

Analysis of the Impact of Halal Tourism on Increasing Economic Growth in North Sumatera Indonesia

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Abstract. The purpose of this study is to see if tourist destinations in North Sumatra Province have the potential to become halal tourism supported by an assessment of tourism development aspects which include Tourism Objects, Hospitality, restaurants, Travel, and HR. This research is descriptive analysis. The results showed that tourist destinations in North Sumatra Province have the potential to become halal tourism supported by an assessment of tourism development aspects. Halal tourism destinations can be used to develop economic growth in the province of North Sumatra because the tourism sector can improve the economy of the Population around tourist sites and increase economic growth in the area. The tourism sector can also increase foreign exchange from foreign tourists so that economic growth in the province can increase. North Sumatra will also experience an increase.

Keywords: Halal, Tourism, Economic Growth.

1. Introduction

Indonesia is an archipelagic country that is quite famous in the world; based on data obtained from the Central Statistics Agency, Indonesia has an area of 1.92 million km² with a population of 273,879,750. It is widely recognised that the majority of Indonesia's population adheres to the Islamic faith. Development is a continual process aimed at improving people's well-being. Economic growth is a key sign of effective development and can be used as a broad measure. A region with higher economic growth will yield more favourable economic activity derived from the constant-price GDP growth rate (Todaro Michael. P and Stephen C. Smith, 2008).

Indonesia's current economic growth is supported by sectors that continue to grow and show improvement in increasing income or foreign exchange for Indonesia. Among the sectors that support Indonesia's economic growth is the tourism sector. The tourism sector is one of Indonesia's most significant industries for economic growth, and this can be seen from the increasing number of tourist visits, both domestic and foreign. Indonesia's current economic growth is supported by sectors that continue to grow and show improvement in increasing income or foreign exchange for Indonesia. The increasing number of tourist visits is to visit tourist objects owned by an area. The tourism sector's contribution through the trade, hotel, and restaurant sectors also contributes yearly.

According to data from BPS, the number of international tourists entering Indonesia has grown by a factor of 20. The data for the third quarter of July 2022 indicates a substantial

increase in tourist activity. The tourism industry saw a significant recovery, with a surge in international tourist arrivals reaching 350,000, representing an impressive increase of about 2,000 percent compared to June 2021. Additionally, tourism experienced a significant growth of 63 percent in May 2022. Indonesia had a remarkable surge in foreign tourist visits, with a total of 750,000 arrivals recorded from January to June 2022, representing a staggering 1,000 percent rise. The tourist sector plays a crucial role in augmenting the country's foreign exchange earnings. An essential factor in bolstering the Indonesian economy through foreign exchange revenues is the growth of the tourism industry (BPS, 2017). Foreign exchange refers to a quantity of gold or foreign currency that is utilised for making payments overseas and is universally acknowledged and accepted by the worldwide community. The foreign exchange serves several services, including being a means of payment for foreign debt, facilitating payment transactions for exports and imports, enabling payment transactions related to international relations (such as embassy missions and cultural exchanges), and generating state revenue.

In recent years, the tourism sector has witnessed a significant surge in the development of innovation, particularly in the form of halal tourism, due to the increasing needs of the scenario. Indonesia, being a predominantly Muslim country, is taking advantage of this favourable situation to enhance its growth potential in the halal tourist industry. The emergence of halal tourism is driven by the lifestyle preferences of those who seek to adhere to the principles of sharia when travelling, including the consumption of halal food and beverages and accommodation that aligns with sharia concepts. The word "halal tourism" gained recognition in 2015 with the establishment of the World Halal Tourism Summit (WHTS) in Abu Dhabi, UAE. During the event, WHTS recognised the immense potential of halal tourism and emphasised the necessity for its development. Upon closer examination, the economic potential of halal tourism is immense. According to a report produced by the World Travel Market in London in 2007, as highlighted in the *Republika* media, there is significant economic potential for halal tourism (*Republika*, 2018). Bank Indonesia (BI) analysis indicates that halal tourism contributes to the growth of the sharia economy. Indonesia possesses significant tourism potential in the field of halal tourism, given that the majority of its population adheres to Islam. From the aforementioned justifications, it is evident that Indonesia possesses a favourable prospect to cultivate halal tourism as a means to enhance the economy. Nevertheless, it is crucial to bear in mind that the growth of halal tourism in Indonesia will be hindered if it is not effectively regulated. Consequently, this serves as the foundation for the author to go further into the progress of the Indonesian economy with regards to halal tourism.

Indonesia aims to further advance sharia tourism within the country. The Ministry of Tourism is responsible for the development of sharia tourism, which encompasses four key components of the tourism industry: hotels, restaurants, travel agencies, and spas. Indonesia has designated 13 provinces as sharia tourist destinations. These provinces are West Nusa Tenggara (NTB), Nanggroe Aceh Darussalam, West Sumatra, Riau, Lampung, Banten, DKI Jakarta, West Java, Central Java, Yogyakarta, East Java, South Sulawesi, and Bali (*IndonesiaTravel*, 2013). The selection of the sharia tourism destination area is contingent upon the preparedness of the workforce, local customs, regional tourism offerings, and tourist accommodation.

Halal tourism places a high emphasis on halal products and ensures the safety of Muslim tourists in consuming them. Nevertheless, non-Muslim travellers can still partake in halal tourism. The Ministry of Tourism in Indonesia initiated the implementation of sharia tourism in 2014, in collaboration with the Indonesian Ulema Council (MUI), to establish halal standards for tourism products. The Indonesian Ulema Council and the Ministry of Tourism ensure that Muslim tourists can avail themselves of this halal certification exclusively. Halal tourism

requires that the chosen site has halal food, convenient access to places of worship, lodging, and services that adhere to Sharia rules. The Ministry of Tourism initiated the implementation of halal tourism in Indonesia with the aim of establishing Indonesia as a welcoming and accommodating destination for Muslim travellers. Both tourism attractions and the accompanying amenities must adhere to the halal criteria set by the MUI. Consequently, it is imperative for tourism agencies to actively promote and facilitate halal tourism, ensuring that Muslim tourists are directed towards destinations that are accommodating and compliant with sharia principles (Jaelani, A., 2017: 18)

Sharia tourism, also referred to as halal tourism, Islamic tourism, or Muslim-friendly tourism, is a more commonly used term in the literature. This concept is a novel idea that is closely linked to an emerging recognition of the necessity for Muslims to receive tailored services in the tourism industry (Kalesar, 2010). The initial theoretical work was developed by Namin (2013) through the theory of value creation in sharia tourism based on Prahalad's theory of value creation. Meanwhile, Battour and Ismail (2014) use the theory of travel motivation to unravel the pull and push factors in sharia tourism. In a broader scope, Musa et al. (2016) dissect sharia tourism from the perspective of the Leiper tourism system.

North Sumatra is one of the major provinces in Indonesia's western area, with a strong regional focus, directly near to Malaysia, Singapore, and Thailand. In the first quarter of 2022, North Sumatra's economic growth grew by 3.90% (YoY) compared to the previous quarter, which was 3.81% (YoY). The acceleration of economic growth in North Sumatra stems from increased household consumption, exports, and investment (Bank Indonesia). The number of foreign tourists visiting North Sumatra through 4 (four) entrances in June 2022 reached 5,165 visits, while in May 2022, 3,861 foreign tourists came to visit North Sumatra. In June 2022, the number of foreign tourists visiting North Sumatra increased by 13,492.11 percent compared to the same period in 2021, from 38 visits in June 2021 to 5,165 visits in June 2022. Room Occupancy Rate (TPK) for star hotels in North Sumatra in June 2022 was an average of 44.18 percent, or down 4.91 points compared to May 2022 of 49.09 percent. (sumut.bps.go.id)

From a demographic point of view, North Sumatra has a population of 14.1 million, with the largest population being Muslims at 66.09%. In comparison, the open unemployment rate is 6.49%, much higher than the national average of 5.50%. This percentage is the third largest on the island of Sumatra, after Aceh (8.13%) and the Riau Islands (9.03%) (BPS, 2022).

North Sumatra, which in the 80s was famous as one of Indonesia's three main tourist destinations (DTW) after Bali, and Yogyakarta, with Lake Toba as a tourist icon. Over time, the number of tourists, both local and foreign, has decreased. The city of Prapat is the most popular place for tourism. Lake Toba has not been able to maintain its image and improve facilities in pampering the tourists, infrastructure facilities, cleanliness, and the Lake Toba party program has not become an attraction for tourists. Likewise, the City of Medan, as the capital city of the province of North Sumatra, has not been able to provide tourists to linger in the city of Medan. From the data above, it can be seen that the decline in the number of foreign tourists will, directly and indirectly, impact people's income and the number of workers in the tourism industry. Accommodation, services, the availability of restaurants, and other supports are still not innovative. It can be seen from the fact that foreign tourists who come are still dominated by foreign tourists from Malaysia, Singapore, and China; Malaysia, predominantly Muslim, is still the most significant foreign tourist coming to North Sumatra. However, the support for lodging, restaurants and supporting services such as Prayers prove that the provincial government is not yet maximal in working on tourism potential and the community's role in maintaining North Sumatra to remain a major tourist destination in Indonesia.

The richness of religious culture and natural destinations owned by the city of Medan and Prapat is a potential that must be developed. The beauty of Lake Toba, as 1 of 10 tourist destinations included in the national tourism development program, is the initial capital for the development of other cities and areas around Lake Toba, such as the city of Berastagi, Toba Samosir, Pematang Siantar, and also the city of Medan which became the Capital of the Province. Halal tourism in Medan, such as the Al-Maksum Grand Mosque, the Palace of Sultan Makmun Al - Rasyid, the city of Babussalam, which is the center of the Naqshabandiyah Order in Tanjung Pura, which every year carries out Haul Tuan Guru which brings thousands of congregational congregations into its main attraction. Itself for tourists, so it becomes a priority to be able to improve and be a friendly host for tourists.

In the literature, sharia tourism is a novel idea that aligns closely with an emerging recognition of the necessity for Muslims to receive tailored services in the tourism industry (Kalesar, 2010). The initial theoretical work was developed by Namin (2013) through the theory of value creation in sharia tourism based on Prahalad's theory of value creation. Meanwhile, Battour and Ismail (2014) use the theory of travel motivation to unravel the pull and push factors in sharia tourism. In a broader scope, Musa et al. (2016) dissect sharia tourism from the perspective of the Leiper tourism system.

While a complete theory that seeks to explain halal tourism is not yet available, its relationship to empowerment theory has not been studied. This gap gets more prominent when a strategic management perspective is put forward to develop strategies that can be applied to develop sharia tourism in an area. Namin (2013) used the strategy map framework from Kaplan and Norton (2004) to map sharia tourism strategies. However, it was still in a very rough condition and had not been integrated with aspects of community empowerment and output components in increasing people's income. The research gap needs to be filled by academics.

2 Literature Review

2.1 Economic Growth

Economic growth refers to the deliberate endeavour to expand the capacity for production in order to attain greater output, as quantified by Gross Domestic Product (GDP) and Gross Regional Domestic Product (GRDP) within a certain geographic area. (Adisasmita, 2013) Economic growth, as defined by Prof. Simon Kuznets, refers to the expansion of a nation's ability to produce a wide range of economic goods for its population over an extended period of time. The expansion of capacity is facilitated by advancements in technology, institutional modifications, and ideological adaptations to present conditions (Michael Todaro, 2002). Economic growth is an indicator of the success of the government's performance in increasing economic development in each country. Each country will strive to achieve optimal economic growth because quality economic growth will benefit the broader community. (Rahardjo Adisasmita, 2013) In Classical theory, several economic growth theories have been put forward by several economists, including the Classical School. Adam Smith first put forward this theory in his book *An Inquiry The Nature and Causes of the Wealth of Nations and The Wealth of Nations*. According to the Classical School, economic growth is influenced by four factors: a. Total Population, b. The total stock of capital goods c. Land area and natural wealth, and d. Use of technology. The essence of Smith's teaching is that people are given the broadest possible freedom to determine what economic activities they feel are best. According to Smith, a free

market economic system will create an efficient bringing the economy to a complete employment condition and guarantee economic growth until a stationary position is reached. (Robinson Tarigan, 2014) The presence of a division of labor system among economic players will further enhance the acceleration of economic growth. Adam Smith regards workers as a crucial factor in the manufacturing process, with the division of labor being the focal point of his theory for enhancing labor efficiency. Economic growth is the paramount determinant in development. The level of economic growth achieved is used as a metric to assess the success of the development of a country or region. The customary method for assessing economic growth often involves calculating the percentage rise in Gross Domestic Product (GDP) at the national level, and Gross Regional Domestic Product (GRDP) for provinces and districts/cities. Gross Regional Domestic Product (GRDP) refers to the aggregate value of the additional output generated by all business entities within a certain geographic region, or the overall value of finished goods and services produced by all economic entities over a defined timeframe.

2.2 Halal Tourism

Tourism, as defined by Muhammad Djakfar, refers to the act of traveling undertaken by individuals or groups to certain destinations for the sake of recreation, personal growth, or the exploration of distinctive tourist attractions. This activity is transient in nature and occurs within a defined timeframe. In many nations, the vocabulary for Halal tourism includes phrases like Islamic tourism, halal tourism, halal travel, or being referred to as a Muslim-friendly place. Article 1 of the Regulation of the Minister of Tourism and Creative Economy of Indonesia No. 2 of 2014 defines sharia in the context of operating a sharia hotel business as the principles of Islamic law that are regulated by fatwas and approved by the Indonesian Ulema Council. The utilization of the phrase sharia was initiated in the Indonesian financial sector in 1992. Across various industries, including banking, sharia insurance, sharia pawnshops, sharia hotels, and sharia tourism. Sharia tourism refers to an activity that is backed by a range of amenities and services offered by the community, business owners, government, and local authorities, all of which adhere to sharia regulations. Sharia tourism is popular among many individuals due to the universally appealing qualities of its offerings and amenities. The tourism products, services, objects, and places in sharia tourism are identical to those in ordinary tourism, as long as they adhere to sharia ideals and ethics without any conflicts. Sharia tourism extends beyond religious tourism. According to the aforementioned comprehension, the notion of sharia, which is in harmony with sharia principles and morals, is connected to the concept of halal (permissible) and haram (forbidden) in Islam. Halal denotes actions that are deemed permissible or justifiable, whereas haram refers to actions that are strictly prohibited or forbidden. The concept of halal can be examined from two distinct viewpoints: a religious one and an industrial standpoint. What does the term "religious perspective" refer to in relation to the dietary restrictions that Muslim consumers follow based on their beliefs? From an industrial standpoint, this has implications for consumer protection. The concept of halal might be perceived as a lucrative commercial prospect for food manufacturers. In the food industry, where the primary consumers are mostly Muslims, it is crucial to ensure the halal status of the product, as this would enhance its intangible worth.

Several factors support the potential for halal tourism:

1. Location: Application of the Islamic system in tourist sites.
2. Transportation: Implementing systems, such as segregating seats between men and women who are not mahrams.

3. Consumption: Islam is very concerned about the halalness of food and drink. This is found in the Surah Al-Maidah: 3.
4. Hotel: All work systems and facilities that operate by sharia principles.

Fundamentals of sharia tourism understand the meaning of halal in all tourism-related activities. The minister of tourism has regulated the implementation of sharia tourism in Law article 6 paragraph 1 Number 1 of 2016, saying that all implementations related to sharia tourism businesses must have halal certification issued by the MUI DSN. In article 2 of Law Number 2 of 2016, "the purpose of the draft regional law on sharia tourism is to provide security and convenience services to tourists so that they can enjoy tourist visits safely, halal and can also obtain convenience for tourists and managers in tourism activities."

The term "halal tourism" or "halal travel" initially referred to a practice where tourists would engage in activities that align with their own religious values, such as visiting places of worship, burial sites, or historical locations with religious significance, even if those places were associated with a different religion. Hugged. Originally, this form of tourism was also referred to as religious tourism. The United Nations World Tourism Organization (UNWTO) initially presented religious tourism in 1967 during a meeting centered around the theme "Tourism and Religions: A Contribution to the Dialogue of Cultures, Religions, and Civilizations." Religious tourism subsequently emerged as it encompassed more than just particular religious groups. Values that possess a broader scope and contribute to the well-being of the community, such as the value of education and indigenous knowledge, are also upheld and not disregarded. Halal tourism include not just visits to mosques and cemeteries, but also cultural, nature, and manmade tourism that adhere to Islamic beliefs and values. Multiple countries employ various terminologies to implement halal tourism, including halal travel, halal lifestyle, Islamic tourism, halal-friendly tourism locations, or Muslim-friendly travel destinations.

Table 1. Differences in Halal, Religious, and Conventional Tourism

No	Element	Conventional	Religion	Halal
1	Object	Nature, Heritage, Culture, Culinary	Historical Relics, Places of Worship	Everything
2	Destination	Entertainment	Adding Spiritual Sense	Increase the sense of religiosity by entertaining
3	Target	Touching satisfaction and pleasure that has the dimension of lust, just to entertain	The spiritual aspect calms the soul, looking for inner peace only	Fulfilling desires and pleasures and fostering religious awareness
4	Tour guide	Understand and master the tourist attraction so that tourists are interested	Knowing and understanding the history of the location and the character of the tourist attraction	Awaken the religious spirit of tourists and explain the function and role of spiritual happiness in the context of Islam
5	Worship Facilities	Equipment Only	Equipment Only	Being a part of tourist destinations, as well as rituals in worship, are entertainment packages.
6	Culinary	General	General	Halal Certification

7	Relationships with communities around tourist destinations	Complementary and solely for profit	Complementary and for-profit only	Integrated, Interaction based on Islamic principles
8	Travel plans	Not paying attention to the time	Care about time	Travel time noticed

According to the Ministry of Tourism in 2015, the readiness of halal tourism destinations can be seen through the following variable components:

1. **Tourism Objects: Destinations (Targets of Visits)** All existing tourist objects can be managed into halal tourist destinations as long as no factors conflict with Islamic law. First, tourist destinations must aim to realize the public benefit and good. Second, the existing facilities and infrastructure at the tourist attraction must be equipped with adequate worship facilities, easily accessible, and by the provisions of Islamic law. Third, tourist destinations must avoid acts that are prohibited by religion. (Oktaviani Winarti).
2. **Hospitality: Accommodation Infrastructure** To support tourism activities, it requires supporting infrastructure such as the availability of hotels to stay for tourists. The hotel business has two essential functions: providing genuine products in the form of providing rooms and facilities and consuming both food and beverages. In addition, it also sells invisible products, namely services that tourists can feel. Therefore, the facilities sold by the hotel in the view of fiqh must not have any aspects contrary to sharia. For example, it is being free from all kinds of intoxicating food and drinks and containing ingredients that are forbidden to be consumed. Prioritizing services that reflect Islamic ethics, not only outwardly but also inwardly, such as friendly, trustworthy, honest, and other commendable actions.
3. **Infrastructure for Consumption Needs** Every restaurant business has human resources, places, and sold objects, such as services, food, and beverages. Regarding fiqh ethics, servers must dress politely and according to the Shari'a, maintain genitalia, provide adequate worship facilities, have a price list for each product sold, have a halal label on each food served, and so on.
4. **Travel: Travel and Transportation Bureau Infrastructure** Travel agencies must provide services by Islamic ethics. Tourists can stop at specific points to rest, eat, and perform prayers. The M house used for these activities must also have a traditional or halal restaurant to support halal tourism. This is one way to provide the best service to tourists as a form of excellent service from a transportation business to create the impression of a company that is used to prioritize Islamic ethics.
5. **Human Resources (Human Resources)** Humans are a vital supporting capacity for tourism activities, both their abilities as entrepreneurs, policymakers, tour guides (tour guides), intellectuals, and the wider community. All human resources (HR) elements have their respective roles and functions.

3 Research Methods

The method used in this research is a qualitative method with a literature study approach. The research carried out emphasizes collecting data from literature such as journals and scientific articles to be processed or quoted as a result of research findings. This method is used to analyze and understand the impact of halal tourism on increasing economic growth in North Sumatra, along with its strategies and challenges, and to interpret the research results.

4 Finding and Discussion

4.1 Potential for Halal Tourism in North Sumatra

Currently, the concept of Islam (which is referred to as Sharia-compliant) has become a trend in the global economy, ranging from food and beverage products and finance to lifestyle. As a new lifestyle trend, many countries have begun to introduce tourism products with the concept of halal or Islamic orientation. Countries such as Korea, Japan, Australia, Thailand, New Zealand, and others, which are not predominantly Muslim, have helped develop Islamic tourism prospects and products (Amir Abdullah et al., 2020). With the increase in the number of wealthy Muslims, the halal industry has developed further into a lifestyle including halal travel services as well as fashion (Muhammad Iqbal Fasa, Febrianty, Ivan Rahmat Santoso, Wiwik Utami, ABD.Kholik Khoirullah, Anga Arisa, Asep Dadan Suganda, Open Arifudin, Lucky Nugroho, 2020). Al-Hamarneh and Steiner (2004) state three concepts of Islamic tourism. The concept economy emphasizes the entry of new tourism markets and tourist destinations. The concept of culture contains visions and ideas that outline the inclusion of Islamic religious culture in tourism programs with "pedagogical" elements and build confidence. The concept of religious conversation emphasizes conservative interpretation and understanding. Islam (Hosain, 2020) Regarding human resources, the majority of the Population in North Sumatra is Muslim. This is one of the privileges of North Sumatra in developing the halal tourism industry because most North Sumatrans have relatively good knowledge and understand the needs of Muslim tourists. In addition, Indonesia's high Muslim population shows the number of domestic Muslim tourists in North Sumatra. Therefore, halal tourism has a potential international and domestic market (Meirezaldi, 2020).

Table 2. Percentage of North Sumatran Population

No	Name	Value/Percent
1	Islam	66.43
2	Christian	26.8
3	Catholic	4.3
4	Buddha	2.33
5	Hindu	0.11
6	Stream of Faith	0.03
7	Confucius	0.01

Islam is the largest religion in North Sumatra. Based on data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs, there are 10.12 million people in the province, with the capital city of Medan being Muslim. This amount accounts for 66.43% of the province's total population, reaching 15.24 million people. Thus, the majority of Sumatra's Population is Muslim. With the majority of the Population of North Sumatra being Muslim, it is possible to develop halal tourism in North Sumatra.

To ensure the successful development and promotion of halal tourist destinations, it is imperative to adhere to Islamic teachings and values in all facets of tourism activity. The halal tourism sector in Indonesia has made a significant contribution to the country's economic prosperity, despite the global economy experiencing a slowdown. Halal Tourism in Indonesia has flourished through the practice of religiously motivated pilgrimages. As the global Islamic economy grows, this form of tourism is undergoing a transformation that necessitates

contemporary modifications, including attractions, hotels, and marketing strategies (Erythra Nur Islami et al., 2020).

Based on data showing that the majority of the Population in North Sumatra, 66.43%, are Muslims, it can be concluded that tourism destinations in North Sumatra have enormous potential to develop halal tourism. This can be seen from the factors the ministry of tourism put forward, namely tourism objects, hotels, restaurants, travel, and human resources.

Related to tourism objects, it shows that objects owned by tourist attractions have the potential to be developed as halal tourist destinations in North Sumatra. This potential can be seen from several statements in tourism objects related to indicators in seeing the readiness of existing tourist destinations, where in places that become tourist attractions, there are already available mosques that can be easily reached as a place for Muslims to carry out their worship while doing their prayers. Tourist activities. Therefore, entrepreneurs as managers can develop and implement halal tourism-based tourism in the future even better and maintain existing tourist objects by updating or maintaining existing ones.

In general, the availability of accommodation at several hotels or places to stay in North Sumatra has implemented the sharia concept regarding products, services, and management. The products provided prioritize halal products, while the service provides more selection of guests who come in pairs, and there are no entertainment facilities that lead to pornography or immorality, etc. As well as from its management, all employees and female employees wear polite clothes, and female employees wear headscarves. Thus, it can be concluded that accommodation readiness can support the existence and existence of tourism so that it can develop from time to time.

This makes it even easier for Muslim tourists to get a guarantee that everything they get from the accommodation they choose is halal. No activities are contrary to Islamic law in the accommodation chosen. This also shows that accommodation at the inn is ready to support tourist attractions that have the potential as halal tourist destinations.

Then restaurants or food courts located in tourist attractions show that the availability of food and drinks and cleanliness at tourist destinations proves their readiness to become halal. In general, food and beverage service providers located in North Sumatra in processing and serving have implemented halal principles. However, this has not been strengthened by the existence of a halal certificate from the MUI for tourist attractions. Therefore, the management immediately takes care of the halal certificate from the MUI. Thus, halalness in food and beverage products is a significant value that destination managers must seek to obtain a positive image from tourists as sharia tourism in North Sumatra.

From the Human Resources aspect, this is a separate note considering the diversity of religious communities in North Sumatra. Although North Sumatra has a majority Muslim population, several areas are dominated by non-Muslims, so from the aspect of human resources, areas dominated by Non-Muslim residents should be provided with more knowledge on how to develop their tourist areas into halal tourist areas and provide education that halal tourism means tourist areas that are Muslim friendly and not make the area an area that is only intended for the poor. Muslim only. Moreover, provide education that the area, which is a halal tourist location (Muslim friendly), will make progress in the area because areas with halal tourist destinations are not only intended for Muslims but can also be enjoyed by all people and groups.

4.2 Halal Tourism in Increasing Economic Growth in North Sumatra Province.

Halal tourism is a new product from the Muslim and non-Muslim markets. In the Qur'an, Allah SWT calls on his people to travel or travel so that his people are always grateful for the abundance of sustenance on Earth. Halal tourism can be understood as the values of Islamic

teachings implemented as a basis for traveling without discriminating against non-Muslim tourism. The existence of sharia tourism can support economic growth by reviving the community's creative industry. One source of regional income is the tourism sector. The increasing number of tourist visitors to the tourist area will have a positive effect on the income of the area through levies for cottages, GSG, and fees for entering tourist areas in the tourist area. The success of a tourism area is highly dependent on the number of tourists to the area. The rate of economic growth of Prov. North Sumatra, based on BPS data with ADHK GRDP indicators, can be seen in the following table:

Table 3. Development of GDP dan GDP per Capita Current Prices and Constant Prices 2010, 2019 - 2021

Rincian	2019	2020 ¹⁾	2021 ¹⁾
I Atas Dasar Harga Berlaku			
- Produk Domestik Regional Bruto (milyar)	799 608,95	811 188,31	859 870,95
- Penduduk Pertengahan Tahun (jawa)	14 562 549	14 754 500	14 936 148
- Produk Domestik Regional Bruto Perkapita (juta rupiah)	54,91	54,98	57,57
II Atas Dasar Harga Konstan 2010			
- Produk Domestik Regional Bruto (milyar)	539 513,85	533 746,36	547 651,82
- Penduduk Pertengahan Tahun (jawa)	14 562 549	14 754 500	14 936 148
- Produk Domestik Regional Bruto Perkapita (juta rupiah)	37,05	36,18	36,67
Sumber : BPS Provinsi Sumatera Utara			
Keterangan : *) Angka Sementara			
**) Angka Sangat Sementara			
¹⁾ Proyeksi Penduduk 2010-2035			

Based on the figure, it can be seen that the economic growth rate of the province of North Sumatra has fluctuated. Two things build tourism related to the pace of the regional economy, namely:

1. Tourism impacts the economy because it can create jobs, affect income, balance payments, and foreign exchange receipts from several things, such as tourist spending, tourism development, and import and export of goods.
2. Tourism is an activity of using various services, or tourism is a collection of various services, so tourism requires hotel services, food/drink services, transportation services, and others. The halal tourism sector in North Sumatra Province can make a significant contribution and significantly impact the regional economy, mainly if it is supported by regional regulations so that cooperation between the community and local governments is established in realizing North Sumatra Province as halal tourism. In this case, the government is actively realizing the discourse on halal tourism and is trying to develop tourism so that tourist destinations in the province of North Sumatra are better known abroad

5 Conclusion

The conclusions of this study are derived from the findings and deliberations presented in the preceding chapter. The tourist locations in North Sumatra Province have the potential to be developed as sharia tourism, which is supported by assessments of several aspects such as

tourism objects, hospitality, restaurants, travel, and human resources. Tourist locations offer several advantages, including a variety of tourist attractions, well-developed tourist facilities and infrastructure, easily accessible information, and the distinctive implementation of sharia principles in managing tourist attractions. Nevertheless, there are several areas that require further enhancement, such as the lack of assurance regarding the halal certification of food goods and the insufficient accessibility of public transit options for reaching tourist destinations. The government and managers do not have an ideal level of collaboration. Halal tourism in North Sumatra Province has a potential advantage because there is currently no sharia tourism in the area. This addresses the demand from the Muslim community for halal tourism, which in turn will boost the economy of the local community. This increase in regional income will consequently accelerate the pace of the economy in North Sumatra Province.

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