



Majority Does Not Guarantee the Muslim Visitors: Analysis of Halal Tourism Digital Information in Southeast Asian Muslim Majority Countries

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Abstract:

Due to the large Muslim population worldwide, provisions related to Muslim-friendly tourism are emerging in Muslim-majority and Muslim-minority countries. This paper describes content analysis from the eight dimensions of content comparison of official tourism management websites on halal tourism in Indonesia, Malaysia, and Brunei Darussalam developed by Yousaf and Xiucheng (2018). Using a qualitative approach, the authors found no official website on halal tourism in Indonesia, but e-books are accessible via the Internet. Brunei Darussalam does not have an official website, but e-books available are easily accessible on search engines through tourism agency websites. Of the three countries, only Malaysia offers a website with halal travel information. However, the three Muslim-majority countries should improve the content presented digitally to Muslim tourists, including details about halal experiences and Muslim-friendly services at airports. The novelty of this research is the urge for the availability of digital information to support Muslim-majority countries in attracting increasing numbers of Muslim tourists.

Keywords: digital information, halal tourism, halal cuisine, official website, Muslim majority countries.

多数并不能保证穆斯林游客：东南亚穆斯林占多数的国家的清真旅游数字信息分析

摘要:

由于全球穆斯林人口众多，穆斯林占多数和穆斯林占少数的国家正在出现与穆斯林友好型旅游相关的规定。本文从优秀福和 Xiucheng (2018) 开发的印度尼西亚、马来西亚和文莱达鲁萨兰国清真旅游官方旅游管理网站内容比较的八个维度描述了内容分析。使用定性方法，作者发现没有关于印度尼西亚清真旅游的官方网站，但可以通过互联网访问电子书。文莱达鲁萨兰国没有官方网站，但可以通过旅游机构网站在搜索引擎上轻松访问可用的电子书。在这三个国家中，只有马来西亚提供了一个提供清真旅游信息的网站。然而，这三个穆斯林占多数的国家应该改进以数字方式呈现给穆斯林游客的内容，包括有关清真体验和机场穆斯林友好服务的详细信息。这项研究的新颖之处在于迫切需要数字信息的可用性，以支持穆斯林占多数的国家吸引越来越多的穆斯林游客。

关键词: 数字信息、清真旅游、清真美食、官方网站、穆斯林占多数的国家。

1. Introduction

Halal tourism in Indonesia is a target desired by the government to continue to be developed. The Ministry of Tourism and Creative Economy welcomed the request from the Vice President of Indonesia to explore the potential of halal tourism. CrescentRating (2019) predicts that there will be 230 million Muslim travelers globally by 2026. The Global Islamic Economy Report also added that the turnover of money from world halal tourism will be predicted to increase, from 177 billion US dollars (2017) to 274 billion dollars in 2023. Other data show that in 2019, around 20% of the 14.92 million foreign tourists who came to Indonesia were Muslim tourists (Kemenparekraf/Baparekraf RI, 2021a, 2021b).

From the predicted data provided, many countries have begun to flock to develop types of halal tourism. Not only majority Muslim countries, but minority Muslim countries such as East Asian countries also participate in developing halal tour packages. For example, Japan, South Korea, and Taiwan continue to make improvements to develop halal tourism. Quoted from the Ministry of Tourism and Creative Economy's Halal Tourism Implementation Guidelines, halal tourism provides several different services compared to tourism in general, such as additional amenities, attractions, and accessibility aimed and provided to meet the experiences, needs, and desires of Muslim tourists. In realizing halal tourism, tourist destinations should provide halal food, supporting facilities for worship: prayer rooms and ablution places, and other Muslim-friendly services.

According to CrescentRating (2019), the quality of Indonesia's halal tourism in terms of access, communication, environment, and services is ranked first out of 130 Muslim-friendly tourist destination countries. However, unfortunately, this number one position is not balanced with the management of official government websites, especially the tourism office, in providing information about halal tourism. When typing keywords on the Google Search engine using "Indonesia Halal Tourism," on the first page, there are no offers and information for tourists about this. The keywords Indonesia Halal Tourism on the landing page

are only articles about the potential of halal tourism and journal publications about halal tourism. The official website of the Indonesian Tourism Office through Indonesia.Travel also does not have special features that display tourist details and various halal cuisine.

The management of the official website regarding halal tourism is different from the two neighboring countries of Indonesia, which also have data on Islam as most religions in the country, namely Malaysia and Brunei Darussalam. Malaysia's population distribution is more than 50% converted to Islam. This makes Muslims the majority in the country (https://web.archive.org/web/20131113165406/http://www.statistics.gov.my/portal/download_Population/files/census2010/Taburan_Penduduk_dan_Ciri-ciri_Asas_Demografi.pdf). Meanwhile, in Brunei, Muslims almost dominate the religion professed by the country's citizens, which is 81% (<https://deps.mofe.gov.bn/SiteAssets/Time-Series3.html>). Having an Islamic religious distribution that resembles Indonesia, the two countries look more mature in presenting information about tourism and halal culinary. In the case of Malaysia, when typing the keyword "Malaysia halal tourism," the landing page on the Google Search engine immediately displays the official website of the Malaysian tourism institution, which provides information about halal tourism in the country. Uniquely, the Malaysian tourism office includes this halal tourism category as a niche market. If the page is clicked, there will also be a tagline carried by Malaysian halal tourism, namely "experience worry-free vacations with facilities adhering to the Islamic Principles." Still on the first page of search engines, there is also a special site created by Malaysia, namely the Islamic Tourism Centre of Malaysia or ITC. Similarly, for the case in Brunei, the initial display on the first page for searching for the keyword "Brunei Darussalam halal tourism" is directly on the official website of Brunei's tourism through the www.bruneitourism.com page. Although it does not create special menu features like Malaysia, Brunei presents information about Islamic tourism through documents that can be accessed by potential tourists. The document, which is available online, contains

information such as the history of Islam in Brunei, souvenirs and souvenirs, halal brands in Brunei, and eating and eating halal restaurants in Brunei.

This research is a development of research on halal tourism marketing strategies through the government's official website. The study by Yousaf and Xiucheng (2018) took in East Asian countries that are favorite destinations for Muslims such as Japan, Thailand, China, and South Korea. Meanwhile, Adel et al. (2021) took case studies in other countries and issued results that only a few countries such as New Zealand, Australia, and Singapore have until now promoted halal tourism on the official government website. Indonesia is one of the majority Muslim countries and a country that is friendly to Muslim tourists. However, Indonesia is also rich in cultural and religious diversity, such as Bali, which is one of the favorite destinations for foreign tourists. On the other hand, most Balinese religions are Hindus so that tourism references and halal culinary are not as easy as other destinations in Indonesia, especially for Muslim tourists from outside Indonesia. This research examines the application of halal tourism and culinary marketing strategies in Indonesia through the official government website. The official government website is considered the most widely used source by tourists in seeking information such as tourist attractions, activities, and services (Horng & Tsai, 2010; Yousaf & Xiucheng, 2018; Adel et al., 2021).

2. Literature Review

2.1. Culinary Tourism

Local cuisine is one of the valuable assets in creating a differentiation of competitive advantages for a destination (du Rand & Heath, 2006). Ignatov and Smith (2006) and Smith and Xiao (2008) categorize culinary tourism into four class specifications. The first class is culinary tourism based on the facilities offered such as buildings that are directly related to all food preparation, production, and distribution. Second, culinary tours based on activities offered such as fine dining experiences or the opportunity to take cooking classes. The third type is related to special events or moments such as food festivals and so on. The last class, the fourth, is related to the organization that houses the culinary tourism itself, such as the restaurant or the certification system that guarantees the quality of the food produced.

Muslims today are becoming more sensitive in consuming a product and enjoying services based on Islamic values (Battour et al., 2011; Jafari & Scott, 2014). Muslim tourists must obey the teachings of their religion in consuming a meal. Therefore, all Muslims here can be categorized as culinary tourists. The development and marketing efforts for Muslims are different from other types of tourists because what they do is based on Islamic principles and values (Mohsin et al., 2016). Therefore, culinary tourism marketing strategies that target Muslim tourists must fully

understand these values.

In choosing a food, Muslims categorize it into haram and halal. Halal means here are products that are allowed in Islamic law to be consumed. Therefore, having a food outlet with halal affirmation will be an option for Muslim tourists (El-Gohary, 2016). Halal food is an important factor in halal tourism (Jafari & Scott, 2014). Limitations on Muslim beliefs, including on the choice of food type, which must be coordinated by creating a culinary marketing strategy (Yousaf & Xiucheng, 2018).

2.2. Halal Tourism and the Role of Tourism Government Official Website

Islamic tourism and halal tourism are often confused with terms in analyzing segmented tourism for Muslims. Several studies have made differences between the two and are more inclined to use the term Halal tourism to refer to the Muslim tourist market (Battour & Ismail, 2016; El-Gohary, 2016). Halal tourism covers a wide scope of tourist activities for Muslim tourists because their travel motivation is not only for religious spiritual travel; their purpose can also be non-Muslim countries. Traveling is a recommendation in Islam to meet other needs outside religious needs, such as pleasure, socializing, seeking new knowledge, and appreciating God's creation (Oktadiana et al., 2016).

Boyne et al. (2003) introduce a tourist taxonomic theory based on how far a traveler puts culinary wealth into the decision-making process based on internet marketing theory. The first type, food, plays a significant role in the tourist experience. The second type, food, is also important for tourists; however, they are not fully active in the search. The third type is that unexplored travelers are interested in the culinary aspect of their overall travel experience, but can change when they obtain a pleasant culinary experience. The fourth type is tourists who are not interested at all in the culinary variety, even though they obtain various promotional materials. This study shows that the role of the official website of the tourism agency is critical for tourists of types one, two, and three. The rules in Islamic values make most Muslim tourists the first type and the second type.

To attract the target market of halal tourism, various aspects of the halal lifestyle, including food (halal restaurants), accommodation (Sharia-based hotels), transportation (halal travel), shopping, clothing models, finances, and medical needs, must be considered (Battour & Ismail, 2016; El-Gohary, 2016; Mayock, 2015; Oktadiana et al., 2016; Mohsin et al., 2016). The need for Muslim tourists includes moral behaviors including dress codes, types of tourism, grammar, types of cosmetics, types of financial institutions, and much more (Akyol & Kilinc, 2014; Isa et al., 2018). In the Islamic Pull Factors theory, the attributes of Muslim-friendly tourism must provide places of worship, worship equipment, halal food, and no alcohol, separating entertainment attractions and bathrooms

between men and women (Han et al., 2019; Harahsheh et al., 2019).

Nowadays, potential tourists can easily search for differences in values and products offered from various tourist attractions using the internet (Tso & Law, 2005). Therefore, the internet is a departure point for a tourist (Buhalis & Licata, 2002). One of the internet sources used as a reference is the official website of the government or tourism agency (Horng & Tsai, 2010; Yousaf & Xiucheng, 2018). Tourism official site content is crucial for culinary tourism and relevant in creating a culinary image for a destination (Horng & Tsai, 2010). Providing information about halal culinary promotion and additional halal services and facilities is vital to attract Muslim tourists who are more considerate of culinary offers in a destination than other tourists in general. The inability to identify halal food in a restaurant and non-Muslim destination is an issue for Muslim tourists to make a return visit to a destination (Katuk et al., 2021).

3. Methods

The method used in the study is a pre-elimination investigation to display content analysis of meetings between promotions and the image of halal tourism and culinary on the official website of tourism management under the government. Previous research has conducted content analysis methods to investigate the image of culinary destinations as the foundation for promoting a tourist attraction.

To maintain the reliability and validity of the content analysis, this study will invite researchers from the fields of halal tourism, culinary tourism, and hospitality backgrounds to work with the authors on this study. The content analysis method in this study consists of three stages:

1) After going through discussions between the author and the research team in the field of expertise, as previously mentioned, notes from the entire discussion will be collected and exchanged between one personnel and another for preliminary observation. The result of this discussion is a triangulation study to find unique themes that are related and considered important;

2) Triangulation content is collected with the results of the content of sites regarding halal tourism and culinary information originating from Indonesia (<https://www.indonesia.travel/gb/en/home>), Malaysia (<https://www.malaysia.travel/>), and Brunei Darussalam (<https://www.bruneitourism.com/>) (in the English version);

3) Content is analyzed based on the frequency, intensity, and space provided by marketing tourist destinations and halal culinary on the site page. Content refers to words, symbols, audio, visuals, images, themes, documents, articles, podcasts, and ideas on the site page that can provide information about halal-based tourism destinations.

In research conducted by Yousaf and Xiucheng (2018), there are 8 aspects of assessment on the official

website of choosing a country's tourism management. After conducting a content analysis, the second stage carried out by the research team was to design and create a smart pocketbook regarding what information should be presented in halal culinary and tourism. The 8 aspects are:

1. *Search for the halal*: about the availability of links that directly lead to culinary information and halal tourism on the official website of tourism management;

2. *Halal assessment and certification*: providing information to tourists about the requirements for halal culinary guarantees in a country, guarantees that the halal label is under the auspices of the state government;

3. *Features of halal cuisine*: description of halal menus, recipes, or brief descriptions of halal dishes;

4. *Halal food restaurant recommendations*: halal restaurant information, halal restaurant information around tourism objects, promotion of international and halal types of food, promotion of local and halal types of food;

5. *Improving the halal experience*: providing a forum for discussion for Muslim tourists about halal tours, testimonials from Muslim tourists about halal tourism, highlighting chefs specializing in halal cuisine, and promoting halal cooking classes;

6. *Halal as a symbol of culinary diversity*: promoting halal food as part of a regular food festival in a country, halal food routes, and local design souvenirs for Muslim tourists;

7. *Halal at the airport*: availability of halal food at the airport, availability of halal services at the airport, availability of halal food and services at domestic airlines;

8. *Additional halal services and facilities*: information about places of worship, tourist spots that cause special interest for Muslims, facilities for having fun with halal rules, ablution places, and hotels with halal facilities (qibla direction, availability of prayer tools such as prayer prayers, Quran).

4. Results and Discussion

Table 1 shows the results of digital information content analysis from Indonesia, Malaysia, and Brunei Darussalam.

4.1. Halal Searchability

Of the three majority Muslim countries in Southeast Asia, only Malaysia has access to an official website containing information about halal tourism. Malaysia also has three website addresses as a source of halal tourism information, all three of which are on the first landing page on search engines: 1) <https://www.tourism.gov.my/niche/islamic-tourism>; 2) <https://itc.gov.my/muslim-friendly-directory/halal-directory-2/>; 3) <https://www.iamm.org.my/museumrestaurant/>. In Brunei Darussalam, the landing page of search engines shows digital information about Islamic Tourism on the

Brunei Tours website. However, website visitors are immediately presented this information in the form of an e-book, namely <https://www.bruneitourism.com/wp-content/uploads/2019/08/Islamic-Tourism-Brunei-Darussalam.pdf>.

Unlike Malaysia and Brunei Darussalam, Indonesia, which ranks second on the Global Muslim Travel Index in 2022, does not have sufficient digital literacy to facilitate Muslim tourists, especially from foreign countries. However, there are still some digital literacies in the form of e-books that can be reached by tourists. Unfortunately, this literacy in terms of website address is not on the landing page of search engines on the first page when tourists search with the keyword "Indonesia's halal tourism." In the marketing dimension analysis developed by Yousaf and Xiucheng (2018), our research team took e-book data on these two websites: 1) the first version is an e-book developed by the National Commission on Sharia Economy and Finance regarding Muslim tourism guidebooks on super priority destinations (https://kneks.go.id/storage/upload/1659661736-Buku%20Panduan%20Pariwisata%20Ramah%20Muslim%20di%205%20Destinasi%20Favorit_small.pdf); 2)

the second version is the E-book developed by Halal Trip, a Singapore-based company that develops Muslim-friendly travel manuals in Indonesia in collaboration with the Ministry Indonesian tourist (<https://www.halaltrip.com/downloadable-halal-travel-guides/>).

Of the three countries, only Malaysia has shown the existence of categories for halal menus. In this category, the Malaysian website also describes the halal guarantor institution and the halal logo used in the country. Indonesia and Brunei Darussalam should also add this information. In Indonesia itself, the halal guarantee institution is under the auspices of the Indonesian Ulema Council (MUI) with the Halal Product Assurance Organizing Agency (BPJPH). In 2022, BPJPH has a target to be able to provide halal certification for free to 324,834 MSEs in Indonesia. In line with the target implemented by BPJPH, adding guidelines regarding halal direction that can be accessed digitally will make it easier for Muslim tourists to find products, especially food kosher easily. Reliable and easily accessible technology and information such as websites will affect Muslim's tourists' behavior (Samsi et al., 2016).

Table 1. Results of digital information content analysis (Adopted from Yousaf and Xiucheng (2018); developed by the researchers, 2022; content analysis was developed by the authors)

Content Results of Halal Literacy Analysis	Indonesia (Version 1)	Indonesia (Version 2)	Brunei Darussalam	Malaysia
Halal Searchability				
Is link/reference to Muslim travel/halal tourism present on the home page?	A	N.A.	A	A
Is there a sub-category of 'halal food' in the overall food category?	N.A.	N.A.	N.A.	A
Halal Appraisal and Certification				
Defining the meaning of <i>halal</i> , what constitutes <i>halal</i> or <i>non-halal</i>	N.A.	A	N.A.	N.A.
Acknowledging Muslim travelers' requirement for halal cuisine	A	A	N.A.	N.A.
Assurances of Halal standards being levied by the government	N.A.	N.A.	A	N.A.
Certification of halal food restaurants	A	A	A	A
Halal food authorities being mentioned	N.A.	N.A.	A	N.A.
Halal Cuisine Features				
Categorization of 'halalness' of food	A	A	A	A
Recipes of representative Halal cuisine	A	A	A	A
Description of the halal food menu	A	A	A	N.A.
Images of representative Halal cuisine	A	A	A	N.A.
Additional food-related attributes of halal cuisine	A	A	N.A.	N.A.
Recommended Halal Food Restaurants				
Recommended Halal food restaurants	A	A	A	A
Promotion of restaurants offering international cuisines in Halal form	N.A.	A	N.A.	N.A.
Promotion of restaurants offering local cuisines in Halal form	N.A.	A	A	N.A.
Information on halal restaurants surrounding tourist spots	N.A.	N.A.	A	N.A.
Links/addresses of the Halal food restaurants	A	A	N.A.	A
Links/addresses of Halal shops	A	A	N.A.	A
Promotion of certified Halal brands	N.A.	N.A.	A	N.A.
Restaurant guidebook for Muslim travelers	A	A	N.A.	N.A.
Enhancement of Halal Experiences				
Providing a dialog sheet that enables Muslims to ensure the halal	N.A.	N.A.	N.A.	N.A.
Testimonials/blogs reports of Muslim travelers	N.A.	N.A.	N.A.	N.A.
Highlighting halal food chefs and/or their expertise	N.A.	N.A.	N.A.	N.A.
Promoting halal food cooking classes	N.A.	N.A.	N.A.	N.A.
Introduction to Muslim festivals and special occasion cuisines	N.A.	N.A.	N.A.	N.A.
Links to Muslim-friendly application	N.A.	A	N.A.	N.A.
Halal as a Symbol of Culinary Diversity				
Culinary culture being diverse enough to serve Muslim tourists	N.A.	A	A	N.A.
Promoting a halal food event as a regular cultural event in the	N.A.	N.A.	N.A.	N.A.

Content Results of Halal Literacy Analysis	Indonesia (Version 1)	Indonesia (Version 2)	Brunei Darussalam	Malaysia
country				
Halal culinary routes	N.A.	N.A.	N.A.	N.A.
Locally designed souvenirs for Muslim tourists	A	A	A	A
Halal at Airport				
Availability of halal food at airports	N.A.	N.A.	N.A.	N.A.
Availability of halal services at airports	N.A.	N.A.	A	A
Availability of halal food and services at national airlines	N.A.	N.A.	N.A.	N.A.
Additional Halal Services and Facilities				
Information regarding prayer rooms or mosques (worship places for Muslims)	A	A	A	A
Special site-seeing spots of interest of Muslim tourists	A	N.A.	A	A
Availability of washroom facilities/ritual washing area (Wuddu)	A	N.A.	N.A.	A
Halal leisure facilities (gender segregation)	N.A.	N.A.	N.A.	A
Hotels rooms with halal facilities for Muslim tourists (e.g., Qibla sign, prayer mats, Holy book, etc.)	A	A	A	A
Total Score	17	19	18	15

Notes: *A – available; N.A. - not available

4.2. Halal Appraisal and Certification

In the three countries, information about halal assessment and certification has differences between one country and another. Both Malaysia and Brunei Darussalam show the institutions responsible for providing halal certificates to businesses. The information on the Malaysian website also shows how the official halal logo image is used in the country. In the source of information on Indonesian halal tourism, it does not indicate the existence of institutional information that guarantees the halal in this country. However, there is a uniqueness of Indonesia compared to Malaysia and Brunei Darussalam. Guidelines in Indonesia show the separation of food into three: places to eat food that is indeed halal-certified, places to eat the halal but not yet having a halal certificate, and places to eat *the pork-free* but still selling a minimal alcoholic menu. However, Indonesia also needs to implement the strategy used by Malaysia-Brunei Darussalam, namely the content regarding halal certification guarantor institutions and the process brief in achieving halal certification. Additionally, in line with the change in the halal logo in Indonesia in 2022, it is also important to include information about this latest logo.

The lack of identification of halal products in a restaurant or café is often an issue that decreases the interest of Muslim tourists to revisit (Katuk et al., 2021). With the increasing awareness of Muslims, companies should pay attention to the halal guarantee of their products as one of the crucial things for Muslim consumers who prefer halal products (Farhat et al., 2019). Muslim consumers also often rely on product labels including halal labels as important information in making decisions (Mohayidin & Kamarulzaman, 2014). Restaurants or cafes that can seize opportunities by showing the halal will get several benefits, including increased confidence of Muslims to choose the restaurant and increased awareness, even of non-Muslims, of the spread of the concept of *halal* (Yusuf et al., 2017).



Figure 1. Muslim tourist guidelines in Indonesia on halal food categories (<https://www.halaltrip.com/downloadable-halal-travel-guides/>)

4.3. Halal Cuisine Features

In the dimension of halal food features, the three majority Muslim countries in Southeast Asia have had good ratings. Indonesia, Malaysia, and Brunei serve starting from the menu, brief descriptions, and pictures of halal food suggested on the website and e-book. This feature will make it easier for Muslim tourists to find halal food and confirm whether the recipes used use non-halal ingredients or not. Not only for Muslims, many non-Muslim tourists are now also starting to consider trying halal culinary in a destination due to the perception that halal food is processed healthier and safer (Rezai et al., 2012). In tourism activities, not only filling one's psychological needs for hunger, food is also the main contributor to the overall experience of tourists in traveling (Björk & Kauppinen-Räsänen, 2016). Therefore, providing information such as what ingredients are used will make it easier for potential visitors to make decisions and create visit satisfaction.



Figure 2. Indonesian food with halal ingredient information (<https://kneks.go.id/storage/upload/1659661736->

4.4. Recommended Halal Restaurants as Symbols of Culinary Wealth

In the fourth and sixth dimensions, there is a lack of information in the three majority Muslim countries in Southeast Asia. For the dimension of halal restaurant recommendations, the information provided to Muslim tourists should also present a list of places to eat that serve international halal menus. Of the three countries, only e-books owned by Brunei provide information about the halal international food menu. This component should also be added to the sources of information owned by Indonesia and Malaysia. Moreover, the number of foreign Muslim tourists visiting these two countries is quite high, so providing information about international and halal menus will provide an alternative for tourists Muslims who prefer food according to the innateness of their country of origin. Here, data on which countries are visited the most, Indonesia or Malaysia, can be used as a reference as priority information about international halal menus. A study by Mannaa (2019) using respondents from the United Arab Emirates (UAE) showed that some Muslim tourists feel very comfortable when visiting Muslims destination because they can easily find halal food. For this reason, some of them also expressed a desire to revisit the destination.



Figure 3. Brunei's promotional tools in serving halal international menus (<https://www.bruneitourism.com/wp-content/uploads/2019/08/Islamic-Tourism-Brunei-Darussalam.pdf>)

4.5. Halal Experiences

In the halal experience category, the three majority Muslim countries in Southeast Asia are still quite weak in presenting data and information. This information should be added because it has been widely applied in minority Muslim countries such as Korea and Japan. On the Korean website, they present testimonials of Muslim tourists regarding their visit while in Korea. Good testimonials will help improve the image of a destination, especially for foreign tourists to be more confident when visiting their destination. The development of application-based information also seems necessary to be developed to facilitate tourist activities for tourists. Currently, the application that is often used is a halal trip developed by Singapore. Oktadiana et al. (2020) recommend seizing the opportunity for a destination to develop tourism for

millennial Muslim travelers. One of the characteristics of Muslim millennial travelers is the use of social media to share their travel experiences, find information, and inspire others to travel similarly (Mastercard & HalalTrip, 2017; Rasheed, 2018).

4.6. Muslim Services at the Airport

The airport is one of the crucial locations because it is the first place for tourists, especially foreign tourists, when they arrive at their destination. In Indonesia itself, as a majority Muslim country, worship facilities are actually very easy to find at airports. However, it is highly recommended if the location regarding places of worship or halal food is also informed through media such as websites, brochures, or applications. The e-book analyzed does not show any information about places of worship or halal food at the airport. On the Malaysian website, they provide sub-categories, including airlines that provide facilities to Muslim tourists. Muslim-friendly airports are one of the important keys as a starting point in making a good travel experience impression on Muslim tourists (Battour & Ismail, 2016).

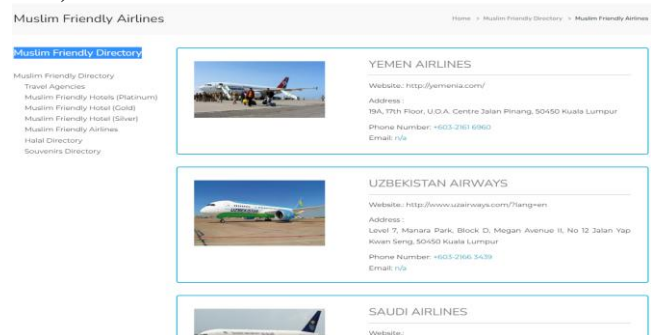


Figure 4. Information about Muslim-friendly airlines in Malaysia (<https://itc.gov.my/muslim-friendly-directory/muslim-friendly-airlines/>)

4.7. Additional Halal Services and Facilities

As Muslim majority countries, Indonesia, Malaysia, and Brunei have actually provided services and facilities such as the availability of ablution places, easy access to mosques, separation between men and women, and sharia hotel facilities. However, not all of this information can be accessed digitally. Shakona et al. (2015) stated that there are six pillars of halal tourism that must be considered: 1) non-alcoholic drinks; 2) availability of halal food; 3) separation between men and women; 4) places of worship; 5) provisions traveling for Women (not to travel alone); 6) appropriate modest clothing. Unavailability of information about halal tourism and services, such as guides, maps, flyers, or brochures at tourist attractions such as hotels, airports, attractions, and shopping, has a negative effect on the performance of halal destinations. Tourist information centers are advised to present this information, including halal food and worship facilities (Al-Ansi & Han, 2019).

5. Conclusion

According to the content analysis's findings,

Indonesia, Malaysia, and Brunei—countries with most Muslims—must do a lot more to inform Muslim tourists about the halal service offered. The availability of details about the halal experience and Muslim services at international airports are two areas that must be improved. The key driver behind these nations' continued expansion of digital information delivery should be the rise in Muslim travelers worldwide. The needs of various Muslim tourists can then be examined and described by researchers to offer services that live up to these visitors' expectations.

6. Limitations and Further Study

According to earlier research, integrating the national tourism websites together allows content analysis management to compare the halal content of various nations. The content analysis procedure is still unideal in this study because two nations only offer link access to e-books. The authors advise looking into halal digital material in Muslim-majority nations outside Southeast Asia, such as the United Arab Emirates, as future research.

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Authors' Contributions

Cesya Rizkika Parahiyanti: writing the methods, analyzing the data, doing content analysis; Heri Praktiko: writing the introduction; Andro Agil Nur Rakhmad: writing literature review; Abdul Basid: collecting the data; Azizul Yadi Yaakop: analyzing the data.

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