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**BUSINESS COMMUNICATION IN DEVELOPING  
THE HALAL TOURISM INDUSTRY**

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**Abstract**

Communication is part of marketing activities, to introduce a business to the public. Through good communication, it is hoped that the company will get people's attention to take advantage of services or consume a product. The better the communication, the more maximum public attention and interest in the services or products offered. This paper aims to determine the effectiveness of business communication in developing halal tourism. This article was written by analyzing information from primary sources, namely tourism managers, community leaders, and ulama councils that were directly related to the case of the unilateral closure of a tourist destination and the phenomenon of the development of the tourism industry in Pamekasan. The results of this study indicate that there is ineffective communication between managers and community leaders, in the form of errors in identifying parties who have real influence. Acceptance of public figures or leaders through effective business communication ensures the smooth development of halal tourism because the community will support it as a form of resignation to community leaders.

**Keywords:** Business Communication, Halal Tourism, Public Figure, Pamekasan.

## INTRODUCTION

Nationally, the development of tourism in Indonesia is growing significantly. Indonesia got ranks 9th out of the top 10 strongest tourism in the world, or the top position in ASEAN countries as reported by WTTC in 2018.(Kementerian Perencanaan Pembangunan, 2018) East Java, as one of the provinces rich in tourism destinations, has also made various development efforts that are integrated with the sector. The development of human resources, infrastructure, supporting technology, and branding is carried out to optimize natural wealth as an awakening giant for East Java (Indar Parawansa, 2019).

Pamekasan is one of the areas in East Java also has dozens of tourist destinations that are in demand by residents around Madura, as well as from outside the island of Madura. There are 20 tourist destinations besides religious tourist points which are a mainstay in this area (tripadvisor, t.t.). Local governments provide full support for tourism development efforts, through simplification of regulations. Although not only focusing on tourism exploring natural panoramas, the Pamekasan Regency Tourism Office also pays attention to local cultural tourism and historical heritage (Tarmuji, 2019).

The existence of Pamekasan residents who are predominantly Muslim provides a necessity for the development of tourism that is managed according to sharia, or known as halal tourism. This is in line with Indonesia's potential and orientation in developing halal tourism (Kementerian Perencanaan Pembangunan, 2018). Even Pamekasan's sharia regulations which are summarized in the Islamic community development movement (*Gerbang Salam*) such as PERDA no. 18 of 2001 concerning the prohibition of alcoholic beverages in the Pamekasan area, PERDA no. 18 of 2004 concerning the prohibition of prostitution, PERDA no. 7 of 2008 concerning the management of zakat, infaq and sadakah, PERDA no. 5 of 2010 concerning Grants for operational costs for the implementation of hajj, PERDA no. 4 of 2014 concerning skills in reading the koran for muslim students, and PERDA no. 5 of 2014 controlling activities in the month of ramadan. Through this regulation, the development of tourism and accommodation in Pamekasan is directed to be managed by sharia. Therefore, the development of halal tourism in Pamekasan has become a necessity, especially with the ratification of the Pamekasan MUI Fatwa on Islamic Tourism and Hotel Guidelines on the 27<sup>th</sup> of September 2020 (MUI Pamekasan, 2020).

However, every business always faces challenges that can come from competitors or the surrounding community. As was the case of the rejection of the establishment of one of the tourist attractions in Pegantenan District. Several masses led by ulama and community leaders took action against the opening of tourism which was allegedly opened up opportunities for immorality and was not conducive to the existence of several Islamic boarding schools in the vicinity. (Koran Madura, 2020). It is suspected that the incident occurred due to incomplete negotiations between the manager and several community leaders. Although in his explanation, the party who refused the tour was triggered by an inappropriate permit. This case is a miscommunication that should not have happened. This has been reminded in the Qur'an Surah al-Hujurat verse 6: "*O you who believe, if a wicked person comes to you with news, then examine it carefully so that you do not inflict a disaster on a people without knowing the situation. which causes you to regret what you did.*" This verse reminds us to be vigilant and to cross-check unclear news. On the other hand, it means that to avoid misunderstandings, information providers should pay attention to effective communication to avoid misperceptions and understandings.

Based on this phenomenon, the development of halal tourism which on the one hand has opportunities with the majority of the Muslim population, on the other hand, faces challenges in the form of how to externalize the concept of halal tourism which is not only following the guidelines set by the MUI but also able to accommodate the moral and spiritual messages of the surrounding community. Various problems that allow miscommunication and continue to be resistance to halal tourism businesses include The potential impact of environmental disturbances and community comfort on the existence of tourism, the assumption that most people still assume that tourism is the cause of immorality, the understanding of some people that tourism is a place of fun or places that are not useful, as well as the culture and traditions of the people who are in the pesantren environment, especially in some areas where the pesantren is based.

With the strategy of direct in-depth interviews with the owners of halal tourist destinations and the authority of the Indonesian Ulema Council in Pamekasan Regency, this paper is expected to provide an overview of the real conditions regarding motivation, prospects, and effective business communication to develop halal tourism. Brukoh Hills managed by

BUMDES Bajang, Wisata Sawah managed by Haji Mukri, and Puncak Ratu managed by Ali Purwanto.

## REVIEW OF LITERATURE

Halal tourism is a new concept of travel that grows rapidly this decade. Utilizing the World Tourism Organization (UNWTO) shows that foreign Muslim tourists have contributed 126 billion US dollars in 2011, this number has defeated the number of tourists of Germany, the United States, and China (Hakim dkk., 2017). Djakfar said that there are at least 8 differences between halal tourism and conventional tourism, including: (Djakfar, 2019): Availability of adequate worship facilities, ensuring that there are no opportunities for adultery, not providing haram food and drinks, price transparency, striving for halal certification, supported by halal travel and accommodation services, human resources with spiritual character; and show implementation in terms of cleanliness and beauty.

The development of the halal industry does not only include the tourism sector, but also related sectors, namely accommodation or hospitality, travel, food, and others. In Malaysia, for example, the halal industry gets special attention from both the government and industry players. Malaysian Islamic Development Department (JAKIM), Malaysian Institute of Industrial Research and Standards (SIRIM), and Halal Industry Development Corporation (HDC) play a vital role in halal certification efforts (Sabidin, 2015). Although, some people are a priori to the existence of halal tourism and other halal industries, as has been studied by Hatem El-Ghohary in a rhetorical question: Is Halal tourism Halal? Is Halal tourism only for Muslim families who abide by Islamic Shari'ah rules? Should it be Halal tourism or Islamic tourism? Is Halal tourism only about Islamic countries or it is also important for other countries? (El-Gohary, 2016).

The Indonesian Ulama Council of Pamekasan Regency has established general principles, objectives, and characteristics of halal tourism as a guide for halal tourism management. These brief guidelines include: (MUI Pamekasan, 2020): 1) General principles of avoiding shirk, disobedience, evil, *tabdzir*, *israf*, and evil; create benefit and benefit materially and spiritually; create a balance between human relationships with Allah SWT, with fellow humans, and with the environment; 2) Aim; developing Islamic tourism; shar'i management; influence the behavior of the surrounding community in an Islamic direction; 3) Characteristics; management and development are directed at: Realizing the general benefit; maintain trust, security, and comfort;

maintain cleanliness, nature conservation, sanitation, and the environment; respect social values, culture, and local wisdom that do not violate sharia principles; 4) Tourist destination facilities and infrastructure: Adequate infrastructure and facilities; beautiful, beautiful, and charming layout; availability of safe and comfortable transportation, adequate and affordable accommodation, proper places of worship, healthy and halal restaurants; if there is a swimming pool, it must be separate for men and women; free from gambling transactions, prostitution, alcohol, drugs, and other immorality, as well as placing an appeal to behave Islamic value; 5) Management that creates a sense of security, comfort, cleanliness, and order; have legality from the authorities; maintain and pay attention to the preservation of nature and the environment; avoid excessive elements; implement transparent and accountable management; have officers and employees who are honest, trustworthy, and professional; meet service quality standards according to Islamic values; and has a sharia supervisory board; 6) Organizing events or entertainment must avoid shirk; there is no element of eroticism and showing genitalia; does not contain elements of violence; do not neglect prayer times; separate between male and female audiences etc; and 7) Appeal for visitors to dress modestly/cover their genitals; a woman should be with her mahram; behave politely according to custom; keep yourself from things that pollute or damage the environment and maintain the obligation of worship.

The MUI guidelines related to halal tourism which include the principles, objectives, and characteristics above are considered comprehensive and implementable so that tourism managers can implement them following sharia. These guidelines are at least able to dispel doubts about whether halal tourism is just a term or does it have sharia compliance.

Halal tourism as a service product that has advantages must be realized through effective business communication. Because something good, if conveyed incorrectly, can lead to misunderstandings and result in not achieving goals. Communication is the process of exchanging information through a medium to convey the intent and purpose of a communication source called a communicator. To carry out good or effective communication, 7 conditions are needed, including (Syarif, 2014): Complete, namely conveying the entire material in its entirety so that the recipient of the message can provide feedback; Short, namely delivery with the most concise sentences; Consideration, namely applying empathy and considering the condition of the recipient of the message, both psychological and physiological; Concrete, which means using language that is easily understood by the recipient of the message; Clarity, meaning that the

recipient of the message can understand the visualization and tangible form of an idea or idea; Courtesy; according to the style, manner, and culture of the recipient of the message; Accuracy; made with care and standard language style.

Kunaifi and Qomariyah stated that to be able to build and improve the image of a company, it is not enough just to do it through the use of media but also to have direct communication. Direct communication is the right way to make public relations effective. The intended communication targets are community customers within an institution, institution, or parties that have a direct influence on the company's activities (Kunaifi & Qomariyah, 2021). The importance of effective communication in business is mentioned by Segarwati and Rakhmaniar as an effort to stabilize pressure from various parties on the sustainability of the company. In terms of business communication, the company must know the culture of the community around the place of business, so that the company can appreciate the various habits of certain community groups and the character of each individual. (Segarwati & Rakhmaniar, 2020).

Rahayu, et al. emphasized business communication as a function of inventorying customer perceptions and tastes. The study conducted in 2016 was focused on knowing the wishes of tourists to tourist destinations in the North Jakarta area. The aim is to find out the expectations and desires of tourists, so that tourism managers in the North Jakarta area can make relevant and effective programs. In addition, by communicating directly or indirectly with tourists, the manager can also carry out promotional strategies that are right on target (Rahayu dkk., 2016). In summary, some of the literature reviews above can be presented as follows:

**Table 1**  
**Review of Literature on Business Communication**

<b>Author</b>	<b>Year</b>	<b>Aim</b>	<b>Method</b>	<b>Finding</b>
Nasyrul Syarif	2014	How to effective communication in business	Qualitative and library research	A theoretical frame on business communication by literature
Kunaifi & Qomariyah	2020	Directly communication in corporate social responsibility to increasing company-images	Qualitative description	Corporate image is built through communication between the company and customers through media communication and direct communication with the customer community
Segarwati & Rakhmaniar	2020	Effectively business communication in a case of cross-culture	Qualitative explorative	Business communication must pay attention to the culture of the community and the character of each individual

				such as respect for time, cleanliness, and discipline.
Rahayu, et. al	2016	Need and wish of tourist as the costumer	Qualitative	The wishes and expectations of tourists are very helpful for tourism managers in preparing service programs and making promotions effective
Aang Kunaifi, Nur Syam	2021	Effectively business communication in halal tourism	Qualitative	Effective communication must be built on parties who influence directing and controlling public opinion

Based on the table above, the position of this article is complementary, namely in the pre-execution aspect of a business, especially in the halal tourism sector. Pre-launch business communication is also important to pay attention to increase the support capacity of the surrounding community and avoid communication deviations. Miss communications have a serious impact on the sustainability of a business. Although initially it can be ignored, it can drain the company's resources that are expended in anticipating external pressures on the company's existence. In the management approach, business communication is not only carried out in the planning phase but also in the do phase and evaluation phase. In the do and evaluation phase, business communication serves as an effort to understand customer wants and needs. While in the evaluation phase, through good business communication the company will be able to respond to customer complaints so that loyalty can be maintained. (Harsoyo, 2009).

## RESEARCH METHOD

This research was conducted with a qualitative approach with a case study strategy in one of the tourist destinations and phenomena in several tourist destinations developed by the manager as a halal tourist destination. The objects in question are Bukit Bintang, Puncak Ratu, Sawah Tourism, and Bukit Brukoh, two of which are located in Pegantenan District, and the other two are in Pakong District. To obtain authentic data, the researchers explored information and data from primary sources, namely several tourism managers, several community leaders, and the regional administrators of the Indonesian Ulema Council of Pamekasan Regency. These parties are primary sources because they are informants of the object under study. (Creswell, 2012) and also (Sugiyono, 2010) The information is analyzed to find effective business communication so that it gets full support from the community.

Secondary data sources were collected from online media. Secondary data sources in the form of online documents and news are often used in qualitative research such as; research on the application of quantitative easing in several countries (Kunaifi dkk., 2021), or about theme Islamic economic concept in creat prosperity and welfare (Aang Kunaifi, 2021), another research such as the implementation of the human spirit on Islamic financial (Kunaifi, 2015), are using this method and others. Furthermore, the validity of the data and information is tested by cross-checking the primary data with secondary data and then reconfirming the primary data source or informant for clarification. In the discussion of this article, it is hoped that findings in the form of an ideal business communication model will be obtained through an evaluation of the case of business communication weaknesses in this study. (Hamzah, 2020), see also research & development an introduction by Nusa Putra. (Putra, 2019).

## **RESULTS AND DISCUSSION**

### **Managers Opinion Regarding Halal Tourism**

Pamekasan is a district with a majority Muslim population that certainly has an interest in the management of halal tourism. The community's interests are evident in the case of rejection of new tourist destinations by the surrounding community because they are considered not syar'i. Actions against residents at least based on reasons (Koran Madura, 2020) among others: Management that is not Islamic and vulnerable to being used as a place for immorality (alcohol, drugs, courtship/seclusion, even adultery); The manager's unaccommodating attitude towards the interests of the residents so that there is no agreement in the negotiations between the manager and community leaders; Does not have a license as a tourist destination business, and do not consider local wisdom.

Tourism managers in Pamekasan are indeed required to be extra careful about the interests of residents who have a pesantren culture and environment. However, in general, the manager's opinion on the existence of halal tourism tends to be positive and appreciative. All understand the importance of halal tourism management and even fully support tourism management efforts that are in line with sharia values. Although on the one hand, managers tend to prioritize local government rules and regulations. This means that the initial concept of tourism development and development in Pamekasan is based on general market demand, without a sharia label and the main thing is licensing and compliance with local government regulations. Management of halal tourism or Islamic tourism is seen as something ideal and

requires a longer process. So the implementation must be done gradually. To get full community support, intensive business communication must be carried out. Tourism managers tend to choose socialization gradually and proceed naturally because people have complex perspectives and interests. "Although a good idea (a kind of halal tourism), the reality is not as easy as turning the palm " (Moh. Mukri, komunikasi pribadi, 10 November 2020).

An optimistic attitude is shown in the readiness and willingness of tourism managers to manage their business under sharia guidelines. This readiness is driven by the understanding that the social culture of the Madurese is religious and the understanding of the necessity to behave in an Islamic manner so that the implementation of halal tourism management is optimistic that it can be realized properly. It is generally recognized by tourism managers that the development of halal tourism is a very feasible and important thing. "The religious condition of the Pamekasan people who are religious through the influence of the existence of Islamic boarding schools scattered in several environments form a culture that should be positive for the existence of halal tourism or tourism according to sharia"(A. Purwanto, komunikasi pribadi, 10 November 2020). However, the existence of a business is not enough to be supported only by an appropriate culture, but also by effective communication to reinforce the anatomy and business objectives to be developed.

### **Motivation, MUI Involve and Business Communication in Halal Tourism Development**

The understanding and attitude of tourism managers in Pamekasan towards the development of halal tourism are certainly influenced by many things. Apart from being individually in a religious community, the massive da'wah of community leaders, pesantren leaders, and ulama is also an important element in forming positive opinions on the management of halal tourism. The Indonesian Ulama Council in Pamekasan Regency is part of this important element, not only as an interpreter of da'wah in the community, but MUI also becomes a mediator and facilitator for the realization of the interests of the community who want the application of Islamic values with the local government as a rule maker and policy.

In the context of opinions, regulations, and implementation of halal tourism, the Pamekasan MUI has been shown to seriously provide escort. The support of the Pamekasan MUI in all halal industry regulations through the encouragement of the issuance of sharia regulations in the regions is feedback on the motivation for developing halal tourism. This means that a halal tourist destination initiated by the manager at least has legal support, namely local government

laws or regulations as well as Islamic law contained in the MUI fatwa. Through sensitivity to the public interest and MUI's foresight to observe community developments regarding the need for halal tourism, it becomes the basis for becoming a facilitator in making it happen. Suggestions from community leaders and the development of MUI's vision of the times where tourism is increasingly trending. So it is necessary to publish a guideline so that business people continue to run well without any unlawful elements. People who go on tourism get a good place and don't damage their worship and faith. (A. Azis, komunikasi pribadi, 11 November 2020).

The MUI intervention in building opinions, regulations, and implementation of halal tourism is carried out by optimizing the network owned by the Pamekasan MUI. Not only in the form of studies and communication with local community leaders, but MUI also conducts special socialization on the issues and importance of halal tourism through MUI management in each sub-district and also actively develops opinions through social media. Strengthening the existence of halal tourism is also carried out by communicating orally and in writing through the intensity of correspondence with related parties such as; local government, police, courts, prosecutors, and business people. The motivation for the management of halal tourism in Pamekasan is considered quite high, this is evidenced by the enthusiasm and enthusiasm of the existing tourism managers. Some of the tourist attractions that were managed initially were unproductive locations and tended to be misused. Not only abandoned but also used as a place of immorality. For this reason, the idea emerged to manage it into a place that is safer from abuse by unscrupulous persons as well as empowering the surrounding community economically. Next is how to communicate with the community who are factually more submissive and have trust in the *Kyai* or pesantren leaders. So, the manager of halal tourism must ensure that it gets sympathy from the community.

Creative ideas to reduce the immorality that exists around the environment become a strong motivation to build a tourist destination. "Because of the beginning of Brukoh we already know and it's no longer a secret. that it used to be known as a dirty place and a place that is not indecent from young people because it used to be a place of bushes. So to eliminate this act, the Bajang village head government has the initiative to make it a tourist spot. That's the motivation. And now it's no longer the case.".(Moh. Mukri, komunikasi pribadi, 10 November 2020). There are also those who are motivated by the desire to further empower the natural potential around them. "Because it was motivated by Bukit Bintang Malaysia, where its existence was originally a

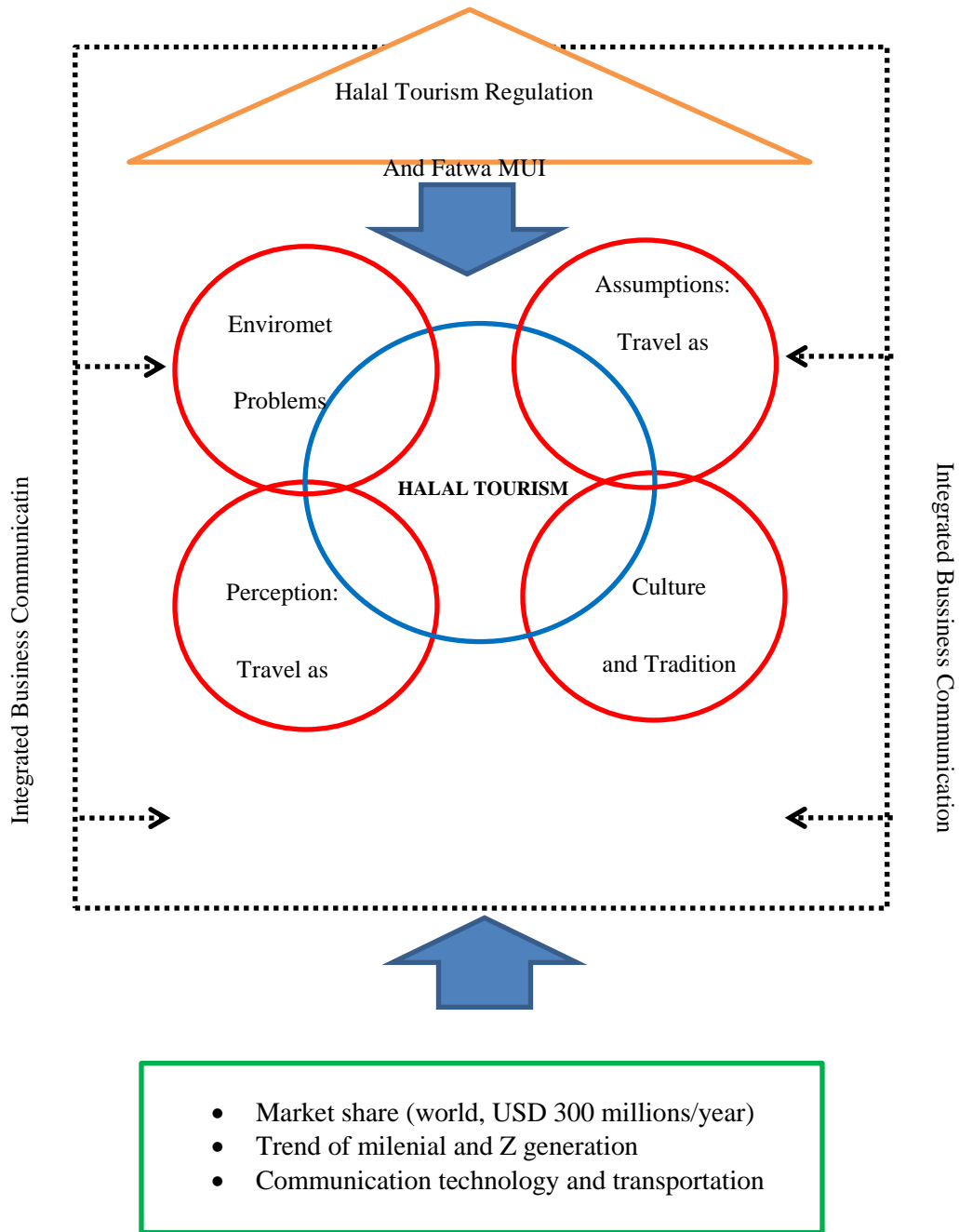
wilderness, then it was cleaned and managed as tourism. And before becoming the peak of the queen the land was leased by PT. Telkom and also a durian, rambutan and mango gardens".(A. Purwanto, 10 November 2020).

Although MUI intensively conducts education, communication, and outreach to the community and all stakeholders of halal tourism, this is not the main factor influencing the motivation of tourism managers to implement sharia management. The main motivational factor comes from the individual manager's understanding of the importance of halal tourism as well as an accommodative attitude towards community culture and the existence of many Islamic boarding schools around tourist sites. Some tourism managers in Pamekasan admit that they have never communicated or received education and socialization from MUI regarding halal tourism. They tend to consult with local community leaders. "If you talk to community leaders, it's been from the beginning"(A. Purwanto, komunikasi pribadi, 10 November 2020) and (Moh. Mukri, 10 November 2020).

The tourism management in Pamekasan within the framework of development towards sharia tourism or halal tourism, which is carried out in stages by the three tourism managers, has received a positive response from visitors or the community. This is evidenced by the better interest of the visitors and the increasing number of visitors on average every month.

Based on the data and discussion above, there is a common thread regarding the position of business communication in the development of halal tourism. This can be illustrated by the following figure:

**Figure 1**  
**Business Communication Position in**  
**Halal Tourism Development**



The figure above shows the existence of significant economic potential or market opportunities and infrastructure support (green box) below, among others; income opportunities, trends, and digital technology and access. The orange triangle shows the support for statutory regulations and shariah compliance. These strengths become strengths in resolving threats and disturbances that have the potential to hinder the development of halal tourism. The dotted line is the function and position of business communication in realizing halal tourism.

Based on the discussion, an implication is obtained regarding issues in the development of halal tourism and the position of business communication in it. Based on this scheme, a holistic and integrated business communication model (integrated business communication of halal tourism) can be initiated. Holistic communication is carried out by all internal management parties to stakeholders, namely local governments, regional MUIs, local community leaders, and the surrounding community. In conducting business communication, business people must be able to distinguish which business is good communication and which business communication is bad. Good and bad business communication is determined by the intent, intentional or motivation, purpose, and impact of business communication. Therefore, the good or bad of business communication is determined by the ethics of business communication. (Philipus, 2017) The integrated business communication referred to in halal tourism can be divided into three parts, namely:

***Integrated business communication of regulation on halal tourism;*** The first integration of business communication is to communicate the regulations that regulate the existence of halal tourism. The goal is that the existence of a halal tourist destination can be understood as a core business, not a partisan business, belonging to a particular community or group, or certain teachings. The presence of halal tourism regulations is not only to meet the demands of the Muslim community but also to standardize the operations of the halal tourism business. So that halal tourism becomes a certain brand to be known by people outside the region and even abroad. Several existing studies describe the scope of relational marketing communications focusing on strategies in the financial sector, social relations field, and structural communication which are all to improve good relationships between service providers and customers. (Purwanto dkk., 2013).

***Integrated business communication of challenges halal tourism;*** The second integration includes market potential and overall economic potential. Through this communication theme,

the public can find out the gains that will arise from the halal tourism business. The income gain does not only belong to the manager, but also the local government, and the surrounding community in particular. The economic potential of the halal tourism industry will create opportunities and job opportunities for the community and the opportunity to do side businesses to increase the income of the surrounding community. Several studies also mention the economic impact of the tourism business as an effort to empower the public. (Kunaifi, 2020).

***Integrated business communication of negative perception on halal tourism;*** The third business communication relates to mitigating community resistance. It is undeniable that every new business will face obstacles from some people. Therefore, the integration of business communication must be carried out effectively. Communication programs can be carried out through literacy and inclusion, namely providing understanding and awareness that tourism businesses do not always bring up the potential for disobedience, but can bring good to the community. The management must be able to prove this with a form of concern through the corporate social responsibility program. The literacy program is very important in the communication process of the existence of products and services in the field of Islamic finance as well as the development of the Islamic economy. (Kunaifi dkk., 2020)

## CONCLUSION

Based on the introduction and discussion above, it can be concluded that the potential of Pamekasan community support for halal tourism management is very adequate. Strong support was also shown by the Pamekasan MUI in educating, communicating, and disseminating halal tourism to the community and stakeholders intensively and massively. This form of support has been manifested in the issuance of complete and applicable halal tourism guidelines, utilization of the MUI network at the sub-district level for socialization activities, and communication with all related parties such as; local government, police, prosecutors, and management. However, it was found that the Pamekasan MUI intervention and influence on tourism management had not yet taken root.

Tourism managers in Pamekasan prefer business communication in the form of consultation to *Kyai* figures and community leaders as representations of public opinion. Tourism management business communication is more effective if it is done with *Kyai* and community leaders to avoid misunderstandings in the development of halal tourism. In general,

behind the case of miscommunication of halal tourism, its development has a positive effect on the interest and intensity of public visits to halal tourist destinations. Integration of business communication is very necessary to minimize resistance to the development of halal tourism. To prove the positive response of the public or visitors to the development of halal tourism, of course, further research is needed, especially with a quantitative approach.

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