungin, *Penelitian Kualitatif*, Edisi Kedua (Jakarta: Prenada Media Group, 2007).

RESULTS AND DISCUSSION

A. Semiotic Resources in understanding Halal Tourism Discourse Objects

Van Leeuwen 's social semiotic theory explains that meaning is not only denotation and connotation but the conclusion of social interactions that occur in society . As a continuation of the work in linguistics produced by Ferdinand de Saussure and Halliday, Leeuwen introduced us to the concepts of social semiotics. which can be revealed through (1) *Semiotic resources* (2) *Semiotic Inventories* (3) *Semiotic Change* (4) *Semiotic Rules* (5) *Semiotic Functions* . This concept will be the basis for how to reveal the meaning of halal tourism through social semiotics.

Van Leeuwen developed the concept of *semiotic resources* from his ability to expand Halliday's linguistic theory of *grammar and* Gibson 's theory of psychology of *affordance* . Halliday emphasized that in interpreting the arrangement of letters in a word, it does not only produce a sound to be understood but gives a broader meaning, sometimes even the meaning is hidden. Van Leeuwen also developed an interdisciplinary theory, where *semiotic resources* can also be derived from *affordance theory* (affordability) in Gibson's psychology. *Affordances* is one of the perceptual theories in Environmental Psychology, which was coined by Gibson. Gibson's theory deals with the affordability between action and perception. A theory of how we view the environment as a way to meet our needs.¹⁴ In psychology, perception is selective. But affordability *is* understandable objectively . The meaning of perception can be objective and subjective. This turns out to be very similar to Halliday's concept of 'potential meaning', where linguistic signifiers in the form of words and *sentences* have certain potential meanings, which need to be studied in a social context. *Semiotic resources* never stop and will continue to grow in accordance with the context of the communication that occurs.¹⁵

1. Halal Word Artifact

The term halal tourism is actually a manifestation of the application of Islamic teachings, which are written in the life guidelines of the Quran. A number of stories written in the Qur'an describe how the teachings of the Islamic religion tell the stories of the journeys of His messengers. The messages recorded in Surah Al Jumu'ah verse 1, Surah Qof verses 7 – 8, Surah An Naml verse 69, Surah Luqman verse 31, Surah Yasin verse 12, Surah Al Mulk verse 15 and Surah Al Isro verse 1 motivate the existence of teachings of travel for followers of the Islamic religion. Another basic thing is the foundation of Islam in the form of the 5th pillar of Islam which commands the establishment of Islam for an adherent of Islam is to make a journey known as Hajj.

¹⁴ Anthony Chemero, "An outline of a theory of affordances," *Ecological psychology* 15, no. 2 (2003).

¹⁵ Theo Van Leeuwen, *Introducing Social Semiotics*.

One of the verses that enforce the order to travel is as in Surah An Naml verse 69 which means "Walking on earth, then pay attention to how the sinners end. Then sinners are interpreted as tourist attractions that tell how the collapse of a community of residents in an area, which can be proven by the presence of building debris or artifacts that are used as a tourist attraction in a destination. In addition to other commands as recorded in the Muslim way of life, to perform prayers, zakat and fasting, and to oblige only to eat food that is permitted in Islam, known as halal food.

The word halal tourism itself actually refers to halal food which has been the main need for halal tourists. In addition to this, the denotation of halal writing which is built from three letters (lexicon) the letter ha (ه), the letters lam alif (ل ا) and lam (ل) this word is absorbed from Arabic, and is not directly interpreted in the equivalent word which means "may" in Indonesian. . The word halal itself is always attached to the word food, namely halal food. Coupled with the stickiness of the Halal symbol issued by the Indonesian Ulema Council.

Then why is halal tourism related to the word tourism? This underlies the food needs of Muslim tourists whose food cannot be separated from the needs of halal food. Tourist needs in the morning, afternoon and evening. While the need for praying five times with an order to give relief, it must still be carried out in three prayer times. (1) Fajr (2) Dzuhur and Asr can be simplified by providing guidance on how to combine (jama) or summarize the number of rak'ahs (qosor) (3) Maghrib and Isha can also be done in congregation or qoshor which is carried out at the beginning of the Maghrib prayer time or carried out during the isha prayer.

2. Words of Tourism, History and the Pentahelix of Tourism in Indonesia

Historically, the tourism industry was born from the entrepreneurial spirit of an Englishman named Thomas Cook in 1841. As a pioneer in the birth of the tourism business and driven by his addiction to alcohol in those years, Thomas arranged a trip for addicts who registered themselves in the city of Leichester to Loughborough. to attend anti-alcohol seminars. This event became the historical record of the birth of the largest travel industry in the industrial revolution. The trip using the train mode of transportation, which is the biggest discovery in the history of land transportation, managed to gather 500 participants.¹⁶ This phenomenon has also given rise to debates from tourism in which the presence of alcohol becomes a halal tour package that negates the availability of food and beverage elements containing alcohol.

Furthermore, the development of tourism can be felt to this day by growing and increasing the number of actors and interested parties in the tourism industry. Sapta Nirwandar in his book *Tourism Marketing 3.0* states that tourism does not stand alone and cannot survive in a

¹⁶ Sapta Nirwandar dan Frans Teguh, *Kepariwisataan NTT Menuju Kelas Dunia* (Jakarta: Kompas, 2020).

competitive world without dedicated and loyal parties. Therefore, it is important for *travel business players* and other stakeholders to understand the role of each business actor, so that the world of the tourism industry in Indonesia can run well.¹⁷

In the tourism development strategy issued by the Ministry of Tourism and Creative Economy it is stated that tourism stakeholders in Indonesia (*stakeholders*) have a pentahelix cooperation model. Stakeholders who bind each other's interests consist of (1) Business Actors (2) Academics (3) Community (4) Government and (5) Media.¹⁸

Business people in the tourism industry are *enablers* or providers in which they come together as commodity services or services offered. Among them are hotel and restaurant business players, they gather in the Indonesian Hotel and Restaurant Association or known as PHRI. Furthermore, business actors in the field of business procurement of travel agents and/or tour operators, which since 1971 have been called the *Association of The Indonesian Tours and Travel Agencies* (ASITA), as well as several associations of tourism industry players (GIPI). In addition, online travel agent businesses such as Traveloka, Booking.com, pegipegi.com and others have agreed to be affiliated with travel package makers and hotel and restaurant owners to offer their tourism service products digitally.

Furthermore, as drafters, academics and figures who have dedicated their time in the tourism arena such as those who are retired as tourism regulators who are able to provide ideas and ideas for renewal in the world of tourism, such as one of the *Indonesian Tourism Forum* (ITF) community forums. tourism sector in all campuses and tourism schools. While the regulator is the government in this case not only those under the umbrella of the Ministry of Tourism, but other government institutions that also carry out tourism development tasks such as the Ministry of Cooperatives and Micro, Small and Medium Enterprises that play a role in the development of souvenir products, the Ministry of Villages for village development tourism, the Ministry of Public Works and the Ministry of Transportation which also play a role in airport infrastructure development and the provision of transportation modes to and around tourist attractions. Also banks that provide business credit for tourism business actors. The media that has a function as a catalyst at this time in the digital era has metamorphosed as a number of studies conducted with the lens of mediamorphosis theory have played their role in efforts to develop tourism in Indonesia.¹⁹

¹⁷ Sapt Nirwandar dan Hermawan Kertajaya, *Tourism Marketing 3.0*, ed. oleh Kevin Leonard Rahmat (Jakarta: Kompas Gramedia, 2014), 30.

¹⁸ Ministry of Tourism and Creative Economy Republic of Indonesia, "Tourism and Creative Economy Recovery Strategy," dalam *Pacific Expo 2021* (Jakarta: 27 September 2021, 2021), 19.

¹⁹ Achmad Budiman Sudarsono dan Helen Olivia, "Mediamorfosis Industri Media Televisi: Studi Lembaga Bisnis EMTEK pada Platform Digital vidio.com," *COMMENTATE: Journal of Communication Management* 1, no. 1 (2021): 1, <https://doi.org/10.37535/103002120211>.

3. Halal Tourism and Its Definition

In the Sharia tourism book it is stated that the scope of halal tourism in it is related to halal food (*halal food*), travel expenses (*travel expenses*), friendly services for providing the needs of Muslim tourists (*Muslim Friendly Service*), relaxation (relaxation) , storage handling (*lodging*), tourist destinations (*tourism destination*), choice of tourist attractions (*explore*), restaurant atmosphere (restaurant atmosphere) , hotel and aircraft financing (*hotel and airline fees*) and services while on board (*Airplane services*).²⁰

Meanwhile, the understanding of halal tourism from the three leading figures in the book, among others, the Deputy Minister of Tourism 2009-2014 stated that halal tourism is a service, *not* just the determination of a certain area to be developed for halal tourism. What we have to improve and develop are the services *that* can be provided in the halal industry, where these services are in accordance with the needs of Muslim consumers and need to apply the teachings of their religious values.²¹

In a popular article published in 221, what was also stated by KH Ma'ruf Amien in a sharia tourism book and described in a perspective that was published on a digital page entitled "What is the Concept and Understanding of Halal Tourism? " "The halal tourism perspective is not changing tourist objects to be halal. Halal is the provision of food served in restaurants, the availability of places of worship and hotels that can have halal standards, also related to health and hygiene issues."²²

Furthermore, the article also emphasized that the context of halal tourism is in the service, not changing other tourist objects or nature. But related to the large number of Muslim tourists, several important things related to religious teachings must be obeyed. For example, the direction of Qibla, places of prayer, halal food and drinks as well as the level of environmental health and food hygiene. Halal tourism means reaching and attracting Muslim tourists to visit a tourist attraction.²³

Meanwhile in 2019, the Minister of National Development Planning/Head of Bappenas Prof. Bambang Brodjonegoro in his role as Chairman of the Sharia Finance Committee (KNKS) also emphasized in a dialogue with business actors at the 2019 *Indonesia Islamic Economy Festival* (IIEFest) held by the National Sharia Finance Committee (KNKS), that Halal Tourism is not about regional zoning, which needs to be strengthened. it is not the zoning of the halal tourist area, but what needs to be strengthened are products and services that are in accordance with the

²⁰ Herry Sucipto dkk., *Wisata Syariah* (Jakarta Selatan: Grafindo, 2014).

²¹ Herry Sucipto dkk.

²² Herry Sucipto dkk.

²³ Linda Puspaningtyas dkk., "Bagaimana Sih Konsep dan Pengertian Wisata Halal?," [www.Republika.co.id](https://republika.co.id/berita/qw7icb440/bagaimana-sih-konsep-dan-pengertian-wisata-halal), 2021, <https://republika.co.id/berita/qw7icb440/bagaimana-sih-konsep-dan-pengertian-wisata-halal>.

values of Islamic teachings. The most important thing to do is to provide halal certification for restaurants, hotels and other tourist service facilities.

B. Semiotic Inventories, the Meaning Behind Halal Tourism Economic Figures

Studying the potential of *semiotic resources* is studying how those *resources* have been, are, and can be used for communication purposes. Furthermore, *semiotic inventory* brings us a picture of the past (present) and maybe the future (future). *Semiotic inventory* tends to be created for a specific purpose. For example how an Inventory of words is categorized and created for a Thesaurus dictionary. Furthermore, the dictionary is categorized or grouped according to the target user. For example dictionaries created for specialist purposes, or writers, translators, advertising copywriters and crossword solvers' (notes arm of Roget's Thesaurus), or for general readers. This process of collecting and categorizing by Van Leeuwen is known as (1) Segregation (2) Permanence (3) Permeability (4) Separation (5) Rhyme

The study of halal tourism has attracted many people who dedicate themselves to exploring novelty in knowledge. As the figures behind the economic value facts displayed by Dinar Standard in the SGIE 2020/2021 report, it is stated that world tourists who spend as much as \$ 194 billion in spending, a total of \$1.9 billion were donated by travelers who need Muslim-friendly tourism services. travel. The spending figure was obtained from the number of world Muslims who traveled as many as 200.3 million Muslim travelers from the number of world travelers who in 2019 reached 1.66 trillion global travelers.

These figures are obtained from the recording of tourist shopping transactions, starting with shopping for access to tourist attractions, renting accommodation and shopping at tourist destinations. The five main countries of origin for tourists with *Muslim-friendly travel needs are mapped*. Those countries are (1) Saudi Arabia \$ 24.3 billion (2) UAE \$17.2 billion (3) Qatar 14.2 billion (4) Kuwait \$13 billion (5) Indonesia \$11.2 billion. The Muslim population chose tourist attractions located in countries (1) Spain visited by 7.6 million (2) Turkey was visited by 6.4 million Muslim tourists (3) UAE was visited by 6.2 million Muslim tourists (4) Russia was visited by 6.2 million Muslim tourists and other Muslim tourist destinations are (5) France, 4.9 million Muslim tourists.²⁴

Data released by the *Indonesia Halal Lifestyle Center* , processed from data released by the Ministry of Tourism, the Central Statistics Agency, UNWTO Highlight 2019 and WTTC Report 2018 Indonesia when compared to ASEAN countries only received 16.1 million foreign tourist arrivals with the number of Muslim tourists. foreign tourists who visited Indonesia in 2018 reached 3,416,686 Muslim tourists. While the number of other foreign tourists in other ASEAN member countries such as (1) Thailand was visited by 39.8 tourists (2) Malaysia 23.6 million

²⁴ Dinar Standard, "State of Global Islamic Economy Report" (Dubai, 2020).

tourists (3) Singapore was visited by 19.1 million tourists (4) Vietnam was visited by 18 million tourists (5) The Philippines recorded outbound visits 8.2 million tourists (6) Cambodia was visited by 6.6 million tourists while (7) Laos recorded 4.85 million foreign tourist arrivals to their country.²⁵

In 2018, prior to the global pandemic outbreak, it was noted that Muslim tourist visits to other ASEAN countries such as (1) Singapore received 4,152,500 Muslim tourists (2) Malaysia had 6,435,763 Muslim tourists (3) Thailand received 5,290,297 Muslim tourists.²⁶

Semiotic inventories These figures serve as a reference for a number of studies that focus on the study of halal tourism. As in 2017 sponsored by a number of halal tourism organizations based in Turkey, the collaboration between the International Halal Tourism Organization (IHATO) in collaboration with MUSIAD Antalya conducted a study entitled *Halal Tourism Tourist Profile: Antalya Destination* which explored demographic categories and personal characteristics, habits customer *behavior* in the form of vacation time habits, perceptions of destinations, customer satisfaction levels and levels of loyalty to the use of accommodations that offer halal services such as the provision of halal food while staying in hotels and service concepts that are still a demand for tourists with halal service needs such as swimming pools. separate, special entertainment places for mothers and children, special beaches for female guests and other facilities that support the existence of halal tourist services.

Antalya is one of the cities in southern Turkey, which has noted that its area has many halal hotel business players such as Wome Deluxe, Sah Inn Paradise, Adenya Resort Hotel & Spa, Adin Beach Hotel and Bela Alanya. Turkey itself in 2018 recorded the number of foreign tourists to its country as many as 39,488,213 tourists with a total of 6,158,944 Muslim tourists from the world. Another research related to halal tourism that has been published in *Current Issues in Tourism* by Routledge is entitled *Tourist Experience in Halal Tourism what leads to loyalty ?* Is a research in the field of *marketing management* that tries to trace the loyalty of halal tourism customers who utilize halal-based service facilities. This quantitative study measures the level of customer satisfaction, the services most proposed by tourists and the quality of services which in the hypothesis have a mutually interconnected relationship in terms of fulfilling customer satisfaction (*tourist satisfaction*).

C. Halal word absorption is a form of *Semiotic Change*

A social Semiotic not only takes inventory (collects) *semiotic resources* but also has to be able to investigate how *semiotic resources* can be used. used in certain contexts . Semiotics also works in an effort to find and develop new *semiotic resources* . as well as discovering new

²⁵ Sapta Nirwandar, "Halal Tourism," dalam *Silk road Tourism and Cultural Heritage University Samarkand, Tashkent Islamic Academy, Tashkent Al Bukhary University*, 2021, 88.

²⁶ Nirwandar.

ways to use *Semiotic resources* existing . Continuation of *semiotic inventory* opens the creation of *semiotic change*.²⁷

The word halal tourism itself actually refers to halal food which has been the main need for halal tourists. In addition to this, the denotation of halal writing which is built from three letters (lexicon) the letters ha (ه), the letters lam alif (ل) and lam (ل) this word is absorbed from Arabic, and is not directly interpreted in the equivalent word which means "allowed" in English. Indonesia. The word halal itself is always attached to the word food, namely halal food. Coupled with the attachment of the Halal symbol issued by the Indonesian Ulema Council. Then why is halal tourism related to the word tourism? This, of course, underlies the food needs of Muslim tourists whose food consumption needs are mandatory for halal food. Tourists need to eat three times in one day. Meanwhile, the need for praying five times at dawn, dzuhur, asr, maghrib and isya, gets a waiver in its implementation to be three times through the rules of Jama (combining) or summarizing (qosor).

D. Muslim Tourist Needs in Semiotic Rules

In traditional semiotics, the concept of ' *rule* ' or its equivalent in the Indonesian word "rule" plays an important role in communication. This idea is the same in games. People can only play games together after they have mastered the *rules* . Likewise, in communication, people can only communicate when they can understand each other. Of course , after they have mastered the *rules* of language games and/or other semiotic modes. Exemplified in the use of the "rule code book" which is used as the key to doing semiotics, the key to understanding how people create and communicate meaning.

In language, there are two rules (*rules*) that apply, namely First, the rules of the lexicon, namely the rules used to determine the observable forms (*signifiers*) that will be used to signify what the signified (*signified*). Second, the rules of Grammar (Grammar). This rule defines how a signifier (*signifier*) is combined with a signified (*signified*) to be able to create a message . For example, the rules for using adjectives coupled with numbering. Number comes first: Three brown bears are correct, but Brown bears three are wrong.²⁸

. In terms of this concept, it is very clear what is written in the book Sharia Tourism, Character, Potential, Prospects and Challenges which clearly states that the needs of Muslim tourists are basically only adrift of three basic needs. These needs are (1) the need for the provision of halal food during the trip (2) the need for places of worship and (3) the need for an

²⁷ Theo Van Leeuwen, *Introducing Social Semiotics* (New York: Routledge, 2005), 26.

²⁸ Theo Van Leeuwen, *Introducing Social Semiotics*.

immoral-free area.²⁹ These three elements are the basis for fulfilling these requirements . tourists who need halal word-based services in traveling.

With the context of diversity and tolerance that exists in Indonesia, there has been no research that uses qualitative glasses related to understanding halal tourism from the point of view of social semiotic theory. In terms of this concept, it is very clear what is written in the book *Sharia Tourism, Character, Potential, Prospects and Challenges* which clearly states that the needs of Muslim tourists are basically only adrift of three basic needs. These needs are (1) the need for the provision of halal food during the trip (2) the need for places of worship and (3) the need for immoral areas.³⁰

E. Semiotic Function of Halal Tourism for Tourism Business Actors and Actions

Semiotic function was born from the idea of functionalism, which is the common thread of a number of twentieth century philosophical thoughts. Theo Van Leeuwen enforces this concept through the interdisciplinary connection between what is happening between (1) the science of design and architecture (2) sociology and anthropology and (3) linguistics and semiotics. To understand it, the description that Van Leeuwen gives is like the function of music. Apart from being a work of art, it turns out that music can also increase productivity in the workplace, or music can be used to increase sales in supermarkets. Another example, such as movies. Film can function as a medium to educate citizens and promote attitudes that are appropriate to the social and political climate prevailing at a particular time and place.³¹

The term *semiotic function* refers to the role of 'part' of the whole semiotics . For example, the role of words in a sentences, or the role of semiotic modes in society. Halliday mentions the former 'functions in structure' and the latter 'functions in society'. The term 'structure' in 'function within structure' refers to syntactic structure, Halliday reinterprets it in functional terms. So in here, 'whole' is not 'society' but 'clause', or 'text', and 'part' are not 'individuals' or 'groups' in society but elements of clauses or structure text.³²

Based on data obtained from the *Indonesia Halal Economy and Strategy Roadmap* , which was launched in 2018/2019, it is stated that currently in Indonesia itself, a number of hotels have established an image of their business in the form of providing accommodation services in the Halal hotel category. Sofyan Hotel, The Rhadana Hotel Kuta Bali, Noor Hotel Bandung, Grand Sahid Jaya Jakarta, Syariah Hotel Solo and Eastparchotel Yogyakarta. Sofyan Hotel (www.sofyanhotel.com/) is a Halal certified hotel chain and is known as a pioneer and season-friendly hotel operators in Indonesia. Sofyan Hotel received Halal certification from MUI for its

²⁹ Herry Sucipto dkk., *Wisata Syariah* (Grafindo, 2014), 97–102.

³⁰ Sucipto dkk., 97–102.

³¹ Theo Van Leeuwen, *Introducing Social Semiotics*.

³² Theo Van Leeuwen.

hotels and restaurants in 2014 and has won the World's Best Family Friendly Hotel award at the 2015 UAE World Halal Tourism Awards.

Sahid Hotel (www.sahidhotels.com) is an upscale local hotel brand with 26 hotels with 3,824 rooms available throughout Indonesia. This hotel also provides Halal food and facilities which are currently not declaratively certified Halal. However, considering that this hotel is the only hotel that is also equipped with a mosque in the middle of the hotel and office complex in downtown Jakarta. Providing Muslim-friendly services based on orders. Syariah Hotel Solo (www.syariahhotelsolo.co.id) is the largest Halal-certified 4-star hotel in Indonesia with 387 rooms. This hotel has also been confirmed as a hotel that won the 2017 Traveloka Hotel Awards in *Best Guest Experience in Food* for the premium hotel category. In the West Java area, precisely in the city of Bandung, there is Noor Hotel (www.instagram.com/noorhotels). Despite taking the Arabic word Noor which means light, this hotel does not immediately announce its halal certification. This hotel uses French and Turkish European design ambians with the completeness of Muslim consumer needs. Another hotel which is a Muslim-friendly hotel is located in the Kuta area of Bali and is the main destination for Indonesian tourism. Hotel Rhadana (www.rhadana.com) is a boutique hotel that has been certified Halal by MUI. Apart from being part of the Oasis Hospitality Management International operator network, Hotel Rhadana has been selected as the Best Halal Boutique Hotel in Asia 201 from the Asia Halal Brand Awards and was selected as the Best Hotel in 2018 *from Indonesia Achievement Center and Tre Uno Management*.

Hotels with the concept of customer service with the need for halal services have actually been around for a long time in other parts of the world.³³ In the European area, including: Hotel Barriere Le Fouquet's is in France. This hotel provides its services by order. This magnificent hotel has many customers from the Middle East. Do not miss the Dorchester Hotel in London, United Kingdom, which is also equipped with an Asian Chinese restaurant with a halal certificate. In addition, Turkey already has many hotels with the concept of halal customer service, such as Wome Delux Antalya Turkey, Angels Marmara Hotel Turkey. Other countries in the world in Europe are the Alanda Hotel Marbella, Andalusia with a halal restaurant network under the Spanish Al Baracin corporation. While in the Southeast Asia Region, Malaysia also sells consumer services for halal needs such as Mandarin Oriental Kuala Lumpur, Davao Del Norte, Philipines, Al Meroz, Bangkok Thailand.³⁴

³³ Sapta Nirwandar, "Muslim Friendly Hotel, Perspective and Opportunity Challenges," dalam *Accor Live Limitless*, ed. oleh Indonesia Halal Lifestyle Center (Jakarta, 2020), 15.

³⁴ Nirwandar.

G. Resource Debate on Halal Tourism in terms of Leeuwen's Semiotic Social Theory Concept

Theo Van Leeuwen introduces a key dimension of social semiotic analysis, which consists of discourse. The concept of 'discourse' is the key to studying how semiotic resources are used to construct the meaning (*representation*) of an event that is taking place in the world. (2) Genres. used to bring up communicative interactions that occur – whether the communication is done face-to-face, for example in conversation, or without limitations of space and time such as communication that occurs while reading a book and or communication through other media. (3) Style (*Style*), the concept of Style is the key to studying how a person *uses semiotic resources* to 'show (perform)' his genre when expressing his identity and values in communicating. (4) Modality (Modality), a concept of 'modality' is a way to study how people use their *semiotic resources* in creating truth or value contained in reality from their *representation* in communicating , for example, whether what they tell will be considered as fact or fiction, is considered a proven truth or conjecture.

The four dimensions that Theo Van Leeuwen discusses as a unit cannot be used in conducting semiotic analysis separately. These concepts are always a part of every communicative event and every semiotic material (artifact). Because using these concepts will provide a multidimensional picture that can be understood easily. From what Van Leeuwen describes about Social Semiotics, the basics of social semiotics are explained through the concept of discourse. *Discourse* is the key to learning how *semiotic resources* are used to construct representations of what is happening. *Discourse* is also built from a number of elements that occur in social interaction. The elements raised by Leeuwen are *actor, action, presentation manner, resources, times and spaces*. In summary, the explanation of the concept is that an *actor* is a subject that can personify a person or an animal involved in a social practice, with each different role, either active or passive. *Action* is based on the behavior, activities or actions of a person in a chronological order of social practice. *Manner* refers to the attitude in which (part or all) the action is attached to a person's behavior, *Presentation* presents an understanding of the way the actors dress. All social practices have their rules of presentation, although they differ in type and degree of strictness. *Times* are social practices that are bound to happen and last for certain times. *Spaces* are the spaces in which actions take place, including the way they must be arranged to enable the practice.³⁵

Relying on the theoretical concept above, if you look at the actors who define halal tourism, they consist of KH Ma'ruf Amien, Dr. Sapta Nirwandar and Prof. Bambang Brodjonegoro is a representation of actors with the genre of chairman of the MUI, Deputy

³⁵ Leeuwen, *Introducing Social Semiotics*.

Minister of Tourism/Chairman of Indonesia Halal Lifestyle and a chairman of KNKS, so there is no conflict of understanding as to his understanding and interests with halal tourism. Meanwhile, the actions of the actors represented by Ni Luh Djelantik with the modalities appearing in the artifacts present *semiotic resources, semiotic inventory, semiotic rules, semiotic functions and semiotic rules* which will clearly be different. The existence of space actor Niluh Djelantik in an arena that lacks Halal understanding is what Van Leeuwen meant as the meaning of social interaction that presents different meanings of Halal tourism.

CONCLUSIONS AND RECOMMENDATIONS

Viral news about Indonesia's victory in twelve category events and the establishment of a halal tourist destination that was carried out in 2016 became the starting point for the pro-contra discourse of halal tourism.³⁶ Understanding the discourse of all actors in society in Indonesia with their backgrounds and modalities, gives birth to differences in the meaning of halal tourism. For the majority of people in Indonesia who need halal food, a place for prayer is a routine that cannot be eliminated. The need for halal services is essential and has a selling value. However, this is not the case with those without these basic needs. Instead of presenting potential, it is interpreted as a threat.

For this reason, the involvement of actors from several levels of society in Indonesia is very important to jointly define and interpret halal tourism and disseminate the message and connotation of the word halal symbol, which in the process of social interaction undergoes a shift, development and even change. Halal is no longer always attached to halal food, but can also be used to name the existence of a new market phenomenon in the world tourism industry, namely halal tourism.

Academically, it is possible to conduct a religious study that always examines the meaning of halal. Halal is an equivalent word that must also be traced from the scientific focus of communication, sociology, linguistics, psychology, technology, medicine, public health and others.

Meanwhile, in practice, especially tourism business actors, they should be able to open up information and a wider perspective following the waves of change that are constantly needed in the expansion and resilience of the business world.

For maximum results, the government would be more proactive in disseminating that halal tourism is a wave of product development for certain market niches, which can continue to be carried out, thereby minimizing social conflicts that will harm stakeholders in the tourism business and industry.

³⁶ Benmetan, "Indonesia Sapu Bersih 12 Kategori World Halal Tourism Award 2016."

A dialogue between religious leaders is needed regarding the meaning of Halal which is not only intended for adherents of the Islamic religion, but also as in the writings of the source, the origin of which is written in the holy book intended for all humans. Thus, Halal is not a word that means exclusively for those who are Muslim, but also for all mankind.

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