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The Communication Of Halal Tourism With Sharia Regulation In Increasing Income And Community Welfare In North Sumatra

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Abstract : This research was conducted to determine the communication concept of halal tourism based on with the Sharia Regulation Concept in increasing income and welfare of the community. The development of industry 4.0 has an impact on halal tourism as a leading sector industry which is implicate other sectors such as the productivity of goods and services by small and medium business, which in turn will increase income and welfare of the community. Communication has been adopted in many tools such as internet applications that are available many products and services, and one of them is information about various halal tourism destinations around the world. North Sumatra has a large potential of flora and fauna, it can attract the national and international tourists, especially those who are Muslim. Over a period of 5 (five) years, Malaysia is a Muslim-majority visiting North Sumatra as a tourist destination of 15,243 people in 2018. In the other hand, majority of non-Muslim religions also open widely opportunities for halal tourism businesses intended to receive Muslim tourists by providing the facilities needed according to Islamic law. In the context of halal tourism is important to have sharia regulation. This research uses the concept of the Qoran, the method of literature, and the study of central and local government policies. The results of this study concluded that if halal tourism is based on with the Sharia Regulation concept applied by the government and the community positively increases the income and welfare of the people of North Sumatra.

Keywords: *Communicataion, Halal Tourism, Income*

I. INTRODUCTION

Indonesia is the largest archipelagic country in the world with a population of 237,641,326 people and 87.18% of whom are Muslims as well as the largest Muslim population in the world. Indonesia established on August 17, 1945, it has more than 17,500 islands, 300 tribes, hundreds of languages and dialects, and called a multiculturalism country which is a country that owned the cultural diversity of ethnic groups and has a basis diverse life.

The Indonesian government acknowledges 6 (six) religions, they are including Islam, Catholicism, Protestantism, Hinduism, Buddhism and Kong Hu Chu, as well as beliefs which is born from the ethnicity or culture itself and provide freedom to practice their respective worship [1]. Muslims are also the largest in North Sumatra with a percentage of 63.91% of the total population of 14,262,147 peoples, therefore everything related to the commands and prohibitions of Islamic teachings has become a model of community life in North Sumatra.

In Islam, there are some commands of Allah that should obeyed by Muslims, especially in the consumption of lawful and good, Al Quran surah Al Maidah verse 88, here it is:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

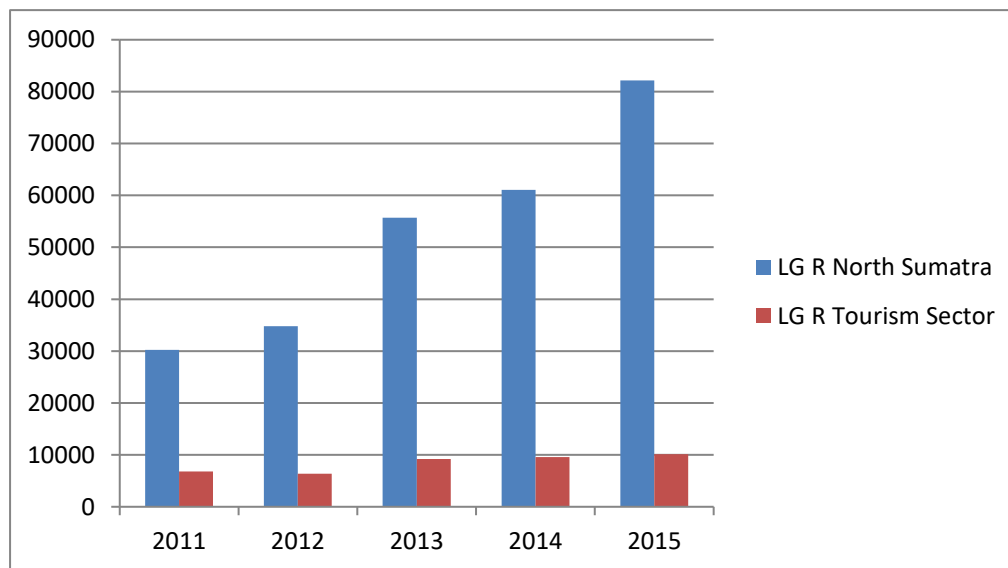
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Meaning: And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.

The above verse becomes a reference and suggestion for Muslims to consume material and non-material that is lawful and good. Halal consumption is something that is permissible by Islamic law and good quality and beneficial if consumed. It is clear, Islamic teachings recommend the halal product and good for consumption. The importance of the role of religion in conveying or socializing verses (holy book) in the scriptures to the people. There are many concept of communication theory to spread to the individual and community; interpersonal messages, relationship development, relationship maintenance, influence, group communication, organizational communication, public rhetoric, media and culture (Larry, 2010), media effects, intercultural communication, and gender and communication (Griffin, 2011).

Organizational success is strongly influenced by the capabilities and competencies of each individual and the collaboration between team members in the organization (Ruslan, 2010). In establishing cooperation to achieve these objectives communication is needed. Such as, communicate about Islam teachings that provide input to Muslims to be more careful of what they consume including what has been forbidden by Allah SWT. So that, the central and regional governments must realize that changing public tourism to halal tourism is in the interest and benefits for the local area, especially the local original revenue. Following North Sumatra's locally-generated revenue and revenue from the tourism sector.

Graphic 1. Locally-Generated Revenue of North Sumatra 2011-2015 (in Million Rupiah)



The data above reflects the amount of locally-generated revenue experiencing a minimal increase in the tourism sector, certainly affecting the income and welfare of the regions that have tourist attractions. But unfortunately, a research in tourist perceptions related to the quality of objects and tourist attraction in North Sumatra illustrates the lack of interest of tourists to return to North Sumatra again. Quality of transportation, decreasing the attractiveness of accommodation, the highway becomes an obstacle often experienced by tourists (Sholahuddin, 2005).

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North Sumatra has a million beautiful natural charms including Brastagi, Tangkahan, Lake Toba, Gunung Leuser National Park and others that are worth a visit. Seen from various aspects, therefore this province has been developed to develop tourism with a halal concept. It is no different from tourism. In general, halal tourism is known as the concept of attracting national and international tourists to North Sumatra specifically Muslim.

There is no difference with pariwisata / tourism in general, namely a series of activities, services, and benefits that provide certain experiences to tourists. Halal tourism is a tourism industry that provides special facilities for Muslim religious tourists such as the availability of mosques and the provision of other services that refer in the teachings of Islam. In this case, the government and the community play an active role in providing food and drinks that are prohibited by Islam. (Hafizah, 2017)

North Sumatra must design halal tourism as a potential area for its application. The communication of halal tourism is the actualization of Islamic teachings that know the halal and forbiddenness of a product, therefore halal certification is the most important thing for Muslim tourists (Chookaew, S. and friends, 2015). In the 2018 Thomson Reuters Global Islamic Economy report, Muslim tourism is the second largest in the world. There are 6 (six) sectors of the largest Muslim consumption including food, tourism, clothing, pharmaceuticals, media / recreation, and cosmetics amounting to US \$ 2 trillion or 11.9% of public consumption in the world. [5] If the communication of halal tourism is realized in North Sumatra will have an impact on reducing and increasing the level of income and welfare of the people of North Sumatra.

The lack of the tourism sector is indicative of the lack of regulatory support from the central and regional governments in improving and developing the quality of regional tourism. The many central and regional problems make the government less focused on developing tourism as a leading sector whose role is to move other sectors. The importance of the creative economy in tourism is formulating tourism Halal as a finding in increasing people's income. Halal is meant is the development of tourism that prioritizes special facilities for tourists who are Muslim who currently dominate.

The program on the development of halal tourism is inseparable from the concept of creative economy that is the carrying capacity of halal tourism which can later become a development package with promising prospects. Because the development of halal tourism shows the interrelated relationships between various industries. With the existence of these simultaneous relationships that contribute on the development of Islamic economics in North Sumatra.

There is a new impetus, both regarding products and services so that potential tourists see, come to, know, feel, or even want to choose if something can be traded. Likewise, the creative industry, something that is innovative against something that already exists or is emulating elsewhere, will encourage people to know the existence of something new. Thus, the existence of the creative industry is directly or indirectly an object and tourist attraction (tourist destination) that can encourage people to come or visit the existence of the creative industry.

Industry originating from the use of individual creativity, skills and talents to create welfare and employment by producing and empowering the individual's creative power. According to the United Nations of Development Program (UNDP) report, creativity is a trait or process in which ideas original generalized. Creativity can be explained based on the relationship with the subjects who follow it, as well as the creative economy in the context of halal tourism (Sutanto, 2014).

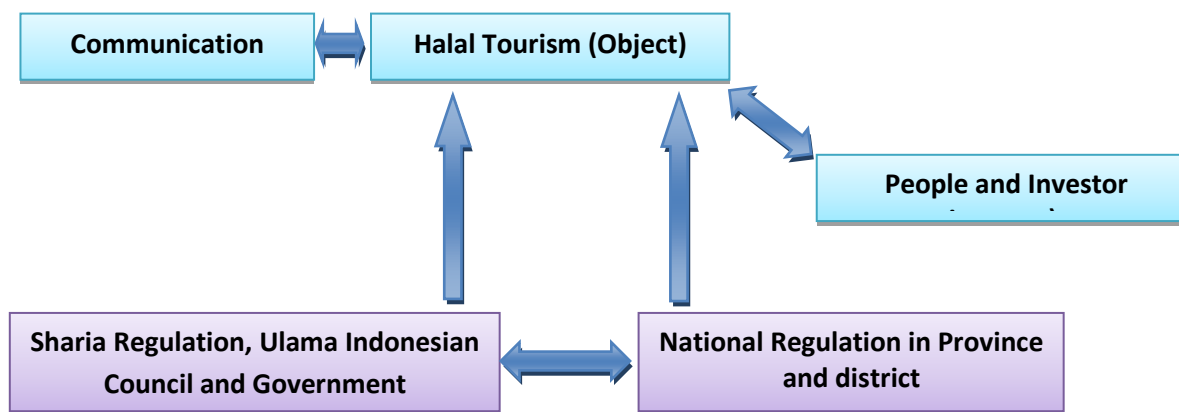
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A conclusion is drawn that the creative economy is a form of developing creativity in creating innovations in a product. North Sumatra is a province that has a variety of distinctive products that are characteristic of areas that are worth trading in areas that are available halal pariwisata. creative economy combined with typical North Sumatra products can add to the selling value offered by MSMEs.

The development of MSMEs in North Sumatra continues to show significant growth. The high growth rate of MSMEs is seen from the increasingly aggressive government encouraging people to become entrepreneurs who are also able to open new jobs. UMKM is one source of economic growth in a country. According to data from Bank Indonesia in the Medan region, there are 2.8 million MSMEs registered in the Cooperative service (Bank Indonesia 2019).

In principle, the halal tourism industry and the creative economy need two kinds of laws, namely Sharia and national legislation. Certainly the role of the two laws is very active role so that the development of the halal tourism industry in Indonesia can develop as expected through the implementation of programs.

Picture 1. Relationship of Halal Tourism and Creative Economy with Sharia Regulations and Laws



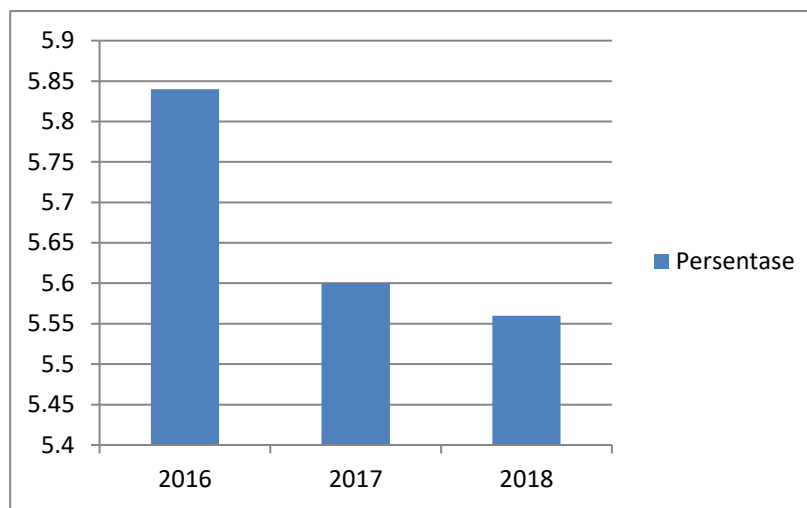
Halal tourism activities based on Law No. 10 of 2009 concerning Tourism does not regulate halal tourism, but tourism towards creative economy as a new platform of tourism development in Indonesia (Akiko and Bayu, 2014). The tourism business covers many sectors, including tourism transportation services, travel services, food and beverage services, organizing entertainment and recreation activities; organizing meetings, incentive trips, conferences and exhibitions, spas and others. Although explicitly mentioned in the law, the sentence in article 1 paragraph 3, namely "various kinds of tourism activities" indicates that it is permissible to carry out tourism activities based on sharia principles.

DSN-MUI Fatwa Number 08 / DSN-MUI / X / 2016 is a fatwa governing Halal Tourism Organization in Indonesia. This fatwa is also the only rule regarding halal tourism in Indonesia after the repeal of regulations concerning the Guidelines for Sharia Business Hotel Number 2 Year 2014 issued by the Minister of Tourism and Creative Economy through the issuance of Ministerial Regulation Number 11 of 2016. Although the power of fatwa is under government regulations However, this fatwa is expected to encourage the halal tourism sector in Indonesia (Fahadil, 2017).

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In a clear legal related to halal tourism and the creative economy, there is an amplifier to actually implement it without any legal irregularities. Shariah regulation that is really specifically and legally stated in the form of regulations that were formalized nationally by the government, so it becomes a reference for the development of tourist attractions in Indonesia. When halal tourism and the creative economy already have a legal law, the process of developing the concept will be much easier. The reason is, if halal tourism and the creative economy continue to be intensified and developed in any area. And it will automatically be seen the impact of an increase in terms of income and welfare of the community, of course there is the recruitment of workers.

Graphic 2. Percentage of North Sumatra Open Unemployment Rate August Period Every Year



The graph above informs that the number of unemployed has decreased, but even so there are still informal jobs or part time, ie workers / laborers who do not have a fixed salary, pension and others. At present the number of informal workers is 3.82 million out of the North Sumatra workforce of 7.4 million. Furthermore, the workforce in the agriculture sector is 35.53% and very few works in the tourism sector.

One source of regional income is from the tourism sector. Increasing tourist visits to the area will have a positive effect on people's incomes, due to the high demand for goods and services so as to create jobs for the community. The increase in income will affect the welfare of the community. The size of income is measured to see the level of household welfare using the income earned from work.

Welfare is one aspect to measure the success of the development of an area, maintain and foster social and economic stability. These conditions are to minimize the occurrence of social inequality in society. Economic development in the region itself is an effort to improve the quality of life of a nation which is often measured by the level of income and low income, the development strategy of an area is carried out to increase national income and increase productivity. Implementation of prosperity in the community is one of the objectives of government programs, welfare itself is measured by the needs of families who are met, it also can not be separated from how much income obtained in the family.

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II. METHOD

The method used in this study is to analyze the information collected, namely several data sources such as data from Statistic Centre of North Sumatra, the North Sumatra Tourism Office and the Tourism Office of countries that use the concept of halal tourism, in addition to the concept of halal tourism in the perspective of Islam is being the determinant of tourist attractions visited. The results of data from several organizations and dinaskait related to tourism are discussed and analyzed comprehensively and comparison of foreign and domestic government policies with the application of the concept of halal tourism in North Sumatra.

In accordance with the data source and the intent and purpose of the preparation of this scientific work, the writer collected data using several methods as a literature study, a study of government regulation, a method of data collection conducted by using information from books, journals, related data from tourism and other media related to this paper.

III. RESULT AND DISCUSSION

Globalization of the industrial revolution 4.0 has brought great changes to people's lives and lives marked by growing creativity and innovation in utilizing technology that controls all walks of life including the economy. Utilizing technology in developing creative economy with the tourism sector (halal) is an economic model that very potential to be developed in North Sumatra.

Halal tourism is similar to the journey recommended by Allah SWT. In some verses in the Al Quran, Yusuf verse 109 namely:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۗ أَفَلَمْ يَسِيرُوا فِي
 الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ
 لِلَّذِينَ اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ

The purpose of the verse states that every Muslim should travel (lessons, seek knowledge, study history) to the corners of the world. Recommendations are even close to compulsory law, so travel with spiritual, physical, and social purposes. So it is very clear, that there is a relationship between the trips ordered by Allah SWT. With other state visits in the context of halal tourism.

In Law Number 10 of 2009 concerning tourism, there are various kinds of tourism activities and are supported by various facilities and services provided by the community, entrepreneurs, government and local governments. According to Sofyan, the definition of sharia tourism is broader than religious tourism, namely tourism based on Islamic sharia values. As recommended by the World Tourism Organization (WTO), sharia tourism places great emphasis on halal products and is safe for Muslim tourists to consume. However, that does not mean that non-Muslim tourists cannot enjoy halal tourism and local wisdom.

In the context of regulation, the government lacks even less support for halal tourism as evidenced by previous regulations, namely the government has issued Ministerial Regulation 2/2014 regarding Guidelines for Sharia Business Hotel Operations that states criteria for sharia-

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based hotels, but in 2016 the Candy was revoked through Candy 11/2016. Not only that, Minister of Tourism Arief Yahya once issued Ministerial Regulation 1/2016 on the Implementation of Tourism Business Certification which states the rules for halal tourism business certification. Then the article was revoked.

The discourse of the development of halal tourism in North Sumatra has recently become a polemic for the community. The reason, halal tourism is considered to change the cultural traditions of the people of North Sumatra even as a form of islamization or change the religion that will interfere with them. This means that the concept of planning for the development of halal tourism is not understood by the public so that it spreads controversy and rejects the concept when several non-Muslim countries are implementing the concept of halal tourism.

If in Indonesia there is a push over the legal law regarding halal tourism, then a country with a majority Muslim population will be left behind. Halal tourism is very clear from the intent and purpose if applied in every region including areas that are predominantly non-Muslim. At present, halal tourism projects have been implemented in Japan with a majority of Shinto residents. The Japanese government provides services or facilities for Muslim tourists while growing the halal tourism business in the Samurai country. In fact, Japan's geographical location is far from Islamic countries and followers of Islam are very few.

Another country is South Korea, in the population census in South Korea, that the majority of citizens of the country do not have a religion that is equal to 56.9%. In connection with halal tourism, the South Korean government has provided applications and features under the name "Halal Korean" including the location of the nearest mosque, qibla direction, traveling, community, Scans, restaurants, and markets. In 2017, the government targeted 1.2 million Muslim tourist visits plus other support, with 150 companies certifying their products on the halal label.

In addition to Japan and South Korea, non-Muslim countries that apply other halal tourism concepts are Thailand and China. These countries make use of Muslim tourists to visit their country with the motive of making a profit while many Muslims visit countries that offer halal services with happiness and calmness.

Tabel. Non-Muslim Countries Using Halal Tourism Concepts

Countries	Number of Muslim Travelers 2015	Future Numbers of Muslim Travelers 2020	traveler's Muslim funds 2015	traveler's Muslim funds 2020
Thailand (UN World Tourism Organization 2015)	2,6 million	US\$ 4.1 million	US\$ 8.94 million	US\$11.74 million
Jepan (Japan National Tourism Organisation/JNTO) 2015.	More than 700.000 million	1 million	Japan wants to capture the Muslim tourism market share which is estimated to be about 320 billion US dollars in 2024.	
S. Korea (Data dari Korean Tourism Organisation 2015)	Growth rate 32.7%	1.3 million	Profit is estimated about 40 billion dollars (production) and 20 billion dollars (add values).	
China	<i>No Data Entry</i>	<i>No Data Entry</i>	<i>No Data Entry</i>	

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From the table, it is clear that tourism is a sector of profit advantage for countries including non-Muslim majority countries. Communication is an instrumental in developing the goodness teachings for all human including non-Muslims countries. Certainly the benefits are certainly derived from the halal tourism sector by increasing income and increasing welfare. If related to North Sumatra, that the concept of halal tourism does not conflict with culture, any country and ideology. Therefore, the concept of halal tourism to be developed in North Sumatra requires a joint commitment to all stakeholders to be translated into national programs. That is, here is needed a hard work of the government to pay attention and help the development of the Islamic economy in the real aspect. The wave of millennial Muslims in efforts to develop the Islamic economy at this time is very necessary because it provides a significant impact on the Islamic economy itself.

In principle, the halal tourism industry requires two types of law, namely sharia and national legislation. Certainly the role of these two laws is impossible to avoid, so that the development of the halal tourism industry in Indonesia can develop according to character and be legally safe in the implementation of its programs. Law related to the halal tourism industry, the main objective is to get legal certainty for the wider community, especially Muslim tourists who are currently more and more populous and the higher appreciation of sharia-based tourism. The existence of legal certainty, both sharply and legally, tends to be a crucial consideration for prospective Muslim tourists, whether a halal destination is an option or not. It is this legal authority that needs to get the attention of the halal tourism management (stakeholders), so that the community will truly appreciate the developed halal tourism destinations. For this reason, the community needs to build its mindset, and what is not less important is that they need to be given evidence in practice that what is in the field is in accordance with Islamic provisions as part of obedience to God.

According to the Regulation of the Minister of Tourism and Creative Economy of Indonesia article 1 No. 2 of 2014 concerning guidelines for the operation of Islamic hotel businesses, namely the principles of Islamic law governed by the fatwa and / or approved by the Indonesian Ulema Council. According to the National Sharia Board Fatwa No.108 / DSN-MUI / X / 2016 concerning Guidelines for Organizing Tourism Based on Sharia Principles in the general provisions points out that "Halal Tourism Destinations are geographical areas within one or more administrative regions within which there are tourist attractions. , religious and public facilities, tourism facilities, accessibility, and communities which are interrelated and complete the realization of tourism in accordance with sharia principles" (Rini, 2018).

In developing the halal tourism industry, it should use an integrated concept, not partialism among one region. The development of the creative economy as a driver of the tourism sector requires synergy between stakeholders including the government, scholars, and the private sector (business). The creative economy development model as a driver of the tourism sector can be adapted from the creative city models. Creative cities rely on the quality of human resources to form (can be in the form of design or redesign) creative spaces.

Starting from opening a halal tour, it is believed that millennial youth will also contribute to the existence of halal-based tourism. Halal business opportunities are being opened wide and wide which is believed to bring a bright prospect, including the Islamic financial sector, halal travel, halal fashion and hotels. All opportunities based on halal are able to compete with the current global era. Our country is indeed not a Muslim country, but the majority are Muslims,

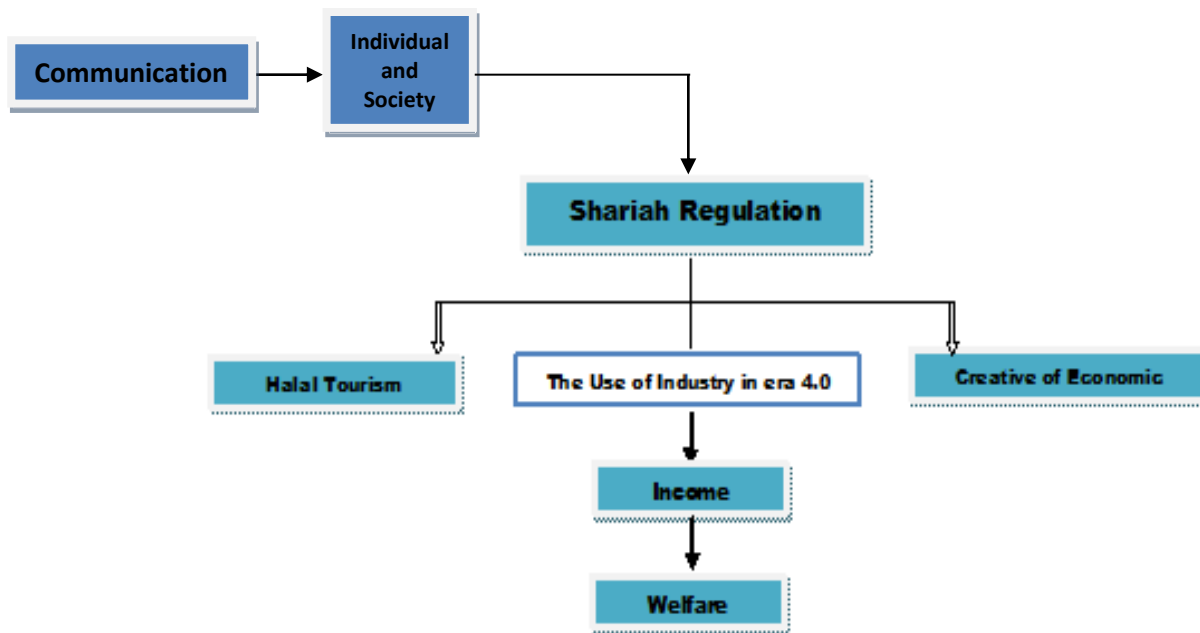
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namely the guidance to carry out the commands of Allah SWT. and knowing all the prohibitions by using guidance based on the Qur'an and Sunnah.

In 2019, unemployment in North Sumatra will increase by around 11,000 from 403,000 to 414,000. From the unemployment rate data and reflecting on the concept of halal tourism, unemployment can be minimized through opening business opportunities in supporting halal tourism projects. If the business carried out amid the development of halal tourism in North Sumatra increases, there will automatically be an increase in income and the level of welfare of the people of North Sumatra itself.

Halal tourism developed in an area must be agreed between stakeholders by supporting and developing home industry products (UMKM) from the area which will also have an impact on the development of the amount of income and the level of community welfare. Tourism is one of the keys to developing prosperity and increasing a country's income. The tourism sector in Indonesia is one of the service economic sectors that has bright prospects, but it is expected that it has not shown identity in line with expectations of development prospects in Indonesia. Globalization of the industrial revolution 4.0 has brought fundamental changes in every order of global life, which is marked by the growing development of creativity and innovation in utilizing information technology that controls all walks of life including the economy. The synergy between the creative economy and the tourism sector is a model of economic development that is quite potential to be developed in Indonesia, especially halal tourism

Diagram. Relationship of Communication and Halal Tourism to Welfare



Directly or indirectly, the development of the communication of halal tourism with the creative economy will synchronize people's income and welfare. The tourism sector and the creative economy have a positive contribution in improving the economy of a region or country. Halal tourism is an implementation of the embodiment of religiosity that is included in the

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aspects of mu 'amalah, aspects of socio-cultural and socio-economic life based on sharia principles. The practice of tourism in the perspective of sharia is always based on the realization of goodness (maslahah) for the community both the maslahat in the world and the hereafter (fi ad-daraini) in the aggregate and simultaneously. Therefore, in order to realize Indonesia as a global halal tourism center, its development strategy is aimed at fulfilling the tourism competitiveness index as its main indicators, among others, to improve infrastructure, promote, prepare human resources, specifically to increase the capacity of tourism businesses.

IV. CONCLUSION

Halal tourism is a concept that has begun to develop and become a business competition in almost every region and country, including countries that are predominantly non-Muslim. Although the use of the term "halal" or Arabic terminology in tourism, so it is currently being debated in some circles especially in North Sumatra.

The concept of halal tourism is no different from tourism in general, all that remains is the provision of facilities for tourists of Muslim origin because of the commands in carrying out the commands of Allah SWT. and stay away from all the prohibitions into daily worship such as the implementation of prayer 5 times namely the availability of mosque facilities including ablution, halal food, the availability of the Qur'an and worship equipment (prayer) in the room, qibla guidance and polite staff clothes are a requirement terms of service in halal tourism.

The concept of a creative economy is an added value for the community's economy because it is able to improve the work and performance produced in the tourist area. The concept of halal tourism is a business project that is considered capable of providing community income as an indicator of welfare. An increase in Muslim tourists from year to year is an opportunity and challenge for the tourism sector to develop halal tourism. Many countries (both Muslim and non-Muslim majority) strive to develop halal tourism. However, judging from the existing concepts and principles of halal tourism, these countries generally only try to create a Muslim-friendly atmosphere. The development of halal tourism needs to be done, one of them is by conducting various studies or studies. Until now, research related to halal tourism is still limited, especially in Indonesia. One of the studies that may be carried out is related to perceptions of non-Muslim tourists towards halal tourism.

The suggestions that must be made by the government and the community are:

1. Provide understanding related to halal labeling in Arabic translation through socialization, brochures, and the active role of electronic media and mass media
2. Conduct a structural approach between cooperation between the central government (president) to the governor's province and or from the governor to regents / mayors throughout North Sumatra in the synergy of the program.
3. Immediately draft a governor's regulation and endorse the approval of the legislative on halal tourism priorities in North Sumatra.
4. Uphold tolerance between religions in increasing freedom to practice their religion and beliefs in a region.
5. Provide training to millennial youth in improving human resources that support halal tourism programs.

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