Tourists and Local Residents' Perceptions of Halal Tourism Efforts in Labuan Bajo

Eugenius Adisaputra Midy[1], Dudi Anandya[2]
[1,2]*Faculty of Business and Economics, Universitas Surabaya, Indonesia*
adhymidy3@gmail.com, dudi@staff.ubaya.ac.id

Abstract

Research on Local People's Perceptions of Halal Tourism Efforts in Labuan Bajo" Referring to this, practitioners and researchers recognize the importance of the tourism market (Battour and Ismail, 2016). Today the global Tourism Industry is becoming increasingly competitive. Understanding the needs, interests, demands, and behavior of international travelers is very important in destination development (Shafaei and Mohamed, 2015). The main research question of this research is "Research on Local Population Perceptions of Halal Tourism Efforts in Labuan Bajo" While the mini research question is as follows: What are the views of the community about efforts to implement halal tourism in Labuan Bajo?. This research is a basic research research, which is useful for increasing insight in social research related to the practice of building tourism potential through halal and non-halal tourism, especially in Labuan Bajo. Theoretically, qualitative research in practice is not singular, but diverse even though both are sheltered under the paradigm of interpretivism (Subadi, 2006:11). The qualitative data analysis technique is through three stages of coding or coding, namely Open Coding, Axial Coding, Selective Coding. The theoretical basis for Halal and Muslim-Friendly Tourism, Halal Awareness, Preception, Halal Tourism Characteristics and Attitude. In this study, the Government through the Tourism Office has a Halal tourism design that is misinterpreted by tourists and local communities. The concept of Halal tourism referred to by the government refers to additional friendly services for Muslim tourists who have different needs from other tourists such as worship facilities and halal food.

I. Introduction

Halal tourism marketing can be complex due to the different reactions of non-Muslim and Muslim tourists. Basically Non-Muslims consider the goals in some Islamic countries different. However, halal tourism activities can be seen as an obstacle to the development of tourist destinations. These constraints are important and can act as a major challenge for tourism planning and marketing.

Marketing is a process of planning and execution, starting from the conception stage, pricing, promotion, to the distribution of goods, ideas and services, to make exchanges that satisfy the individual and his institutions (Dianto in Asmuni et al, 2020). According to Tjiptono in Marlizar (2020) marketing performance is a function that has the greatest contact with the external environment, even though the company only has limited control over the company's environment. In the world of marketing, consumers are assets that must be maintained and maintained their existence in order to remain consistent with the products we produce (Romdonny and Rosmadi, 2019).

This study discusses the perception of the people of Flores, especially the Labuan Bajo area, which wants to be used as a Halal Tourism Destination by the Tourism Authority Agency (BOP). The concept of halal tourism raised by BOP refers to the concept of Muslim Friendly and Family Friendly Tourism. This concept is based on Islamic principles such as the separation of swimming pools between men and women and the elimination of various services including non-halal food. The halal tourism market is one of the fastest growing tourism segments worldwide. The projection is that in 2020 the contribution of the halal tourism sector will jump by 35% to US$ 300 billion to the global economy or an increase from US$ 220 billion in 2016 as shown in Figure 1 (Kemenpar, 2019).

Source: Consumer News and Business Channel", Indonesia (2019)
Figure 1. Global Muslim Travel Index

The case studies taken in this study are located in the Labuan Bajo area, especially West Manggarai. Table 1 describes the demographics of the West Manggarai community in 2016. Table 1 explains that, 79% of the people of Labuan Bajo are Catholic, 20% Muslim, Christian 0.6% and Hinduism is around 0.1 percent according to the data we completed. The development of tourism infrastructure will have a big impact on NTT, because in the future Labuan Bajo can become 'the second best tourist destination' after Bali. There is something that is most interesting and doesn't exist in other parts of the world in Labuan Bajo, namely the Komodo dragon, which only lives in the western region of Flores Island. Labuan Bajo is one of 10 tourist destinations that will be developed by the government. West Manggarai Regional Original Income (PAD) since 2017 has experienced a significant increase from the tourism sector. The government is optimistic that it will continue to develop facilities for the community specifically for natural tourism objects that have the potential and attractiveness for tourists and are aimed at fostering love for nature, both in nature activities and after cultivation.

Table 1. Total Population by Religion and Gender in 2016

RELIGION	MAN		WOMAN		L + P	
	∑	%	∑	%	∑	%
Islam	25.843	20,0	25348	19,9	51.191	20
Christian	792	0,6	721	0,6	1.513	0,6
Catholic	102.171	9,2	101362	79,5	203.533	79,4
Hindu	114	0,1	114	0,1	228	0,1
Buddha	9	0,0	11	0	20	0
Confucianism	2	0,0	1	0	3	0
Other	1	0,0	2	0	3	0
Total	**128.932**	**100**	**127.559**	**100**	**256.491**	**100**

Source: West Manggarai Capilduk Office (2017)

West Manggarai Regional Original Income (PAD) since 2017 has experienced a significant increase from the tourism sector. The government is optimistic that it will continue to develop facilities for the community specifically for natural tourism objects that have the potential and attractiveness for tourists and are aimed at fostering a love of nature, both in nature activities and after cultivation (Suwantoro, 1997). In 2019, the Ministry of Tourism through the BOP issued a decision on Halal tourism in Labuan Bajo. Efforts to implement Halal tourism in Labuan Bajo have received various responses from the community.

II. Research Method

The general framework in viewing or classifying theories and research by looking at the basic assumptions, main issues, research models that are considered good, and methods for answering research questions (Neuman, 2011, p.94) there are five paradigms, namely: Positivism, Interpretivism, Critical , Feminism and Postmodernism. This research uses an interpretive approach with a systematic approach to building a local wisdom context approach or an approach that must be based on the existing social context. Social actions that have specific goals through direct, detailed observations and are carried out naturally or naturally, to understand thoroughly about how individuals create and maintain their social life (Neuman, 2003, p. 76). There are several theoretical foundations used in this research, including Halal and Muslim-Friendly Tourism, Halal Awareness, Perception, Halal Tourism Characteristics and Attitude. The main challenge of Islamic goals is to find a balance between serving Muslim tourists and satisfying their needs without conflict. With the cultural diversity of the Labuan Bajo community. The approach in Interpritivism research with Ethnomethodological Theory is used with the aim that the Government as the policy provider approaches various elements of society and tourism actors before issuing policies that will be implemented in the Regency area, especially Labuan Bajo which is a development priority scale, so that there is no difference in perception between the local community and non-Muslim communities regarding Labuan Bajo which will be used as halal tourism in the future. In this study, the text in the discussion was obtained from research and answers were given from respondents regarding the views and existing assessments.

Collecting data using the depth interview method to the community and tourism actors, especially those related directly and indirectly to the process of implementing Halal Tourism in Labuan Bajo, to conduct this research because it is considered an opportunity to realize new information from individuals and to start understanding and understanding (Cavana et al. al., 2001, p. 138). The interview method is recommended when the research objective is to explore attitudes, beliefs, behaviors or experiences (Rowley, 2012). During the data collection process, it was assisted by supporting devices for recording using cellphones, written notes, video cameras and other tools (Efferin et al, 2008:38). Interviews were conducted with tourists in Labuan bajo. The people interviewed were Governments, Tourism authorities, Guides, Tourists, Tourism Activists.

Semi-structured questions were designed in this study for the purpose of conducting interviews. The questions are designed to be rather general questions to allow for additional questions in response to what is seen as a significant answer (Bryman and Bell, 2015). An important issue in qualitative research is that evaluations related to the research carried out are accountable and trustworthy (Rubin, et.al., 2008, p.431). Therefore, it is necessary to make efforts to minimize bias as an anticipatory step in measuring research competence and to find links in it so that it can be widely understood (Efferin, et.al., 2014).

2.1 Study Design

This study was conducted to answer the main research question of this study, namely "Travelers and Local Residents' Perceptions of Halal Tourism Efforts in Labuan Bajo"?"

2.2 Data Source

Determination of the subject of the resource person who has been determined for the research "Perceptions of local communities and tourism actors on efforts to implement Halal Tourism in Labuan Bajo".

2.3 Data Collection

The data collection method in the study entitled "Travelers and Local Residents' Perceptions of Halal Tourism Efforts in Labuan Bajo" uses qualitative research. The research is qualitative using the Dept Interview method (Newman, 2003: 316). This method is carried out not only by one interviewer with the respondent but can involve a group at the same time.

2.4 Data Analysis

The research "Perceptions of local communities and tourism actors on efforts to implement Halal Tourism in Labuan Bajo" after documenting the results of field work, commonly called interview transcripts, will then enter qualitative data analysis techniques with coding. Straus & Corbin in Newman (2014) explain qualitative data analysis techniques through three stages of coding or coding, namely Open Coding, Axial Coding, Selective Coding. For most researchers, coding is a scourge in case study research. Difficult Complicated and Complicated (Soeherman Fun Research (2019)

2.5 Minimalist Bias

Methods of collecting data from various sources that explain various phenomena with various perspectives. Triangulation is used to find the truth or data as supporting data and interpretations that will be carried out by interviewing, observing, and distributing questionnaires. Comparing between data and theory can increase understanding in depth (Marshall, et.al., 2006, p.431).

2.6 Source Triangulation (data)

Which means researchers will compare and re-check the information that has been obtained from different sources. The process begins with interviews with tourists, followed by guides and tourism activists. After that, interviews were also conducted with the government.

III. Results and Discussion

3.1 Results

At first, the researchers looked for information on phenomena that occurred in various media and journals. After obtaining sufficient information, the researcher conducted interviews with 5 (five) research subjects and made transcriptions. Interview transcripts were formed, then they were examined by line without involving the researcher's prejudice on the phenomena seen. Data collection in this study uses the depth interview method and data processing will be carried out starting from the open coding, axial coding and selective coding stages.

a. Open Coding

Data obtained through interview techniques to 5 (five) research subjects were transcribed first. After the interview transcripts were formed, they were examined line by line on each interview transcript and then given conceptual labels on each finding where the concepts represented related events. After obtaining the concepts that represent the events found, then the concepts are categorized based on the same characteristics and sizes

b. Axial Coding

Strauss and Corbin (2003) describe axial coding as a set of procedures for placing data back by finding links or relationships between existing categories. These paradigm models can help systematically search for relationships between categories. The following are the results of the axial coding analysis on the categories that have been found (see Figure 2) and their explanations.

c. Phenomenon

The phenomenon raised in this study is related to halal tourism in Labuan Bajo. The goal of halal tourism in Labuan Bajo is to find a balance between serving non-Muslim tourists and satisfying their needs without conflicting with Islamic teachings. However, in practice there is a gap in thinking between the government (the West Manggarai Tourism and Culture Office and the West Manggarai Tourism Authority Agency) and the customers (guides and tourists).

Table 2. Open Coding Interview Results

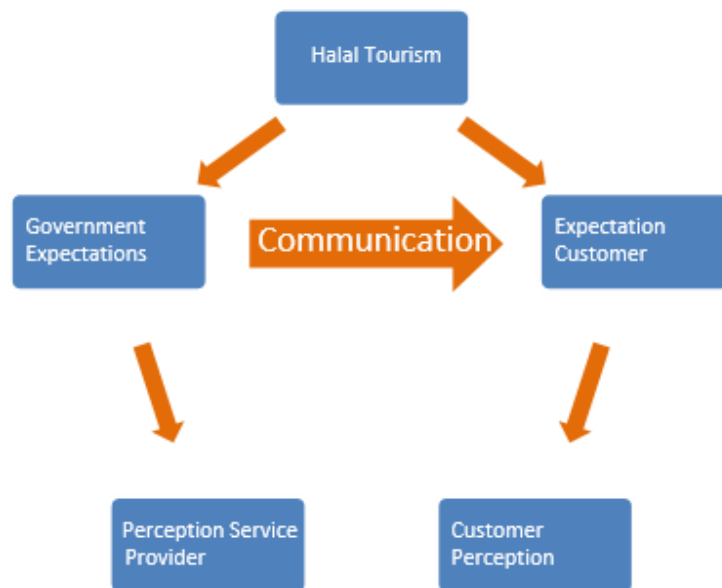| Category	Code
Government Expectations	1-1
	1-2
	1-11
	1-14
	3-3
	3-4
Government Perception	1-3
	1-4
	1-10
	3-2
	3-5
	3-6
	3-7
	3-11
Communication	1-5
	1-6
	1-7
	1-8
	1-9
	1-12
	1-13
	1-15
	3-1
	3-9
	3-10
	3-12
Customer Expectations	4-1
	4-3
	4-4
	4-5
	5-1
	5-6
	5-7
Customer Perception	4-2
	5-2
	5-3
	5-4
	5-5

Figure 2. *Axial Coding Results*

d. Context

From the results of open coding, the category of communication characteristics becomes the context that explains the background of the phenomena that occur. Starting from the government's expectation to create a Halal tourism concept, then this concept is translated into the expectations of the Government and customers. The position of communication itself is a bridge that can connect the expectations of the Government and customers so that they have the same perception.

e. Action/Interaction Strategy

From the results of the analysis with open coding, after knowing the phenomenon and its context, there is a category that refers to the form of action strategy for a phenomenon, namely the communication category. Several interactions between the government and the Government were identified, including hospitality training, guide training and outreach to the community.

f. Concept of Influence

The concept presented is more Muslim friendly, such as the existence of prayer rooms in several public places such as hotels to facilitate tourists to pray 5 times a day and the existence of a halal culinary area. However, it is different for tourists who expect that Halal tourism will be able to shift customs and there will be a lot of restrictions that occur.

g. Logical Consequences

In this study, the results obtained from open coding indicate that there is a category that can be indicated as a logical consequence of the action strategy that has been carried out, namely the perception category. Perception is a form of subjective assessment by customers of their travel experience. Meanwhile, from the Government's perspective, perception can be interpreted as management's perception of consumer desires. Perception itself arises after the service is provided. At this stage, there is a comparison between expectations and the services provided, giving rise to perceptions. The nature of perception is subjective. This is due to differences in expectations that become the standard of service for tourists.

h. Selective Coding

To be able to obtain the core categories, Strauss and Corbin offer steps that can be taken, namely by first compiling a descriptive story on the results of the axial coding analysis. Furthermore, the descriptive story needs to be presented analytically so as to produce a conceptualization of the story (story line) which contains core categories.

i. Core Category: Story Description and Conceptualization

The government has an expectation that the implementation of the halal tourism concept will create greater public interest in visiting Labuan Bajo. This is based on the fact that the majority of Indonesian people are Muslim, which is predicted to reach 152 million people and will continue to grow every year. The form of implementation of the Halal tourism concept according to the West Manggarai Tourism Office is Muslim friendly, where this concept carries the concept of tourism that is friendly to Muslims. The form of implementation of Halal tourism according to the West Manggarai Tourism Office is the construction of prayer rooms in public places and in hotels to honor Muslim tourists who perform the 5 daily prayers, creating areas that serve halal food to educating local guides to better understand the needs of Muslim tourists, such as being able to provide Qibla directions to halal food. Thus the concept of Halal tourism itself according to the West Manggarai Tourism Office as the Government is an additional service that can be provided to Muslim tourists without losing the element of local customs. What we have developed in West Manggarai in the form of aesthetic services are additional services that can be provided by tourism actors to Muslim tourists.1-3 For example places of worship, Halal food and so on.1-4

What we have developed in West Manggarai in the form of aesthetic service is an additional service that tourism actors can provide to Muslim tourists.1-3 So we also accommodate non-Muslims

For example, their guide only knows the direction of the Qibla where Muslims worship hotel-restaurants also provide places of worship for prayer, prepare ablution facilities and so on, there is no special appeal, only must be prepared. 1-4

The concept of Halal tourism thought by the government is different from what customers, especially the Labuan Bajo community, think. Local people think that implementing Halal tourism will kill local customs such as the custom of accepting guests using alcohol.

Halal tourism continues to run not in accordance with the customs of the Manggarai - Labuan Bajo, a small example of the custom of accepting guests using alcohol. In the concept of halal tourism it is forbidden. And the implementation of halal tourism will be against this important ceremony, as the Manggarai people or the sons of the region we refuse. 2-2

In addition, the implementation of halal tourism is also seen as making it difficult for MSMEs. The reason is that people expect that the implementation of halal tourism will oblige business actors in the culinary field to obtain a Halal certificate from the MUI.

Business actors (MSMEs) who live from the tourism sector must of course be complicated with a halal certificate from the MUI, this will cost a lot of money, while MSME entrepreneurs struggle with little capital 2-3.

According to one tourist in Labuan Bajo. Labuan Bajo has an attraction that other tourist attractions in Indonesia don't have. The attraction is the Komodo conservation area, besides that what makes Labuan Bajo dance is an environment that is very open to

diversity. So when they hear the term Halal tourism, the tourists feel they don't agree because it will actually limit the community.

In my opinion, I do not agree if Labuan Bajo is made into halal tourism. The society there is too restricted to be made like that 4-3

If later I vacation there, the positive impact is that there is a special hotel. The negative impact of limited entertainment places, to the beach also wants open clothes to be limited 4-4.

Maybe the plan is to go there again, only the atmosphere is different, things are limited. Personally, I refuse halal tourism 4-5

However, not all tourists reject the concept of Halal tourism, there are some who actually accept the concept. This is because Labuan Bajo is less friendly to Muslim tourists because there is no halal food label. In addition, according to these tourists, the implementation of Halal tourism will provide greater benefits to tourists considering that the majority of Indonesian people are Muslim. In addition, according to tourists, the concept of Halal tourism that is applied must adhere to the principles of Islamic law.

The impact is like when I went in 2019, there are quite a lot of public places to eat but there are no halal labels5-4.

In my opinion, halal tourism must be related to Islamic law itself, if applied in Labuan Bajo, it can provide comfort for many parties, both local and international tourists5-6.

Lodging is free, food is guaranteed to be halal, entertainment venues - alcohol are limited, places that are not in accordance with Islamic law can be prohibited5-7.

Seeing the many pros and cons of the planned implementation of the Halal tourism concept and the many people who misinterpret the government's definition of Halal tourism, the West Manggarai Tourism Office from 2017 carried out various initiatives to educate the wider community about the concept of Halal tourism.

The concept of halal tourism itself is not meant to be Labuan Bajo as a destination. He is a support for Muslim friends as a guarantee that if you go to Labuan Bajo, you can still be guaranteed to carry out activities according to your beliefs. 3-2

So it's as if the introduction of the concept of halal tourism is as if they are required to wear a headscarf, people can't eat sorry "B2 meat" non-halal food is not like that, now like this we can't guarantee that all tourists who come are them. who can eat non-halal. 3-4

In addition, the government hopes that with effective communication, the public and the government will have one view or one perception of the concept of Halal tourism.
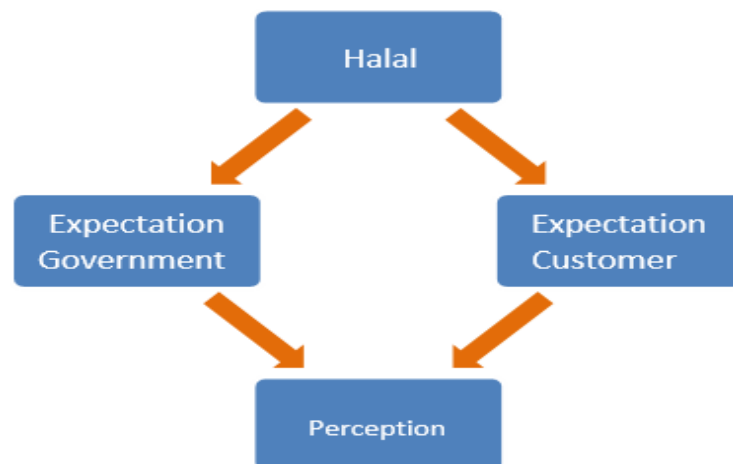

Figure 3. *Concept of Halal Tourism*

3.2 Discussion

The next stage in the grounded theory method is to interpret and model the results of the analysis obtained so that a proportional statement can be formulated. This proportional statement by Moleong (2016) is referred to as a working hypothesis or proposition. This working hypothesis is also expected to be related and able to answer the research questions.

a. Subjective Expectations are Influenced by Various Things and Expectations Affect Decisions to Accept and Reject the Concept of Halal Tourism

Research describing the existing phenomenon using 2 points of view, namely from the government and from the community/tourists found that this can be interpreted as what the Government and customers think should be provided.

Based on the findings from the interview process, every tourist and government has different expectations regarding the concept of halal tourism. These expectations arise from various things such as experiences and information from various media. The government has expectations that the implementation of Halal tourism will advance the economy of the people of West Manggarai. This is based on data on the growth in Indonesia's Muslim population. In addition, the government also has the view that it is time for Labuan Bajo tourism to be more friendly to Muslim tourists by providing facilities and infrastructure that support their needs.

West Manggrai itself, the increase in domestic tourists is quite significant. We know that the majority of Muslim tourists are also one of the great potentials for us.1- What we are developing in West Manggarai in the form of aesthetic service is an additional service that can be provided by tourism actors to Muslim tourists.1-3 So because we know that Muslim tourists have special needs or demands related to religion. For example places of Worship, Halal Food and so on. 1-4

This is different from the expectations of the government. local people perceive halal tourism to be more difficult for small business actors and will shift local customs. This is due to people's expectations that Halal tourism will force people to follow all Islamic laws such as the prohibition of alcohol and halal labeling on every food.

Halal tourism continues to run not in accordance with the customs of the Manggarai - Labuan Bajo, a small example of the custom of accepting guests using alcohol. In the concept of halal tourism it is forbidden. And the implementation of halal tourism would be against this important ceremony, asthe Manggarai people or our local sons refused. 2-2

Business actors (SMEs) who live from the tourism sector must of course be complicated by a halal certificate from the MUI, this will cost a lot of money, while the MSME entrepreneurs struggle with little capital 2-3 about ideology The majority of the people of West Manggarai feel this is a compulsion because they have to follow a certain ideology2-4

In addition, local people also have the view that the application of the concept of halal tourism will indeed bring benefits to tourism actors. But on the other hand, it will threaten local wisdom

This is because Labuan Bajo is well-known to foreign countries for selling tour packages based on local wisdom, not Halal tourism.

The tourism program is based on local wisdom because in Labuan Bajo, customs are almost gone. Me and some of my Guide friends have been emphasizing tourism development based locally so we don't just sell natural beauty, we have to introduce

culture to the world. What is raised is the original Manggarai culture so that everyone knows. 2-7

The impact is that if the concept of halal tourism is carried out, it will bring its own advantages for tourism actors, but in this case, but on the other hand there are things that are detrimental, because what we have always been selling is tourism based on local wisdom.

This means that the sale of tourism packages based on local wisdom will be inferior to halal tourism. If halal tourism is implemented in Labuan Bajo, it is not appropriate. Because it will fade the value of local culture that has been around for a long time. 2-5

The tourism program is based on local wisdom because in Labuan Bajo, customs are almost gone. Me and some of my Guide friends have been emphasizing tourism development based locally so we don't just sell natural beauty, we have to introduce culture to the world. What is raised is the original Manggarai culture so that everyone knows. 2-7

Unlike the case from the government side and guides, tourists also have their own views on the plan to implement the Halal tourism concept. This study took 2 tourist sources, one of which accepted the discourse of Halal tourism. According to the tourist, the concept of Halal tourism should indeed be applied in Labuan Bajo. This is based on the experience of resource persons who find it difficult to find Halal food.

Like when I went in 2019, there were quite a lot of public eating places but there were none that had the halal label on it 5-4

Moreover, Labuan Bajo is predominantly Christian and Catholic, so explaining a halal or non-halal place is a bit difficult 5-5

The second tourist resource considered the concept of Halal tourism to be inappropriate if applied in Labuan Bajo. This is based on the experience of the tourists. He considers the attraction of Labuan Bajo to be in a very open and pleasant environment. The implementation of Halal tourism itself will actually limit many things, including nature tourism and other entertainment places.

Do not agree if Labuan Bajo is used as halal tourism. The society there is too restricted to be made like that 4-3

The positive impact is there is a special hotel. The negative impact of limited entertainment places, to the beach also wants open clothes to be limited 4-4

From the discussion above, the researcher can draw the conclusion that expectations are subjective and this is influenced by various things such as background, experience and other things. The most striking example is the expectations of the two tourist sources. Although they have tourist status and their assessment of halal tourism is based on experience, they have their own views on the concept of Halal tourism.

b. Communication Becomes a Solution to Equalize Expectations and Perceptions

Communication in this study is defined as the process by which an organization can communicate with its audience. With the aim of increasingly recognizing the characteristics of each audience so that an organization or company can determine targets and positions for their company. In this study, communication can take the form of several things such as training and socialization programs. In this study, the Government through the Tourism Office has a Halal tourism design that is misinterpreted by tourists and local communities. The concept of Halal tourism referred to by the government refers to additional friendly services for Muslim tourists who have different needs from other tourists such as worship facilities and halal food.

In 2019, what was carried out by the Tourism Office was Hospitality skills training so that it served Muslim tourists who had different needs from others. 1-5 direction from the Tourism Office in the form of Muslim Friendly, not halal tourism, so we also accommodate non-Muslims, for example, their guides only know the direction of the Qibla where Muslims worship, hotels and restaurants also provide places of prayer, prepare ablution facilities and so on. prepared 1-14

IV. Conclusion

Based on the results of research and testing In the early stages, researchers looked for various primary and secondary sources related to the phenomena discussed in this study. Primary sources were obtained through interviews with various research subjects such as NGOs, the Head of Marketing at the West Manggarai Tourism Office, Tourists and the Tourism Authority Agency. While secondary sources are obtained through information from various media and journals that discuss Halal Tourism.

Implication
The implications of this research are divided into two parts, namely theoretical implications and practical implications. Theoretical implications relate to the contribution of this research to the development of theories in the academic world related to Halal and Muslim-Friendly Tourism, Halal Awareness, Behavioral Intentions, Prespsi, Attitude, Halal Tourism Characteristics, Marketing Communication and Halal Concepts in Labuan Bajo. Then the practical implications of this research relate to the contribution of research to provide a big picture related to the impact of communication as a solution to equalize expectations and perceptions. That way, it is possible that the success of the communication method carried out by the government can be seen from the way the community and guides serve Muslim tourists.

Theoretical Implications
In this section, we will describe how the findings were obtained in this study has implications in supporting existing theories.

Practical Implications
Practical Implications for Labuan Bajo Tourism in order to be able to support and encourage the creation of collaborative working conditions both from the Government, the Tourism Authority Agency and business actors, the goal is to increase the attractiveness of Muslim tourists on vacation to Labuan Bajo. However, in order for the process to run smoothly, the Government also needs to provide guidelines for the creation of conditions that can expedite all processes, in order to obtain equality of perceptions. Building communication The main purpose of this marketing communication process is to position the organization in the minds of each member of the target audience. (Chris Fill. 1999:14)

The Unexpected Thing Appears
a. The nature of perception is subjective. This is due to differences in expectations that become service standards for tourists.
b. The form of these consequences can occur in people, places, objects or can be in the form of other events/events. Because the form of this consequence can be in the form of an event/event, of course at some point in the future, this consequence can be part of other conditions/phenomena.

c. Differences in Expectations People feel that Halal tourism will force people to follow all Islamic laws such as the prohibition of alcohol and halal labeling on every food.
d. Local people also have the view that the application of the concept of halal tourism will indeed bring benefits to tourism actors. But on the other hand it will threaten local wisdom. This is because Labuan Bajo is well-known to foreign countries for selling tour packages based on local wisdom, not Halal tourism.

Research Limitations

The limitation of this research is the lack of deep analysis of the interpretation of the theory. The use of the interpretive paradigm and the observation method as one of the data collection techniques is very susceptible to bias/subjective, so to minimize it triangulation techniques are used by using other data collection methods such as interviews for example.

Suggestions for Further Research

Seeing all the limitations contained in this research, it is clear that there are many areas or spaces that can be explored for further research in the future. The limited depth of discussion or interpretation of some of the factors that characterize a good tourism design for a tourism destination.

References

Adikarunia., I, M. (2019. Juli 11) Mengintip Keindahan Labuan Bajo hingga Pulau Komodo. Kompas Travel. Accessed on https://travel.kompas.com/read /2019/07/11/210000427/mengintip-keindahan-labuan-bajo-hingga-pulau-komodo.

Asmuni, *et al*. (2020). Implementation of the principle of sale and purchase transactions through MLM in Brand Branch (BC) PT. Herba Penawar Alwahida Indonesia (HPAI) Tanjungbalai. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Volume 3, No. 4, Page: 3376-3385

Bashir,M,,A, (2019), "Awareness of purchasing halal food among non-Muslim consumers", journal Emerald Insigh,Vol 3 no 2. www.emerald insight.com/ 1759 – 0833. htm.

Battour, M., Hakimian, F., Ismail, M. and Boǧan, E. (2018), "The perception of non-Muslim tourists towards halal tourism: Evidence from Turkey and Malaysia", Journal of Islamic Marketing, Vol. 9 No. 4, pp. 823-840. https://doi.org/10.1108/JIMA-07-2017-0072

Consumer News and Business Channel. Accessed on https://www.cnbcindonesia.com/news/20190410205824-16-65881.

Dispar, M. (2018). Eksekutif Pemkab Mabar. Accessed on https: // www. Manggarai barat kab.go.id / home/ 16 –opd /126 - dinas- pariwisata- dan-kebudayaan.

Efrem, S. (2019,August 23) Peringkat ke-10 Ekonomi syariah, RI jadi Pasar halal. Consumer News and Business Channel. Accessed on https://www. Cnbc indonesia. com/ syariah /20190823224650 - 29- 94353/ peringkat –ke -10 - e konomi – syariah – ri – Cuma - jadi – pasar - halal.

Flores Pedia.,(2019. Mei 9) Keuskupan Ruteng Tolak Konsep Wisata Halal di Labuan Bajo, Kumparan Indonesia. Accessed on https://kumparan.com /florespedia / keuskupan - ruteng -tolak-konsep-wisata –halal - di-labuan-bajo.

Haam, H., Al- Ansi., A, Hossein, G.T., and Kim, W.(2018), "Exploring halal-friendly destination attributes in South Korea: Perceptions and behaviors of Muslim travelers

toward a non-Muslim destination", Journal Tourism Management, Vol 151 164 https://doi.org/10.1016/j. tourman.2018.10.010.

Haliding Safri., (2019. Februari 25) Arah dan Pengembangan Pariwisata Halal 2019, Sharina News. Accessed on https://sharianews.com/posts/arah-dan-pengembangan-pariwisata-halal-2019.

Jome Sello., (2019. Mei 05) Ini Konsep Wisata Halal yang Dimaksudkan BOP, Voxt NTT. Accessed on https://voxntt. com/2019/05/05/ini-konsep-wisata-halal-yang-dimaksudkan-bop/.

Kusuma Barry.,(2015. Mei 4) Wae Rebo, Desa Tradisional Terindah di Indonesia. Kompas Travel . Accessed on https: //travel. kompas.com / read/ 2015/ 11/ 04/ 123600827/ Wae. Rebo . Desa. Tradisional. Terindah. di. Indonesia.

Marlizar, et al. (2020). The Role of Market Orientation and Creativity in Affecting the Marketing Performance of Market Traders in Aceh Market Banda Aceh City. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)*.P. 1114-1127

Poerwanto Endy.,(2019. Mei 9) Bikin Ribut, Labuan Bajo Tolak Wisata Halal, Bisnis Wisata Media. Accessed on https://bisniswisata.co.id/bikin-ribut-labuan-bajo-tolak-wisata-halal.

Pratama, A. (2019, April 10) Soal Wisata Halal, Indonesia Terbaik di Dunia.

Pratama, A. (2019, August 23) Menko Perekonomian Darmin Nasution secara resmi membuka Muktamar IV Ikatan Ahli Ekonomi Indonesia (IAEI). Consumer News and Business Channel. Accessed on https:/ /www. Cnbc indonesia . com /news/20190410205824-16-65881/.

Retnowati, S.R.,I.K,.& Permadi, E.S. (2018). Presepsi dan Sikap Masyarakat terhadap rencanan dikembangkannya Wisata Syariah (*Halal Tourism)* di Nusa Tenggara Barat, 34-53, 2540-8402. Doi : 01118 .

Rochmad Purboyo.,(2019. Mei 9) Konsep Wisata Halal Labuan Bajo Ditolak, Ekomomi Bisnis Media. Accessed on https:// ekonomi. bisnis. com/read/ 20190509/ 45/920669/ konsep-wisata-halal-labuan-bajo-ditolak.

Romdonny, J., Rosmadi, M. L. N. (2019). Factors Affecting Customer Loyalty in Products. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Volume 2, No 1, Page: 337-343

Sari, K, V., Safitri, N. and Angraini, W. (2019), "Persepsi, Sikap dan Minat Pariwisata Halal di Daerah Istimewa Yogyakarta", Journal of Islamic Economics, Finance and Banking, Vol. 2, No. 2. https : // doi .org / 10. 12928 /ijiefb . v2i2 .857

Sigiranus. (2018, September 01). Pembentukan BOP Labuan Bajo tingkatkan kunjungan Wisatawan. Kompas Travel. Accessed on https://travel. kompas.com/ read/ 2018/ 09/01/ 192100427 .

Sina Herman.,(2019. Mei 8) NTT Tolak Label Wisata Halal Labuan Bajo, Harian Nasional. Accessed on http://harnas.co/ 2019/ 05/ 08/ ntt- tolak –label –wisata –halal -labuan-bajo.

Suhardi Gaudensius., (2019. Mei 6) Presiden Diminta Copot Direksi BOP Labuan Bajo, Media Indonesia. Accessed on https://mediaindonesia. com/read/detail/233818 - presiden- diminta-copot-direksi-bop-labuan-bajo.

Vanany, I., Soon, J., Maryani, A. and Wibawa, B. (2019), "Determinants of halal-food consumption in Indonesia", Journal of Islamic Marketing, Vol. 11 No. 2, pp. 507-521. https://doi.org/10.1108/JIMA-09-2018-0177.