



**THE HALAL TOURISM - ALTERNATIVE OR MASS TOURISM?
Indications of Traditional Mass Tourism on Crescent Rating
Guidelines on Halal Tourism**

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Indications of Traditional Mass Tourism on Mastercard-CrescentRating

Guidelines on Halal Tourism

Abstract

Purpose: This study aims to identify whether halal tourism, as advocated by Mastercard-CrescentRating Guidelines on Halal Tourism can be considered as supporting sustainable tourism.

Design/Methodology/Approach: Three Mastercard-CrescentRating 2019 Reports which are Global Muslim Travel Index (GMTI), Indonesia Muslim Travel Index (IMTI), and Halal Travel Frontier (HTF) were evaluated using a qualitative method supports by NVivo software to analyze text and images. Eight indicators (number of tourists, main motivations, main values, interaction with the community, interaction with the environment, most possible destinations, infrastructure, and visitor monitorings) are used to classify halal tourism items into mass tourism (traditional, experiential, sensational) and non-mass (alternative) tourism. The qualitative analysis supported by correlation analysis of GMTI scores with Environmental Performance Index (EPI) and The Global Sustainable Competitiveness Index (GSCI) scores.

Findings: The results showed that halal tourism has unique characters compared with mass and non-mass tourism types. However, halal tourism advocated by CrescentRating unlikely shows similarity with non-mass tourism. It tends to be

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7 traditional mass tourism, especially on the perspective of the type of activity,
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9 interactions with the environment and local communities, as well as the main
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11 values.

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13 **Originality/value:** Previous research suggested the needs of halal tourism and its
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15 relations to sustainability. This research fills the gap by showing the halal tourism,
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17 in the perspective of Mastercard-CrescentRating is not prioritized toward
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19 sustainable tourism by qualitative and quantitative evidences. This study
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21 contributes to the knowledge of sustainability from Islamic perspectives and
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23 practices and provide a way to the theory of Islamic sustainable tourism. It also
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25 suggests improvements to halal tourism guidelines such as the transparency and
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27 guarantee that the profit will be used for social welfare, promotion of
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29 sustainability using Qur'anic verses, and promotion on environmental and social
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31 empowerment activities.
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37 **Keywords:** Halal tourism, mass tourism, non-mass tourism, sustainable tourism,
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39 CrescentRating.
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43 **Introduction**

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45 A total of 1.5 billion visits have been made by tourists to various
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47 destinations in 2019 made tourism is an important economic sector locally and
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49 globally (UNWTO, 2020). This number is far increased from 1995 which only
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51 reached to 565 million visits (UNWTO, 2001). Since 2010, the number of visits
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53 has continued to increase with an average annual increase of 5.1% and delivered
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55 effects on air traffic growth of 5.5% (UNWTO, 2020).
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7 However, the tourism sector indirectly contributes to global warming and
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9 environmental damage (Raza *et al.*, 2017). The study from (Veiga *et al.*, 2018)
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11 informs that 3% of carbon dioxide in the atmospheric is contributed by the
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13 tourism sector. This number increases to 8% if the supporting sectors such as
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15 food, accommodation, travel, and tourist activities are taken into consideration
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17 (Lenzen *et al.*, 2018). Long-distance travel by airplane and further long stays
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19 increase the contribution of the tourism sector to global warming (Gössling, Scott
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21 and Hall, 2018). Thus, a decrease in the number of trips caused by tourism can
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23 have a positive effect on improving the quality of the environment. This is
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25 evidenced by the increasing air quality in several major cities in the world during
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27 the global pandemic Covid-19 which directly harms the global tourism sector
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29 (Mtapuri and Giampiccoli, 2020).
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34 Therefore, the discourse of sustainable tourism began to emerge as a form
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36 of awareness reaction to the contribution of tourism to global warming and
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38 environmental damage (Brendehaug, Aall and Dodds, 2017). Sustainable tourism
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40 aims to reduce the impact of tourism on global warming, improve the welfare of
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42 local communities, and encourage social justice by providing ecological
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44 restrictions on tourism activities. However, the discourse of sustainable tourism
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46 that has emerged since three decades ago is still difficult to implement (Higgins-
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48 Desbiolles, 2018). Nevertheless, (Rhama, 2020b) shows that the concept of
49
50 sustainable tourism has a positive trend to be adopted globally. His research also
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52 shows that 73% of tourists want to stay at least a day in environmentally friendly
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54 accommodations, as many as 71% of people under the age of 30 say that the
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7 sustainable travel is their priority, moreover, more than 90 countries already have
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9 sustainable tourism policies.

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11 Recent development in tourism industry also creates another stream of
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13 tourism development that tied specifically to particular segment of travellers, one
14
15 of which is halal tourism. Halal tourism tied specifically to Islam adherents. Islam
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17 adherents are important segment of tourists because there are 49 countries with
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19 Moslem as the majority population (Arik and Akboga, 2018). Besides, 24.1% of
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21 the world's population (or 1.8 billion people) in 2015 are Moslems and Islam have
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23 the status of being the second-largest religion in the world (Pew Research Center,
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25 2017).

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29 The specific characteristics of the adherents of Islam have implications for
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31 the special treatment that needs to be given when they travel. The lack of
32
33 understanding of the above characteristics sometimes delivers a negative impact.
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35 Hence, the special needs of Moslem tourists are also one of the drivers of the
36
37 emergence of halal tourism. Halal tourism seeks to take the Moslem tourist
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39 segment which is estimated to reach 230 million people per year in 2026 with an
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41 economic value of \$ 300 billion (Mastercard and CrescentRating, 2019a).

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45 Mastercard-CrescentRating has been cited as the most significant authority
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47 on halal tourism today (Cuesta-Valiño, Bolifa and Núñez-Barriopedro, 2020).
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49 Biancone et al. (2019) stated that Mastercard-CrescentRating is a major player in
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51 halal tourism market and decisive in this market by annually publishing basic
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53 criteria in the tourist destinations of muslim travellers. The Crescent Rating
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55 Institute develops a global Moslem travel index which is a source of
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7 recommendations for stakeholders in developing halal tourism. One of the reports,
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9 the Global Moslem Travel Index 2019, informs that there are 30 main halal
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11 tourism markets in the world, including 10 countries with a majority of non-
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13 Moslem populations. The assessment indicators of the destination are based on
14
15 factors of access, communication, environment, and services. Environmental and
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17 service factors are the main factors (more important) compared to other factors
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19 because they serve freedom of worship, halal food, and the availability of places
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21 of worship. The CrescentRating Institute even develops tourist destination
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23 recommendations for Moslem tourists during the Ramadan (fasting period) each
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25 year.
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30 Nevertheless, halal tourism is not religious tourism because the
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32 destinations visited are regular destinations such as natural, socio-cultural, rural,
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34 and urban destinations (Ryan, 2016). The destination can be said as a halal
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36 destination thus, is worth visiting by Muslim tourists as long as the availability of
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38 tourism facilities and infrastructure are friendly to Muslim tourists, for example,
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40 restaurants that have halal certification, tour guides who are familiar with Islamic
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42 teachings, and others.
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46 Islamic teachings also support sustainable development. Interpretation by
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48 Islamic academics such as Al-Qurtabi, Ibn Kathir, and Al-Sharawi regarding the
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50 purpose of tourism in Islamic teachings also revealed several matters relating to
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52 sustainable principles including (1) achieving spiritual, physical and social goals,
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54 (2) admiring beauty God's creation, (3) realizing how stunted humans are before
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56 God, (4) improving health so that they can practice religion better, (5) gaining
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7 knowledge, and (6) understanding human cultural and social diversity (Afifi,
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9 2015).

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11 The principles of Islamic teachings that encourage sustainability (Qadir
12 and Zaman, 2019) provide an opportunity for a sustainable paradigm to be created
13 in halal tourism. The potential of Muslim tourists to support sustainability could
14 not only satisfy their religious duty but also tremendously support global needs of
15 poverty reduction, empowerment, natural conservation, climate change mitigation
16 and adaptation, and any positive impact sustainability could bring. Viewed from
17 Islamic perspective, this could strengthen the Qur'anic verse that said Islam is the
18 blessing for the worlds (al Anbiya verse 107). Given the urgency of sustainability
19 for this world, it is important to know that halal tourism indeed heading to that
20 direction.
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34 Mastercard and Crescent Rating stressed that there are inherent religious
35 obligations of Muslim to safeguard the environment that can be tapped by
36 destinations (Mastercard and Crescent Rating, 2019b). The Mastercard and
37 CrescentRating report (2019a) also states that a destination that cause positive
38 changes in social behaviors are relatively 'good' destinations, out of the three
39 criteria for halal destinations (basic, good, and very good).
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48 However, halal tourism still seems to have mass tourism's characteristics
49 which have the potential to be unsustainable. Mass tourism has a general
50 definition as a consumptive activity carried out by a large number of visitors at a
51 destination (Mcfarlane-Morris, 2019). Mass tourism is oriented to the benefits
52 obtained quantitatively which is in line with the large number of visitors who
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7 consume a destination (Rhama and Alam, 2017). The profit orientation limits the
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9 relationship between tourism businesses and tourists through infrastructure and
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11 minimizes the participation and the needs of the local community (Rhama,
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13 2020a). Mass tourism provides rapid financial capital for the country's economic
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15 development but harms local and global contexts such as environmental damage
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17 and socio-cultural problems as well as the decline in quality of life (Kilickap,
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19 2019).
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23 The relationship between the practice of halal tourism and sustainable
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25 tourism is debatable. There are only a few researches that address the paradigm of
26
27 sustainability in halal tourism (Vargas-Sánchez and Moral-Moral, 2018; Prayag,
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29 2020). Several previous studies focus more on the implementation of halal
30
31 tourism, for example, how countries with a majority of non-Muslim populations
32
33 are unable to apply halal criteria as stringent as Muslim-majority countries (Jia
34
35 and Chaozhi, 2020); Muslim tourists are heterogeneous tourists and have different
36
37 levels of tolerance towards tourism that is considered 'not' halal (Boğan and M
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39 Sarıuşık, 2019); and the concept of halal in halal tourism cannot be applied 100%
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41 in practice (El-gohary, 2015).
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46 Prayag (2020) asked about whether Muslim travellers practices
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48 sustainability and whether halal certification incorporate more sustainability
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50 concerns. The study from (Vargas-Sánchez and Moral-Moral, 2018) discusses the
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52 issue of sustainability by appreciating the sustainability dimension of halal
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54 tourism from the perspective of CrescentRating so it is recommended to be
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56 studied further. Therefore, statements from CrescentRating need to be analyzed so
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7 that it can be concluded whether halal tourism is just another form of mass
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9 tourism or sustainable tourism. Thus, this study aims to identify the sustainability
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11 paradigm of halal tourism with the question: are halal tourism's characteristics
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13 consistent with the paradigm of sustainable tourism? This research was conducted
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15 in the form of a literature review by analyzing the report provided by
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17 CrescentRating in 2019.
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20 This research will have implications for theory and for practical purposes.
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22 Theoretical implications that can be drawn from this research relates on the
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24 evolution of halal tourism in practitioner viewpoint. This will be paving way for
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26 researchers to create a theory of sustainable halal tourism. Meanwhile, for
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28 practical purposes, this research can suggest several steps for the governance of
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30 halal tourism, such that it more embracing sustainable tourism in the future using
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32 its own resources.
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39 **Literature Review**

40 ***Halal Tourism***

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42 The concept of halal is one of the concepts that are in the teachings of
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44 Islam. Islamic teachings classify human actions into five categories, namely *fardh*
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46 (compulsory actions), *mustahab* (suggested actions), *halal* (permitted actions),
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48 *makruh* (undesirable actions), and *haram* (prohibited actions) (Rasul, 2019). Halal
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50 itself is defined as a set of actions that may be carried out without the
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52 consequences of gifts or punishments from God (Al-Qaradawi, 2013). Generally,
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54 Islamic jurisprudence view that everything, besides of meat category, is
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7 considered halal except if stated otherwise (Wilson and Liu, 2010). Thus, the
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9 concept of halal tourism is tourism activities carried out without any behaviors
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11 that are undesirable (*makruh*) and prohibited (*haram*). (Battour and Ismail, 2016)
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13 proposed this definition: “halal tourism is any tourism object or action which is
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15 permissible according to Islamic teachings to use or engage by Muslims in
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17 tourism industry”.

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20 Earlier studies treat halal tourism as synonym with Islamic tourism (El-
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22 gohary, 2015). However Boğan and Sarıışık (2019) and Battour and Ismail (2016)
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24 tried to clarify both concepts and came out with different conceptions between
25
26 halal tourism and Islamic tourism. Islamic tourism concept derived from the
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28 motivation for travel (Boğan and M. Sarıışık, 2019). (Samori, Salleh and Khalid,
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30 2016) states that the Koran also mentions several activities that fall into the
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32 concept of tourism such as *al-fasih* (travel) (Al Maaidah: 3), *ibn sabil* (a person
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34 that is doing the journey for goodness) (at Taubah 9: 6), *hijrah* (migration) (Al
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36 Nisa: 100), or *al-rihlah* (travel for educational or commercial purposes) (Quraysh:
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38 2). From these concepts, it can be understood that Islamic tourism is a purposeful
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40 journey that includes the purpose of witnessing the true nature of God (*al-fasih*),
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42 performing goodness (*ibn sabil*), seeking peace and tranquillity (*hijrah*), and
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44 education and commerce (*rihlah*). Boğan and Sarıışık (2019) propose that Islamic
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46 tourism as “a tourism type which has emerged as a result of individuals’
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48 preferences to travel with the purpose to gaining the consent of God”.

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51 Thus, the concept of halal tourism more related to the supply side while
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53 Islamic tourism more related to the demand side of tourism activities. In this way,
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Islamic tourism is a form of tourism while halal tourism is a sense of tourism (Boğan and Sarıışık, 2019).

For the halal aspect of tourism, Islam is a prescriptive religion with many rules that must be obeyed. From a Western perspective, this may seem complicated but many of these rules are intuitive, rational, and practical so that they have become part of the daily life of a Muslim. The Islamic features are easy to recognize when it is confronted with a tourism service from non-Muslim tourists perspective (Battour *et al.*, 2018). This add new experience and value for non-muslim tourists which relates to their satisfaction, loyalty, and word-of-mouths (Battour, Rahman and Rana, 2019; Rahman *et al.*, 2020). Table I illustrates the rules that hotels must adhere to following Islamic teachings so that they can be categorized as halal hotels.

Table I. Halal Hotel Indicators

Indicators	Features
Worship facility	<i>Sajadah</i> (prayer mats), Koran, Qibla, water-based toilets (WC), rooms separated by gender, <i>wudhu</i> (ritual ablution before prayer) facilities
Public facility	Separate floors for women and families, recreation facilities (swimming pool, spa, gym) separated by gender, halal restaurants, eating locations for women and families, cosmetics and halal cleaning supplies
Staff	Muslim staff members, male staff for the men's floor, female staff for women and families, Islamic dress code
Operational management	Donation programs; transactions and investments using Islamic banks, Muslim ownership
Prohibited amenity	Beds and toilets overlooking Mecca, serving alcohol, gambling, and casinos, nearby red districts, pornographic entertainment, art that depicts humans or animals, music that indulges in sexuality

Halal meals	Livestock, non-predatory wild animals, non-predatory birds, grasshoppers, all fish with scales, seafood, aquatic animals and poisonous plants may be served if the poisonous and harmful parts have been removed, food that is not contaminated by dirt
Prohibited (haram) meals	Dead animals (carcasses), animals with sharp jaws or ivory, predators with sharp claws, pests, and poisonous animals, animals that wriggle hard, animals that are prohibited from being killed in Islamic teachings (which are amphibians, dogs, pigs, crocodiles, donkeys), blood, meat taken from living animals, animals slaughtered not by Islamic rules, alcohol

Source: Jia and Chaozhi, 2020

One important issue in halal tourism is that the empirical studies supporting this venue is in early stage. Much of the research done in Islamic countries while the perceptions of non-muslim (Battour, Rahman and Rana, 2019; Rahman *et al.*, 2020) or halal tourism in non-muslim majority countries are lacking (Han *et al.*, 2019; Ainin *et al.*, 2020). Another issue, important for this research, is that halal tourism relation with sustainability is still in question. Several new research tries to build this link using consistency in practicing halal tourism (Rasul, 2019) or using emphasis on several aspect of the halal tourism (Moshin, Brochado and Rodrigues, 2020), yet these research only in the form of general review, rather than case by case study. The point is, how to achieve two different target at once: muslim-friendly and environmental-friendly destinations using halal tourism (Cuesta-Valiño, Bolifa and Núñez-Barriopedro, 2020). This research fulfilling this gap by targeting Mastercard-CrescentRating as the most significant authority on halal tourism (Cuesta-Valiño, Bolifa and Núñez-Barriopedro, 2020) in practice and see how they treat halal tourism from sustainability lens.

Mass Tourism

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7 Previous scholars argued that halal tourism is not mass tourism. For
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9 example, Nurhidayati and Rashid (2019) states that halal tourism is not mass
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11 tourism because tourism in Islamic teachings aims higher than just the pursuit of
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13 hedonism and comfort. However, the research confuses Islamic tourism with halal
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15 tourism. Anyway, not all mass tourism is motivated by the pursuit of hedonism
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17 and comfort or specific purposes. Generally, mass tourism has a definition as a
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19 consumptive activity in a destination by a large number of visitors (Mcfarlane-
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21 Morris, 2019). The mass tourism's characteristic is emphasizing more on the
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23 nature of the activities that occur in tourism rather than on the motivation of
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25 tourists for recreation.
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30 Furthermore, the study from (Martínez-Garcia, Raya and Majó, 2017) says
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32 that the purpose of mass tourism is to attract as many visitors as possible. This
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34 makes mass tourism associated with homogeneous, standardized, and rigid forms
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36 of tourism, similar to manufacturing systems (Nunkoo and Gursoy, 2017),
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38 complete with packages that unite transportation, accommodation, and scenery
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40 (Dwyer, King and Prideaux, 2007). Sometimes, tourists are put into an isolated
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42 place but supported by complete facilities that support the comfort of tourists, and
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44 quite often apart from interaction with the local community (Nunkoo and
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46 Ramkissoon, 2012).
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51 Nevertheless, mass tourism can be divided based on the motivation of the
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53 tourists involved in three types which are: traditional mass tourism, experiential
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55 mass tourism, and sensational mass tourism (Brondoni, 2016). Traditional mass
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57 tourism is generally managed by the state with a standardized and identical
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7 service. The offer and prices provided are steady and the market is an oligopoly.
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9 The preferred value is service quality, hotel convenience, and tour operators. The
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11 goal of traditional mass tourists is convenience, tranquility and entertainment.

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14 Experiential and sensational tourism differs from traditional tourism by
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16 emphasizing the content and uniqueness of the destination, or in other words,
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18 experiential tourism prioritizes the unique value and attractiveness of the
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20 destination. The offer and price vary according to high competition, market
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22 demand, destination image, and product quality and develop along with the
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24 increasing sensitivity and perception of tourists (Capriello *et al.*, 2013). Visitors
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26 are allowed to engage, learn experiences, interact with the community, and
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28 appreciate destinations in a very controlled atmosphere (Wang, Weaver and
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30 Kwek, 2016). In this way, visitors can have high-quality travel experience and
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32 knowledge of the destinations they have visited (Brondoni, 2016). Furthermore,
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34 they generally will exhibit this unique and memorable experience to social media
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36 and blogs (Volo, 2010). Experiential mass tourism can usually be in the form of
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38 cruise tourism, cultural and heritage tourism, sports, and hobbies.
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44 Sensational tourism is a type of mass tourism that is more individual, or in
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46 other words, offers a special and different experience individually. This is
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48 different from traditional mass tourism that gives everyone the same convenience
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50 and experience or experiential mass tourism that gives the same experience to a
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52 group of people. The nature of tourism is still massive because it is followed by a
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54 large number of people, but the meaning of experience will vary individually.
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57 Examples of sensational mass tourism are adventure tourism, nomadic tourism,
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7 fitness tourism, urban tourism, dark tourism, nature-based tourism, religious
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9 tourism, rural tourism, and special event tourism. In this type of tourism, each
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11 individual can have a different meaning delivered by the same event. The
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13 infrastructure involved in this activity is minimal, in contrast to traditional mass
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15 tourism. Sometimes, visitors can travel alone without a tour operator and
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17 independently in finding a place to stay, even it is possible to sleep in an open
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19 environment (read: camping).
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23 Conversely, there is a type of non-mass tourism that has emerged as an
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25 alternative to mass tourism which is a development of sensational mass tourism.
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27 Non-mass tourism remains organized but locally and limited. Visitors arrive in a
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29 small number and their presence is sometimes not caused by promotional
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31 activities. Non-mass tourism should be managed carefully to set limitations on the
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33 number of visitors so it remains within the limits of the destinations' carrying
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35 capacity. The main purpose of non-mass tourism is not only emphasizing the
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37 economy but also to contribute to the local environment and socio-culture, for
38
39 example, ecotourism and community-based tourism. The term non-mass here
40
41 refer to the alternative form of mass tourism, and logically, this means tourism in
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43 low number of visitors at one time. This is highly related to sustainable tourism
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45 paradigm. To conform with previous definition of mass tourism, this recent
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47 research define non-mass tourism as a consumptive activity in a destination by a
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49 small number of visitors. How much the quantity of small or large number of
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51 visitors depends on the capacity of each destination. The different characteristics
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53 of mass and non-mass tourism above can be seen more clearly in the following
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table which shows the four types of tourism based on the motivation of the visit and the number of visitors involved.

Table II. Tourism characteristics in practice based on the number of tourists and tourism motivation

Items	Traditional Mass Tourism	Experiential Mass Tourism	Sensational Mass Tourism	Non-Mass Tourism
Number of visitors (defining characteristic)	Unlimited	Limited according to package	Limited according to interests	Limited
Main Motivation	Comfort, tranquility, entertainment	Massive unique experiences	Individual unique experiences	Contributing to society and the environment
Main values	Quality of service, hotel comfort, tour operators	The uniqueness and attractiveness of the destinations	Moment	Conservation and welfare of the local community
Interaction with the community	None	Intense but transactional	Low	Intense and transformative
Interaction with the environment	Ignored	Exists but atomistic, only on the relevant subject	Exists but atomistic, only on the relevant subject	Intense and holistic
Most possible forms of destinations	Beach, island, Artificial tourism (amusement parks, aquariums, safari parks, etc.)	Cruises, culture and Heritage, sports, hobbies	Adventure, nomads, fitness, urban, death and disasters, camps, villages, religion, special events	Ecotourism, Community based-tourism
Infrastructure	Intensive	Intensive	Minimum	Minimum
Visitor monitoring	Unlimited	Controlled	Unlimited	Controlled

Source: Brondoni, 2016

The characteristics proposed by Brondoni (2016) above is clearer in differentiating between concepts compare to other tourism classification methods (Janackovic, Janackovic and Petrovic-Randelovic, 2016). However, notes that the classification system is “in practice”, meaning that is possible to find the hybrid types such as alternative beach tourism or intense and transformative sensational mass tourism, because by definition, the forms only tied to the quantity of tourists involved.

Sustainable Tourism

The concept of sustainable tourism is an ambiguous concept regarding what should be sustainable in this context. Butler, cited in Higgins-Desbiolles (2018) identifies this problem so that it offers two definitions related to sustainable tourism. First, sustainable tourism as “tourism which is in a form which can maintain its viability in an area for an indefinite period of time” (Higgins-Desbiolles, 2018, p.157). Second, "tourism in the context of sustainable development" which means:

Tourism which is developed and maintained in the area (community, environment) in such a manner and at such a scale that it remains viable over an indefinite period and does not degrade or alter the environment (human and physical) in which it exists to such a degree that it prohibits the successful development and wellbeing of other activities and processes. (Higgins-Desbiolles, 2018, p.157)

The concept that is generally seen by scholars as sustainable tourism is tourism in the second meaning, not the first meaning that seems literal. However, Higgins-Desbiolles (2018) lamented that for three decades this concept was developed at the scientific and policy level, governments in various countries are

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7 still encouraging tourism growth which logically will get closer to the limits or
8 maybe even have exceeded degrading boundaries. or change the human and
9 physical environment.
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13 In line with the above, scholars are still trying to develop sustainable
14 tourism indicators (STI). The literature study by Rasoolimanesh et al. (2020) on
15 this development identifies that so far STI research is still focused on studies
16 aimed at residents, government, and businesses rather than tourists and is still
17 focused on European countries rather than the Global South (Rasoolimanesh et
18 al., 2020).
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27 With this minimal focus on tourists, religion has been found to play a role
28 in encouraging sustainable tourism behavior. A study by Saxena, Mowla and
29 Chowdhury (2020) in Cox's Bazar, Bangladesh, identifies the importance of
30 spiritual capital, which is the organized religious practice and spiritual beliefs of
31 tourists, in encouraging commitment to indicators of social and environmental
32 sustainability as well as community well-being. More than that, religiosity
33 encourages word-of-mouth on Muslim friendly tourism, especially if tourists feel
34 high involvement and feel satisfaction (Abror et al., 2019, 2020). However,
35 governance is important so that spiritual capital can have an optimal impact on
36 sustainable tourism (Lu et al., 2017; Cortese, D'Ambrosio and Petracca, 2019).
37 Poor governance of existing spiritual capital can actually have a negative impact
38 on the sustainability of the destination (Alipour, Olya and Forouzan, 2017).
39 Unfortunately, governance is the least developed indicator of sustainable tourism
40 compared to other indicators (Rasoolimanesh et al., 2020).
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7 It is in the context of governance that halal tourism, as promoted by
8 CrescentRating, bears its relevance. This research can see the halal tourism
9 marketing strategy as a form of governance strategy. Since the concept of halal
10 itself has strong religious connotations, it can be assumed that this strategy is one
11 that seeks to exploit the spiritual capital of tourists. In turn, this strategy can be
12 weighed against its ability to promote sustainable tourism, rather than mass
13 tourism.
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23 **Research Method**

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25 This research chose Mastercard-CrescentRating reports as the documents
26 to be analyzed since they are the most significant authority on halal tourism in the
27 world (Cuesta-Valiño, Bolifa and Núñez-Barriopedro, 2020). The latest reports
28 are chosen, published for 2019 review: Global Muslim Travel Index (GMTI)
29 2019, Halal Travel Frontier (HTF) 2019, and Indonesia Muslim Travel Index
30 (IMTI) 2019 (Mastercard and CrescentRating, 2019a, 2019b, 2019c). It is chosen
31 because it reflects their current understanding of the halal tourism concepts. There
32 are only three reports that they published for 2019 and this current research chose
33 them all since each report describing different themes on halal tourism. GMTI
34 2019 describes the overall condition of global tourism and provides a rating for
35 destinations that are considered fulfilled the basic requirements to become a halal
36 tourist destination. Another report, HTF 2019, describes trends in halal travel. The
37 Indonesian government is also collaborating with Mastercard-CrescentRating to
38 create a similar rating on destinations promoted as halal tourism destinations in
39 Indonesia through IMTI 2019. Until recently, only two countries which are
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7 Indonesia and Japan that have been reviewed in a Mastercard-CrescentRating
8 special publication since GMTI began to be published in 2015. Indonesia has even
9 been reviewed twice after the report of IMTI 2018. This is make sense since
10 Indonesia is the most populous Muslim nation in the world and being the
11 emerging markets phenomenon in the field of halal marketing (Wilson *et al.*,
12 2013). Meanwhile, HTF 2019 is the second report series after the first issue in
13 2018. HTF shows trends that occurred in 2019 which can be used as part of the
14 development of halal tourism globally.

15
16 Textual data in three reports were analyzed using qualitative text and
17 image analysis (Miles, Huberman and Saldaña, 2014) to evaluate the classification
18 of halal tourism whether it's in a mass or non-mass typology. Miles *et al.* (2014)
19 method is not adhered to particular genre in qualitative inquiry since they
20 grounded their view on pragmatic realism. However, if it must be adhered to
21 particular style of analysis, then according to Miles *et al.* (2014), their analysis
22 mode would closely relate to ethnographic methods blended with grounded theory
23 approach.

24
25 The analysis runs as follows. First, a checklist is made for data collection
26 from the reports, listing all paragraphs, sentences, or images that relates to each
27 characteristic (Table II). This step will be condensed data in a systematic way. It
28 will be following by comparing and contrasting the data to find regularities such a
29 way that the data clustered into a temporary definite position (either traditional,
30 sensational, experiential, or non-mass). The next process is seeking out more data
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7 to support (or reject) the temporary position. And lastly, it comes out with final
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9 inferences from the analysis (Miles, Huberman and Saldaña, 2014).
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11 The analysis was carried out using NVivo software with eight
12 characteristics that have been formulated based on the concepts proposed by
13 Brondoni (2016), namely: number of tourists, main motivations, main values,
14 interaction with the community, interaction with the environment, most possible
15 form of tourism by destination, infrastructure, and visitor monitoring. Thus, the
16 similarity of Halal tourism's indicators in the type of mass or non-mass tourism is
17 seen as a paradigm of Halal tourism. This recent research review GMTI, IMTI,
18 and HTF for each concept to find patterns related to the concept. Then, it can
19 draw conclusions about the inclination of the documents to traditional mass
20 tourism, experiential mass tourism, sensational mass tourism, or non-mass tourism
21 (alternative).
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36 To reduce bias and introduce reliability of the qualitative results (Oleinik,
37 2011), the results were consulted with reviewers internal of the author university
38 with expertise in tourism management. Previous research with similar methods
39 also analyzed to understand how they reach the conclusion based on their results
40 (Liasidou, 2018; de Bernardi, 2019). In Liasidou's (2018) study on cultural
41 tourism on the web, written contents of a website are reviewed to develop an
42 understanding of cultural elements promoted by the website. Then, the results
43 compared with website's visitors trends to find which areas need further
44 development. De Bernardi (2019) also analyzed written contents, plus visuals, of
45 several tourism websites to come out with a conceptualization of authenticity in
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7 Sami's culture. This research basically uses the same method, but prioritised on
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9 documents, rather than websites, to come out with the conclusion.
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11 To address the logical issue behind the appropriateness of using only three
12 documents for the critical topic of halal tourism and sustainability, this research
13 employs triangulation. Triangulation aims to view the issue from at least two
14 vantage points (Flick, 2011). The first is the qualitative data as well as uses
15 quantitative data from secondary sources as the second vantage point. GMTI 2019
16 creates a halal score of 124 countries on their quality of halal tourism. For non-
17 mass tourism, the researcher use scores from The Global Sustainable
18 Competitiveness Index (GSCI) 2019 from SolAbility, an independent
19 sustainability advisory in Korea and Switzerland (SolAbility, 2019) and
20 Environmental Performance Index (EPI) 2020 from Yale University and
21 Columbia University (Wendling *et al.*, 2020). The researcher correlates the scores
22 to see if GMTI index indeed correlates positively with EPI and GSCI, meaning
23 that halal tourism considers sustainability as their view on tourism. Furthermore,
24 the researcher tests the normality of the data first with Kolmogorov-Sminov test.
25 If the test revealed that the data have normal distribution, it will be proceeded
26 with Pearson correlation. Otherwise, the Spearman's rho correlation will be used
27 if the data have non-normal distribution. This quantitative result then matched
28 with qualitative result to see the consistency of the conclusion. The discussion
29 part relates the results with previous studies and suggest some development for
30 halal tourism as advocated by Mastercard-CrescentRating.
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57 **Research Results and Discussion**

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The CrescentRating report is analyzed based on qualitative data linked to criteria that distinguish between traditional mass, experiential mass, sensational mass, and non-mass tourism. The analysis results presented in Table III are added by a discussion of each characteristic.

Table III. Analysis results

Item	Characteristic	Comparative Analysis
Number of visitors	Grow the market with Halal Travel 2.0, implicitly is shown in five Halal Travel Development Goal; planned and 'instant noodle' travelers	Traditional and non-mass tourism but have closest to traditional mass tourism
Main Motivation	Social philanthropy, gastronomic, religious atmosphere, unique experiences, recreational, in-group solidarity	All spectrum
Main values	Ease of access, communications, enabling environment, services	Either traditional or experiential
Interaction with the community	In-group solidarity; cultural attractions	Experiential mass tourism
Interaction with the environment	None described	Traditional mass tourism
Most possible destinations	Culture and heritage, religion, special event, theme park	All kind of mass tourism
Infrastructure	AI (Artificial Intelligence), AR (Augmented Reality), HRD (Human Resource Development), Hotel, Big Data, VR (Virtual Reality), Mobile Technology	Either traditional or experiential
Visitor monitoring	DIY (Do It Yourself)	Either traditional or sensational

Source: NVivo analysis

Number of visitors

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7 Halal tourism is implicitly seen as traditional mass tourism which has no
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9 restrictions on the number of tourists that can be accommodated. This is indicated
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11 by the appearance of statistical values of the number of tourists in all backgrounds
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13 of publication. The GMTI report said 230 million Muslim tourists traveled in
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15 2026 with a contribution of \$ 300 billion to the global economy. Whereas the
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17 IMTI Report conveys the Muslim travel market as the fastest growing market
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19 segment because not only it is predicted that 1 out of 3 people will be Muslim by
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21 2050 globally, but also supported by increased income and growing middle class.
22
23 The HTF report also delivered \$ 220 billion in revenues in the Muslim travel
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25 market in 2020 and will increase by 36% to \$ 300 billion in the next five years.
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27 Emphasis on quantitative data such as the number of visitors and revenue is a
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29 characteristic of mass tourism because the greater the number of tourists, the
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31 greater the revenue that will be achieved.
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36 Focus on numbers is allowed because revenue from visitors can be used
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38 for sustainability programs for environmental preservation and improvement of
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40 the local economy (Cahill, 2018). Unfortunately, the CrescentRating reports do
41
42 not provide information on the use of funds derives from halal tourism. In fact,
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44 from the perspective of Islamic teachings that encourage the circular economic
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46 system, the funds obtained from economic activities are then channeled in part to
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48 social welfare in the form of *zakat* (a form of alms-giving treated in Islam as a
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50 religious obligation or tax), *infaq* (spending), donation and *waqf* (endowments)
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52 (Shinsuke, 2014). However, the study of Jia and Chaozhi (2020) has succeeded in
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7 identifying the implementation of a circular economic system at the micro-level
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9 and it is furthermore becoming a characteristic of halal tourism.
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11 Another theme that shows the character of traditional mass tourism is the
12 discourse of the development of second-generation halal tourism (Halal Travel
13 2.0). Second generation halal tourism has five improvements from the first
14 generation, called Halal Travel Development Goals. First, integration, diversity,
15 and faith. In this goal, halal tourism is directed at making visitors stay active in
16 the global community while remaining spiritual. Second, history, culture, and
17 connectivity. Halal tourism is expected to connect visitors with local people as
18 well as history and culture. Third, education, understanding, and capability. Halal
19 tourism is aimed at increasing mutual understanding between communities,
20 increasing academic and practical knowledge, and increasing stakeholder
21 capabilities. Fourth, industry, trade, and innovation. The focus of this goal is to
22 increase growth in supporting sectors. Fifth, welfare and sustainable tourism. The
23 final goal leads to social and environmental responsibility.
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41 The second and fifth goal has the characteristics of non-mass tourism.
42 However, in general, these development objectives are still maintaining the nature
43 of massive tourism, which is implicitly seen in the last goal. Semiotically, the
44 existence of a goal (in this case is sustainable tourism) at the end of the sequence
45 indicates that it is less prioritized compared to other goals that orderly higher (in
46 this case, other goals that related to massive characteristics such as connectivity
47 between tourists and trade growth ranks higher) (Born, 2020).
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There is also a new concept promoted in the reports: instant noodle travellers. These are travellers who are not planning ahead for vacation in distant time. They are 'instantly' travel to halal destination for many immediate reasons with small preparations. The reports mention the importance to give services to these instant travellers. This is the indication of mass tourism since it tries to cover larger segment of tourists, not just planned, but also unplanned travellers.

Therefore, based on the number of visitors, development objectives for all party of the industry, and service to instant tourists reflects that halal tourism is traditional mass tourism.

Main Motivation

There are several tourist motivations to do tourism activities. The previous study from (Cohen, 1979) suggested that a tourist can have various kinds of motivation to do one tour activity. Islamic teachings also show that travel can be driven by a lot of motivation where this has also been supported by previous research on halal tourism motivation (Battour *et al.*, 2017; Aziz *et al.*, 2018; Maghrifani, 2018). This motivation includes seeking new experiences, maximizing benefits, practicing religious teachings, togetherness, actualization, escape, cleanliness and shopping, natural beauty, cross-cultural experiences, and so on.

Therefore, the character of mass and non-mass tourism can be seen from how the tourism program is carried out to accommodate those motivations. CrescentRating in this regard has identified nine needs of tourists on halal visits.

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7 Six needs were found in 2009, consisting of (1) halal food, (2) religious facilities,
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9 (3) Ramadan services, (4) water-friendly purification, (5) restricted non-halal
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11 activities, and (6) recreation facilities. Three new needs were discovered later: (7)
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13 without Islamophobia, (8) social causes, and (9) local Muslim experiences.
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16 CrescentRating also builds ratings based on three levels of meeting needs:
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18 need to have, good to have and nice to have. Need to have services includes halal
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20 food, religious facilities, water-friendly purification, and free Islamophobia. Good
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22 to have services includes social causes, Ramadan services, and local Muslim
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24 experiences. Nice to have service includes recreational spaces with privacy and
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26 restricted non-halal services.
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30 These needs, in turn, cover the entire spectrum of tourism based on
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32 motivation. For example, traditional mass tourism prioritizes fun and
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34 entertainment. This can also be seen from the CrescentRating report which has
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36 indicators of halal food service, Ramadan services, and recreational spaces with
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38 privacy. Halal food and Ramadan services meet the needs of pleasure, in this case,
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40 the pleasure in consuming food (gastro-tourism) (Martinez, 2015). The study of
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42 (Williams, Williams Jr and Omar, 2014) argues that gastro-tourism is not part of
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44 mass tourism but does not explain why this is the case. Until recently, gastro-
45
46 tourism is implicitly a part of mass tourism because there is no limitation on the
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48 quantity of food served and limitations on the number of consumers to enjoy this
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50 type of tourism. Thus, the main motivation is hedonistic (Fialova, 2013), which is
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52 to feel joyful or pleasure during the activity, not teleological, that is as an effort to
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54 get the goal of enjoyment in the future. This is because the pleasure of food comes
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7 in the process when the food is consumed. This is consistent with (Young, 2008)
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9 which states that hedonism is associated with traditional mass tourism.

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11 Another example, CrescentRating put experience as an indicator for a
12 destination where experiential and sensational mass tourism also emphasizes the
13 need for a unique experience. Destinations that are friendly to Muslim tourists and
14 provide a lot of halal services will encourage tourists to visit, while any amenities
15 relating to rituals such as worship facilities and sanctuaries support religious
16 aspects more, thus, implicitly shows the characteristic of sensational mass
17 tourism. On the other hand, halal tourism also encourages social cause (social
18 philanthropy) as a good to have services that in line with non-mass tourism. As a
19 result, the CrescentRating Report shows that the character of halal tourism
20 includes all types of tourism (mass or non-mass) based on destination quality.
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39 ***Main Values***

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41 The main value is the value that can be highlighted and shown clearly by
42 the service provider to attract visitors. The value emerges from destination
43 providers and differs from the motivation that emerges from visitors' needs so it
44 becomes a driving factor for visits (Battor *et al.*, 2017). The GMTI report shows
45 this value through the ACES model (Access, Communications, Environment,
46 Services), where all destinations at the country or regional level are evaluated
47 based on these four value groups and each value group has several values. Access
48 consists of visa requirements, connectivity, and transport infrastructure, given a
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7 weighting of 10%. Communications (20% score) consist of outreach, ease of
8 communication, and digital presence. Environment (30% score) consists of safety
9 components, low faith restrictions, inbound economy, and enabling climate. The
10 environment referred to is not natural, but the environment around the destination
11 concerning travel activities. Services (40% score) consist of hotels, unique
12 experiences, airports, prayer places, and halal dining.
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20 Service value in halal tourism gets the biggest score where service is also
21 the main value of traditional mass tourism. Although experience value (as part of
22 services) emerges in halal tourism that similar to the value in experiential tourism,
23 nevertheless, services in halal tourism closer to the traditional mass tourism
24 components such as hotels, airports, prayer places, and halal dining.
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34 ***Interaction with The Community***

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36 Interaction with the community can be transactional or transformative.
37 Transactional means that the interaction happens only in one direction, where
38 visitors enjoy what is given or shown by the community or the community gets
39 what is given by visitors, without further social exchange. Sustainable tourism
40 prioritizes tangible social exchange or transformative interactions, where social
41 interaction is developed sincerely and dialogically so that each party learns,
42 understands one another, and experiences attitudes and behavior changes
43 positively. Good social exchanges will increase local people's support for tourism
44 activities that take place in the region as well as the interest of tourists in
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7 contributing to society and the environment (Boley, McGehee and Hammett,
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9 2017; Paraskevaïdis and Andriotis, 2017).

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11 Interaction with the community occurs in halal tourism however it is likely
12 transactional. For example, first, there are social causes as a requirement to be
13 standardized as good service from the destination. Social causes indicate events
14 where (vertically/wealthy) groups can assist a needed group. In this case, tourists
15 become a wealthy group, while local people become a given group.
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23 Second, there is a cultural attraction brought by local people to tourists
24 like in Indonesia. In this case, the community provides a transactional interaction
25 to visitors. This shows the characterizes of experiential mass tourism rather than
26 non-mass tourism.
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32 Based on the above discussions, it can be concluded that social activities
33 in the context of halal tourism are similar to experiential mass tourism rather than
34 non-mass tourism. Tourism providers need to build better interaction between
35 tourists and local people in a transformative process. In this case, halal tourists
36 must be invited to be involved in efforts to strengthen community empowerment
37 to increase the development of sustainable tourism in halal destinations
38 (Lagarensen, 2018).
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48 ***Interaction with the Environment***

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50 Constructive and holistic interaction with the environment is one of the
51 characteristics of sustainable tourism. Tourists are expected to give a minimal
52 impact on the environment and contribute to environmental conservation.
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60 Environmental discourse with its implementation must be seen in tourism

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7 programs that prioritize sustainable development. Even so, the environment
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9 discourse is quite vague, since no other words available, in the GMTI, IMTI, or
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11 HTF reports.

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13 The IMTI Report lists 15 forms of destination quality improvement and
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15 states in which sectors the quality improvement effort has been carried out. There
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17 are seven forms of destination quality improvement in the service sector, one of
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19 which is championing sustainability and community initiatives. None of the 10
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21 destinations has this activity, none for now and for the future. Though in the
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23 description stated:

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27 “With its ready beautiful locations that highlight the wonders of nature,
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29 Indonesia can package services around travel themes that promote
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31 sustainability and the care of the environment. This can further attract
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33 MMTs who are attracted to serving Islam’s message of preserving the
34
35 environment while enjoying their travel experiences and travelers in
36
37 general who value sustainable tourism” (Mastercard and
38
39 CrescentRating, 2019c, p. 25).
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44 There are two issues in the above statement. First, sustainable tourism is
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46 only directed at MMT (Muslim Millennial Travelers) which is a young age
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48 segment with a median age of 24 in 2015. Millennial does have a high degree of
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50 environmental impact awareness (Cavagnaro, Staffieri and Postma, 2018), but this
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52 does not mean that other generations don't have this awareness. Moreover, there
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54 are conflicting findings regarding millennial behavior. Some show that millennials
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56 tend to continue to visit destinations that are currently in socio-political or
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7 environmental problems (UNWTO, 2016). There is also research showing that
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9 millennials tend to visit new destinations that are still natural and have not been
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11 touched by previous tourists (Cavagnaro *et al.*, 2018). It shows that millennial is a
12
13 very heterogeneous group. The preference of MMT as a target segment of
14
15 sustainable tourism implies that providers are oriented towards mass tourism and
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17 sustainable tourism is a request from tourists, not an initiative of the destination
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19 manager.
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23 Second, the absence of ongoing and future projects on this topic provides
24
25 two possibilities, namely: (i) Indonesia is already good in carrying out sustainable
26
27 tourism so there is no need for further improvement. This makes sense. After all,
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29 the "enhanced prayer spaces and facilities" program also does not have ongoing or
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31 future projects because the majority of the population is Muslim so that places of
32
33 worship are easy to find. (ii) Sustainable tourism is considered a minor and can be
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35 developed suddenly according to the tourists' needs when arrived at the
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37 destination. This is quite risky because Indonesia's sustainable tourism index is
38
39 low so it requires more careful planning (The Economist, 2017).
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44 In conclusion, there are plenty of improvements needed for halal tourism
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46 to achieve sustainable development targets. Even for Indonesia, which is a major
47
48 global halal tourist destination, the problem of sustainable tourism is still very
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50 challenging and requires the attention of many parties.
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52 **Most possible forms of destinations**

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55 Halal tourism activities tend to cultural and historical / heritage tourism,
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57 religious tourism, and special events. This is indicated by the emphasis on Islamic
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7 heritage sites such as the Alhambra or religious tourism such as Umrah (perform a
8 pilgrimage to Mecca).
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11 Besides, the tendency for a type of tourism can be seen from the
12 destination picture displayed. HTF shows the Asakusa temple, a street lane, an
13 ancient fort, the Alhambra, the Kaaba, the Nabawi mosque, the countryside in a
14 four-season country, Cape Town, hotel rooms, typical Japanese houses, hotel
15 services (which contradicts the halal principle because it portrays tourist women
16 are served by male staff), and Hong Kong. GMTI shows streets in Japan, views of
17 Dubai, gardens in Singapore, towering buildings, sandy beaches, mosques, hotel
18 swimming pools, road aisles in Africa, lamp store shops, airports, highways,
19 Serengeti, Alhambra, Borobudur, natural landscapes, sakura gardens, the city of
20 Bangkok, the city of Cairo, the coast of Cairo, rafting, an island, and the
21 meadows. IMTI only shows one destination, a rice field on a book cover. All of
22 these images show trends in mass tourism both traditional mass tourism (hotels,
23 beaches, islands), experiential mass tourism (Asakusa temples, African road
24 aisles), and sensational mass tourism (Kaaba, mosque). No pictures of
25 biodiversity in its natural habitat, smiling faces of locals, or sustainable activities
26 which could indicate the non-mass tourism.
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48 ***Infrastructure***

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50 The infrastructure is a focus on traditional mass tourism. Traditional mass
51 tourism prioritizes infrastructure to accommodate a large number of people with
52 their various needs. The infrastructure for halal tourism is reviewed quite often in
53 GMTI, IMTI, and HTF. The infrastructure is not only classic infrastructure such
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7 as transportation, roads, hotels, access, and telecommunications, but also more
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9 sophisticated infrastructure such as AI (Artificial Intelligence), AR (Augmented
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11 Reality), Big Data, VR (Virtual Reality), and Mobile Technology.

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13 Besides information and communication technology, halal tourism has
14
15 also begun to enter industry 4.0 (Sari and Trinanda, 2019). The use of Big Data
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17 and AI (Artificial Intelligence) is a direction towards tourism 4.0 that place the
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19 internet and big data analysis (which processes and analyze large amounts of data
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21 from the identities, behaviors, and attitudes of tourists holistically) on tourism
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23 decision making and improving service quality (Urbančič *et al.*, 2020).

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27 Immersive tourism marketing is demonstrated by the presence of AR and
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29 VR facilities in tourism activities (Debandi *et al.*, 2018). Both of these
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31 technologies are directed to encourage tourists to be more involved in
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33 destinations, especially in historical, heritage, or pilgrimage destinations (Yung
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35 and Khoo-Lattimore, 2019), for example, VR is used in Hajj simulations and any
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37 more valuable trip so tourists get a unique experience and therefore, can
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39 encourage more frequent visits. All of these infrastructures require large
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41 investments and hence, place halal tourism similar to traditional mass tourism.
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48 ***Visitor Monitoring***

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50 Visitor monitoring is a priority if a destination manager wants to maintain
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52 the safety of tourists such as mass destinations on the mountain, maintain equal
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54 interests of the visitors such as on cruise ships, or prevent tourists from destroying
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56 the environment such as national park or ecotourism destinations (Rhama and
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7 Reindrawati, 2019). Unfortunately, visitor monitoring is quite low at halal
8 destinations, for example, the concept of DIY (Do It Yourself) is emerging in
9 Umrah where tourists can do their own Umrah trips without being guided by a
10 tight schedule prepared by the travel operator.
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16 The freedom to do any tourism activities is not a character of sustainable
17 tourism. In contrast, mass tourism is more likely to let tourists do any activities,
18 especially in traditional and sensational mass tourism. Experiential mass tourism
19 still has limitations especially on cultural and heritage destinations to preserve the
20 destination, but traditional mass tourism that wants to spoil tourists is more likely
21 to deliver freedom for tourists in its activities. Freedom is also seen in sensational
22 mass tourism but more measurable because there is an assumption that tourists
23 have been constrained by the norms during traveling such as religion, government
24 rules, limited funds and movement, the situation of environmental security, and so
25 on. Moreover, travel operators are rarely present on sensational tours because
26 many types of sensational tours are DIY. Examples of sensational forms of DIY
27 tourism are backpacking, adventure, death and disaster, rural, urban, nomadic, or
28 fitness.
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46 From the discussion above, it can be seen that halal tourism implicitly
47 shows the character of traditional mass tourism than other types of tourism. The
48 table below can show clearly that halal tourism weight more on mass tourism than
49 non-mass tourism.
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55 Table IV. The similarity of halal tourism characteristics to other types of tourism
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Characteristics	Traditional mass tourism	Experiential mass tourism	Sensational mass tourism	Non-mass tourism
Number of visitors	√			√
Main Motivation	√	√	√	√
Main values	√	√		
Interaction with the community		√		
Interaction with the environment	√			
Closest tourism activity	√	√	√	
Infrastructure	√	√		
Visitor monitoring	√		√	
Total	7	5	3	2

The disregardness issue surrounding of halal tourism is quantitatively shown below, advocated by Crescent Rating and Mastercard, to sustainability issue. This research correlated GMTI scores with EPI and GSCI scores and used Spearman's rho correlations since GMTI scores show non-normal distribution (Kolmogorov-Smirnov $Z = 1.703$, $p = 0.006$). Clearly that EPI and GSCI highly correlated ($\rho = 0.726$, $p = 0.000$) since both are measure sustainability in many aspects. However, GMTI did not correlated with EPI ($\rho = -0.102$, $p = 0.262$). To our surprise, correlation with GSCI even significantly negative ($\rho = -0.221$, $p = 0.014$), meaning that GMTI scores higher for countries with lower sustainability scores.

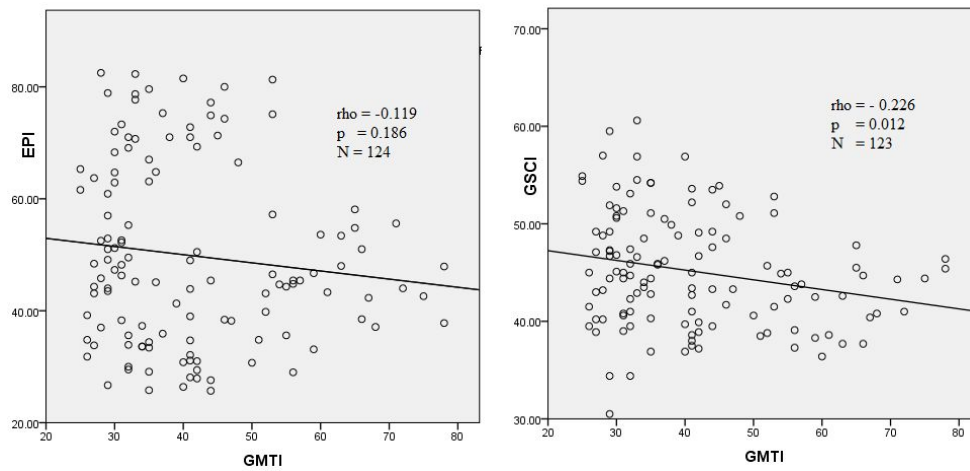


Figure I. Relationship between GMTI scores with EPI scores (left) and with GSCI scores (right)

The findings from quantitative analysis above clearly support the conclusion that halal tourism according to GMTI is not in line with sustainable tourism. If it shows positive, then the results pointed towards how large the potentials of halal tourism to support sustainability tourism. Since countries high in GMTI relatively low in sustainability, muslim travellers could be pursued to demanding more sustainable destinations in these countries, rising the countries EPI and GSCI scores up and transform the correlation into positive. This only happen if halal tourism advocates, such as Crescent Rating and Mastercards, to actively promote sustainability in their publications and promotions.

Discussion

Research shows that sustainable tourism has the potential to benefit tourism in the long term (Pan *et al.*, 2018), but research so far has only focused on the secular context (Dai *et al.*, 2017; Knight *et al.*, 2017; Matteucci and Gnoth, 2017; Guo, Jiang and Li, 2019). There is no obstacle in assuming the same thing is different

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7 in the context of halal tourism, because the religious Muslim community also
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9 hopes for sustainable tourism development (Aman *et al.*, 2019). Research now
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11 adopts a literature review approach to see the readiness of halal tourism in
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13 creating a sustainable tourism mechanism and finds that halal tourism is still not
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15 specific in building a mechanism that allows halal tourism to become responsible
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17 and sustainable tourism.
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21 Our findings show strong support for the very young characteristics of
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23 halal tourism in efforts to develop tourism based on the Muslim segment,
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25 providing a better understanding of what direction the development of halal
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27 tourism should be in the future. Going forward, halal tourism needs to start
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29 creating sustainable values, build more sustainable interactions with communities
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31 and the environment, provide appropriate and limiting infrastructure for
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33 unsustainable tourist activity, and create tighter visitor surveillance mechanisms.
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37 There are still many things that can be improved by halal tourism to make
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39 muslim tourists feel the nuances of a more sharia tourism in the future, **while**
40
41 **contribute in reducing damaging effect of the current/traditional tourism activities.**
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43 **Here are some points to improve from promotion to make the halal tourism more**
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45 **sustainable, including halal tourism as advocated by Crescentrating and**
46
47 **Mastercard.**
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51 • **Do not focus on gaining tourists as much as possible, but focus on gaining**
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53 **benefits as much as possible to sustaining environment (either social or**
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55 **natural or both). See which destinations that needed most and creates**
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57 **program from there.**
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7 • Prioritize welfare and sustainable tourism first or second, rather than other
8 Halal Travel Development Goals.
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11 • Mention the use of funds derives from halal tourism to the potential tourists,
12 which of course partly for the use of social welfare program.
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16 • Verses about sustainability of environment could be cited regularly either by
17 travel guides or in prints/digitals to pointing the importance of sustainability
18 aspect of halal tourism. Hence it turns destination as a kind of religious
19 facilities for performing religious duties. Providing textual evidence will
20 decreasing risk perception among muslim tourists, which already risk-averse
21 (Wilson and Liu, 2011).
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25 • Activities that contribute to the locals (in not just transactional manners) and
26 the natural environments could be promoted as part of touristic activities in
27 the destinations. The involvement of tourists in these activities could also
28 promote satisfaction and increasing word-of-mouths, which very useful for
29 supporting promotional activities (Abror *et al.*, 2019, 2020). The impacts of
30 these interventions would also applies to non-muslim by increasing trip
31 quality and trip values which relates to their satisfaction, loyalty, and word-
32 of-mouth (Battour, Rahman and Rana, 2019; Rahman *et al.*, 2020), especially
33 for environmental-friendly tourists.
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37 • Add new criteria for evaluating halal destination that reflects sustainability.
38 For example, in the ACES model, more criteria could be placed under
39 Environment value group such as support for welfare redistribution or
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7 facilities to enhance positive environmental impact or at least, to reduce or
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9 minimize negative environmental impact.

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11 • Put natural habitat, smiling faces of locals, or sustainable activities as part of
12 visual stimuli in promotional materials.
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14 • Invest also in sustainability enhancing infrastructures and facilities, such as
15 recycle facilities, seed banks, homestays, walking or cycling tracks, and
16 renewable energy sources.
- 17
18 • Use human resources that not only fluent in Islamic teachings, but also give
19 priority on sustainability aspects of the teachings. These human resources
20 could acts as soft supervision that monitoring the behavior of the tourists and
21 advising pro-environmental attitudes for them.

22 23 24 25 26 27 28 29 30 31 32 **Theoretical Implications**

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34 Our results also have strong theoretical implications. These findings show that
35 halal tourism is still trying to understand what sustainable tourism is like. This
36 results in an evolutionary change, rather than a radical one, because halal tourism
37 uses old routines in the mass tourism paradigm to deal with new problems that
38 demand the application of sustainable tourism (Nelson and Winter, 1982). This
39 condition that is still not solid and without clear standards provides an opportunity
40 for agency problems (Schlesinger and Doherty, 2020), where destinations can
41 fully embrace mass tourism, rather than evolve towards sustainable tourism, on
42 the grounds that they prioritize halal tourism, do not have clear guidelines, or they
43 are currently is in a very slow process of becoming sustainable. This demands
44 further development of sustainable tourism theory from an Islamic perspective
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7 which can be operationalized into standards and certification to ensure halal
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9 tourism runs sustainably.

10 11 **Conclusion**

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13 This study has the aim to classify the character similarity of halal tourism
14 into a mass or non-mass tourism. The results of text and image analysis suggest
15 that halal tourism has the most characteristics of traditional mass tourism and has
16 the least number of non-mass tourism characteristics. However, there is potential
17 for halal tourism to become non-mass tourism in the future at least on several
18 criteria such as the type of activity, interactions with the environment and local
19 communities, and the main values.
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30 This study's contribution to the existing literature is an examination of
31 practical discourse on halal tourism advocated by CrescentRating and Mastercard,
32 the most significant authority on halal tourism in the world (Cuesta-Valiño, Bolifa
33 and Núñez-Barriopedro, 2020). The authority have been cited widely without
34 critical lens by several authors on halal tourism research (Cuesta-Valiño, Bolifa
35 and Núñez-Barriopedro, 2020; Moshin, Brochado and Rodrigues, 2020). The
36 finding that CrescentRating and Mastercard lack of sustainability orientation
37 could contribute to the better development of halal tourism advocacy by these
38 institutions. The research also contributes for the development of halal tourism-
39 sustainability links in literature and in practice to create a destination, which is not
40 only muslim-friendly, but also environmental-friendly at once using halal tourism
41 discourse. According to Wilson (2014), this is not an easy task since how to
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achieve it is just part of the problem. The other part is how to maintain the status as many critical factors of influence are difficult to control.

Nevertheless, the limitations of literary studies as a source to evaluate whether or not halal tourism is similar to mass tourism need to be supported by further research that shows the implementation of halal tourism. Future studies need to investigate how the implementation of halal tourism adheres to the principles of sustainable tourism, especially under the discourse of Halal Travel

2.0. Future lines of research could also develop theory or conceptual analysis on the relation between halal tourism and sustainable tourism.

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