

# **PESANTREN AS HALAL TOURISM CO-BRANDING: HALAL INDUSTRY FOR SUSTAINABLE DEVELOPMENT GOALS**

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## **Abstract**

*One of the sustainable development goals is to promote inclusive and sustainable economic growth, full and productive employment and decent work for all. Tourism industry has recently become one of the important aspects in the Indonesia's economic growth. Halal tourism is considered a plus value for the tourism industry in Indonesia. Pesantren, as one of the stakeholder institutions in Pentahelix system of halal tourism industry, plays an important role in many things, among others: identifying halal tourism destination, raising public-awareness in processing food, choosing travel services and concepts, determining the payment method of travel services. Pesantren is involved in the educational process about Islamic business ethics, formal or non-formal training for halal tourism industry practitioners, and also the syar'i daily life concept for the residents of halal tourism area. This study aims to identify the importance of Pesantren's role, socially and psychologically, as one of the main pillars of halal tourism development in Indonesia. The result of this qualitative research shows that Pesantren ought to participate holistically and comprehensively in the agenda of Indonesia's halal industry so that with maximal management makes a big contribution to achieve the internationalization program of Indonesian halal tourism and to succeed SDG's agenda in supporting sustainable tourism and creates employment while supporting local cultures and products in 2030.*

*Keywords: Co-branding, Halal Tourism, Pesantren, Sustainable Development Goals*

## **INTRODUCTION**

The recent Islamic-based economic sector has significantly increased in culinary, Islamic finance, insurance, fashion, cosmetics, pharmaceutical, entertainment, and tourism industries. The halal concept has become a trend in the global economy, from food and beverage product, finance, to lifestyle. Many countries are beginning to introduce tourism products with the concept of halal and Islamic, as a new lifestyle trend. Japan, Australia, Thailand, New Zealand, and so forth non-Muslim majority country also create halal tourism products. Halal tourism is seen as a new way to develop Indonesian tourism

that upholds Islamic culture and values (Ministry of Tourism, 2015).

As the country with the largest Muslim population in the world, Indonesia seeks to continue to develop Islamic tourism in the country. Indonesia is recently ranked second world's halal tourism in the 2018 Global Muslim Travel Index (GMTI). GMTI was released by Muslim tourism research institution Crescent Rating. This has improved Indonesia's position to one level higher when compared to the previous year (Mastercard & Crescentrating, 2018). Indonesian Tourism Minister Arief Yahya is optimistic that the country will place first in the

2019 GMTI. Indonesia's second spot is shared with the United Arab Emirates. Meanwhile, the first spot is taken by Malaysia that has ranked first for eight consecutive years. Indonesia's rank in the world halal tourism is considered as a priority considering that it will be able to help Indonesia meet its target of attracting 20 million visitors by 2019 (Rosana, 2016).

Malaysia continues to top the index for the eighth consecutive year. The destination has managed to maintain its leadership as one of the best destinations for Muslim travelers in terms of the various criteria that were analysed. Indonesia has risen in the ranks and is tied with United Arab Emirates at second spot. Singapore retained its top position among non-OIC destinations with significant improvement in its standing along with Japan and Taiwan. OIC destinations have a distinct advantage on the index due to the readily available Muslim-friendly facilities and services. However non-OIC destinations have managed to move up the index rankings well by improving their services to better attract the Muslim travel market. According to the GMTI report, the world's Muslim tourism continues to grow rapidly which is evident through the data in the year 2000 where there were 25 million worldwide Muslim tourists. Meanwhile, that number has been jacked up to 131 million Muslim tourists in 2018. It is expected to rise to 220 million by the year 2020 (Mastercard & Crescentrating, 2018). The tourism sector is consistently the largest foreign exchange contributor to Indonesia (Brojonegoro, 2016).

One of the aims of the Ministry of Tourism and Creative Economy to launch halal tourism

is to attract more and more foreign tourists, especially Muslims. Based on data from the Ministry of Tourism in 2013, of about 7 million world tourists, 1.2 million of them are Muslims, who need sharia-based tours. With halal tours, they will easily find halal food and Mosque. Indonesia launches halal tourism not just to attract foreign tourists to increase the number of visits per year. The desire of domestic tourists is also an excuse because according to Ministry of Tourism and Creative Economy, more and more tourists are expressing their need for halal tourism (Ministry of Tourism, 2012). This potential is considered to support SDGs.

Agreed upon at the September 2015 world meeting, Agenda 2030 for Sustainable Development is a new development agreement that encourages shifting changes toward sustainable development based on human rights and equality to promote social, economic development and the environment. SDGs are enforced with universal, integration and inclusive principles to ensure that no one will be missed or "No-one Left Behind." SDGs consist of 17 Goals and 169 targets in order to continue the efforts and achievements of the Millennium Development Goals ending in 2015 (INFID, 2015).

Unfortunately, the increasing number of requests for halal tourist destinations is unfollowed by the readiness of all stakeholders in welcoming the euphoria of the world community towards the development of halal tourism in Indonesia. Lack of people understanding around the halal tourism destination area about the halal concept is considered as less supportive efforts of

the ministry of tourism in the acceleration process of implementation and internationalization of halal tourism in Indonesia.

## LITERATURE REVIEW

### ***Pesantren***

Nurcholis Majid affirmed that *Pesantren* is an Indonesian civilization artifact built as a traditional, unique and indigenous religious education institution. As an artifact of civilization, *Pesantren* is not only synonymous with Islam, but also contains the meaning of authenticity of Indonesia. The existence of *Pesantren* has a strong connection with the history and culture that developed at the beginning of its establishment (Majid, 1997:3). According to Didin Hafidhuddin, *Pesantren* is one of the institutions among other *iqaamatu al-diin* institutions that have two main functions: *tafaqquh fi al-diin* (understanding and deepening of Islamic teachings), and *indzhaar* (convey and preach the teachings to the community) (Hafidhuddin, 1998:20).

The History of education in Indonesia noted that *Pesantren* is the oldest form of indigenous education institution in Indonesia. There are two opinions about the early establishment of Islamic boarding schools in Indonesia, the first opinion mentions that boarding schools are rooted in Islamic tradition itself and the second opinion says that the boarding school modeling system is genuine to Indonesia (Department of Religious Affairs, 2003:8). The most important background of *Pesantren* is its role as a cultural transformation in the religious society life.

*Pesantrens* act as answers to religious vocations, uphold religious teachings and values through religious education and support to groups who are willing to practice religious orders and manage their relations gradually. In detail, *Pesantren* has three functions in sosial life (Zumaroh, 2017). First, as an Educational Institution, *Pesantren* responsibly participates in the integrative process of integrating nation's life. While in particular, *Pesantren* responsible for the continuity of religious tradition in community life. Second, as a Social Institution, *Pesantren* accommodates children from all socio-economic levels. Some of them came to *Pesantren* to serve Kyai and *Pesantren*. Many children who have deviant behavior are sent to the *Pesantren* by their parents to recover from their juvenile delinquency. Third, as a Da'wah Institution, The Mosque as the main element of the *Pesantren*, in addition to functioning as a public Mosque, is a place of religious study and public worship. *Pesantren* Mosque is often used to hold religious discussions by the general public. This proves that the existence of *Pesantren* brings positive actions to the community. *Pesantren* teaches people about Islam for their further hold and practice in daily life.

The authentic form of *Pesantren* that tends to be independent, decentralization and its position in the midst of society, *Pesantren* plays the role of empowerment and transformation of society effectively (Yasmadi, 2006:115). a) *Pesantren* instrumental roles and facilitators. *Pesantren* existence is not only as an educational and religious institution but

also as a tool for the potential development and people empowerment. b) *Pesantren* roles of mobilization. This role is built on the belief of society that *Pesantren* is the right place to forge good morality and character. So for certain community, they believe only in *Pesantren* education. c) *Pesantren* roles of human resource empowerment. To optimize person potential, *Pesantren* provides special training or apprenticeship in several places in accordance with the development that will be done in *Pesantren*. Here the role of *Pesantren* as facilitator and instrumental is very dominant. d) *Pesantren* as agent of development. The *Pesantren* responds to the social situation and condition of society about the moral destruction through the value transformation. Its presence is called the agent of social change, which liberates the society from all moral ugliness, political oppression, science poverty, and even from economic impoverishment. e) *Pesantren* as center of excellence. The *Pesantren* develops in such a way as to its contents with the changing times and conditions. To respond to the challenges of this age, *Pesantren* then expanded its role from religious and educational institutions, into community development institutions. f) *Pesantren* as people's economic development center. One of *Pesantren* Innovation in moving sharia economy is through cooperative development. Along with the rise of many *Pesantren*-based community cooperatives, the real laboratory of sharia economic learning for the community was made to migrate from the capitalist economic system to the Islamic economic system (Qomaro, 2018).

### **Tourism**

Today, tourism is one of the leading sectors that significantly contribute to Indonesia's national income. The Minister of Tourism explained that in recent years, the contribution of the tourism sector to the national economy has grown. Tourism has increased its contribution from 10% to 17% of total exports of Indonesian goods and services and its position as the largest foreign exchange contributor increased from 5th to 4th rank with 10 billion USD earnings of foreign exchange. Meanwhile, its direct contribution to GDP has reached 3.8%. Employment in this sector has also reached 10.18 million people or 8.9% of the total number of workers making it the fourth largest employer creation sector (Press Release of The Minister of Tourism and Creative Economy, 2014). The dynamics of world tourism in the last three years is influenced by the increase of trips between countries and economic growth especially in the Asia Pacific. Total world travelers in 2014 reached 1.110 million overseas trips or grew 5% over the previous year. In 2014 more than 300 million (27.1% of total world travelers) travel to Asia and 96.7 million of them enter Southeast Asia. While in 2015 amid an unfavorable global situation, world tourist travel still grew 4.5%. Thus, tourism continues to rise significantly (Samori, Salleh, & Khalid, 2016).

The global economy is increasing again in 2016 as a tourism sector driving factor from the demand side. Indonesia had an increase in the Tourism sector, from 9.3 million years 2014 to

10.4 million in 2015 (up 2.9%), and through 12 million foreign tourists visit in 2016. Compared to other countries in ASEAN, Indonesia is the fourth rank, below Thailand, Malaysia, and Singapore. Based on citizenship, Singapore, Malaysia, and China are the three biggest foreign tourist contributors. While from outside Asia there, Australia, England, and the United States are the biggest foreign tourist contributors (Jaelani, 2017).

The sharia concept in the tourism industry is the application of all relatable things to the values and ethics of halal and haram concept in Islam. Halal is defined as justified and allowable, while haram means to be prohibited. The halal concept can be viewed from religion perspective and industry perspective. As religious perspective, Muslim can only consumes halal food according to his belief. This brings the consequence of consumer protection. While from an industry perspective, for food producers, the halal concept can be interpreted as a business opportunity. For the food industry that target most Muslim consumers, it is necessary to guarantee the halal product will increase its value in the form of intangible value. Halal labeled food products are considered more attractive to Muslim consumers (Hamzah & Yudiana, 2015).

The United Nations of the World Tourism Organization states that consumers of sharia tourism are not only Muslims but also non-Muslim who want to enjoy local wisdom. The general criterion of Islamic tourism is; *first*, has an orientation to the common good.

*Secondly*, it has an enlightenment, refreshment, and calm orientation. *Third*, avoid idolatry and khurafa>t. *Fourth*, free from immorality. *Fifth*, maintain security and comfort. *Sixth*, preserve the environment. *Seventh*, respect for social-cultural values and local wisdom (Sofyan, 2012).

Zulkifli in Akyol & Kiliñç (2014) mentions that halal markets are classified into 3 (three) categories: food, lifestyle (cosmetics, textiles, etc.), and services (package tours, finance, transportation). According to Pavlove in Razzaq, Hall & Prayag, Halal or Islamic tourism is defined as tourism and hospitality which is also created by consumers and producers in accordance with the teachings of Islam. Many countries in the Islamic world are taking advantage of the rising demand for Muslim-friendly tourist services. Tourism Minister, Arief Yahya, expressed his personal opinion that the name of halal tourism must be universal, he proposed the term "Universal Tourism", because halal tourism is not solely about culinary. There are other industries like fashion, finance, health and so on. So the word "Universal" for him already represents all the tourists who come to Indonesia, both Muslims and non-Muslims (Putri, 2015).

### **Co-Branding**

A product or service is created to meet a need or perhaps to change a pretention into a new need. Nowadays producer should create a strong brand in order to compete with other products because the fierce product competition. To have strong brand, a product also requires a marketing communication

strategy that is appropriate or often referred as branding so that the brand can be recognized well by consumers. A brand reflects a product, but also has an ability to distinguish between products that meet the same needs. Brand can provide its own meaning for consumers. Consumers can feel a brand from using-experience and marketing programs that provides for years. They can know which brands can meet their needs and which one does not. The brand can highly influence the consumer decision to buy. If a consumer already recognizes a brand and has the knowledge or experience of this brand, they do not need to think much more to decide to buy the product (Keller, 2017).

Branding is the process of creating a framework of thinking so that consumers can understand the product and assist them in making decisions. Branding can increase the company value as well. Branding is a process to build consumer awareness and increase consumer loyalty to the product (Wijaya, 2013). Co-Branding is the merger of two or more well-known brands into one product together or marketed in several ways. It also referred as a joint brand, dual branding, or brand bundling.

### ***Sustainable Development Goals***

By the end of the Millennium Development Goals in the end of 2015, in September 2015 world leaders have called for a new ambitious agenda to improve human life and protect the planet for future generations called Sustainable Development Goals (SDGs). SDGs are a set of universal goals, targets and indicators of an agreed development agenda

at the global level over the next 15 years. SDGs are expected to tackle global issues, including eliminating poverty and hunger, promoting health and education, sustainable cities building, combating climate change and protecting oceans and forests. The framework of SDGs has been developed over the past three years through a broad and inclusive consultation process with diverse stakeholders in government, civil society and the private sector. SDGs are supported by 193 UN member states and are used to frame national development plans of countries around the world over the next 15 years (INFID, 2015).

### ***Previous Research***

The research entitled "Internet and Halal Tourism Marketing" by Mevlüt Akyol and Özgür Kiliç in Periodical for the Languages International Journal, Literature and History of Turkish concluded that halal marketing practitioners should consider halal hotels for both Muslim and non-Muslim tourists. Muslims seek an Islamic holiday and the hopes of non-Muslims to get security and cleanliness. The analysis shows that most Islamic hotels are coherent with Islam.

Research on "Comparative Analysis of Halal Industry Potential in Islamic Sharia and Conventional" by M. Maulana Hamzah and Yudi Yudiana in 2015 conveys that the fundamental difference between sharia and conventional business is its vision and mission. It is needed to integrate sharia and conventional tourism to focus on halal industry. In the development of conventional tourism first developed rather than the discourse of sharia tourism. Although

Indonesia has long implemented sharia tourism from halal food products, the lack of socialization and promotion of sharia tourism is still considered to be lacking.

The Capacity of New Zealand to accommodate the halal tourism market - or not by Serrin Razzaq, C. Michael Hall & Girish Prayag who did a research about accommodation provider sites in New Zealand, analyzed from 367 accommodation sites, found only three sites that specifically mentioned halal accommodations and helped the conservative halal tourists. The conclusion of this paper is that New Zealand has promoted itself as a Muslim-friendly destination to attract halal tourists as it is the exporters of halal meat. This country seeks to promote other halal offerings. However, the provision of halal tourism and hospitality is a much more complicated process than halal meat and requires a more Islamic Understanding.

## **RESEARCH METHOD**

The study uses a qualitative phenomenological descriptive method, which discusses some possibility to solve an actual problem by collecting data, compile, analyze, and interpret it. The descriptive method describes facts which then followed by analysis and provide sufficient explanation to solve a problem. Collecting data through the literature study. Library study is a method of collecting data and information through documents, either written documents, photographs, images or electronic documents that support the writing process. Literature study can affect the credibility of the research results (Sugiono, 2010:83).

## **RESULT AND DISCUSSION**

### **Indonesia's Readiness as World Halal Tourism Destination**

Halal tourism is culture-based tourism form that puts forward sharia values and norms as its basic foundation. As a new concept in the tourism industry, halal tourism requires further development and a more comprehensive understanding of the Islamic values in tourism activities. The halal tourism concept is the answer to the extent of the untouchable untapped market. With the largest Muslim population in the world, Indonesia is the largest halal tourism market industry in the world and it should be recognized by the Indonesian business tourism. This is because the development of sustainable halal tourism will be able to provide a significant economic contribution for all Indonesian business (Widagdyo, 2015:73).

The world sees the tourism destination readiness from several aspects of tourism (Ministry of Tourism, 2015). First, Product development should be based on general criteria and standardization applied for sharia tourism business and attractiveness. General Guidance Sharia Tour arranges some guidelines in applying sharia tourism products which include: Sharia tourism destination, accommodation, travel agency, aviation business, shopping and lodgings (Sucipto & Andayani, 2014). Second, human resources of sharia tourism should also be supported by training and education in accordance with the standard that Muslim tourists need. The obstacles of Indonesia in developing

halal tourism are public perception and halal certification. Indonesia's major Muslim society considers that what has been done so far is a behavior that reflects halality, so there is no urgency to label halal on any product. Halal tourism promotion can not be done by capitalizing the perception of excellence. Every player of the tourism industry must have a standard recognized by the international tourism world (Zulkarnain, 2016). Third, the form of promotion and marketing channels according to the behavior of Muslim tourists based on the readiness of sharia products. Utilization of the growing media technology makes it easier to perform promotional activities such as advertising. In addition, having a direct meeting between business actors and buyers is another way of introducing their products. The personal selling is an effective way to build the preferences of tourists (Pratiwi, 2016: 345).

Indonesiabaik.id (2017) mentions that Indonesia is considered capable of being a world halal tourism center as long as it qualifies as a family-friendly tourist destination, has facilities and services for Muslim tourists, and has a high halal awareness. This is also because Indonesia has 3S terms of size, sustainable, and spread. Indonesia has the destination diversity and the richness cultural archipelago. The high awareness of society and the national tourism industry on Muslim tourism is also an important point for Indonesia to excel from other countries (Republika, 2017). Sharia tourism destination in the Ministry of Tourism and Creative Economy roadmaps, mentions 10 provinces are ready to become a sharia tourist destination in Indonesia.

However, the fact that some awards in World Halal Tourism Award in Dubai 2016 won by Indonesia and dominated by West Sumatera province shows that the dissemination of the halal tourism concept to the tourism industry operators and the community users has not been managed maximally.

To accelerate Indonesian tourism, Tribunnews (2017) mentions that The Ministry of Tourism in 2015 has done brilliant co-branding with 28 top brands in Indonesia Wonderful Indonesia Co-branding Forum. Wonderful Indonesia is also doing co-branding with Indonesian entrepreneur Artists, including: Rossa (Minang Mande Cake), Henki Kurniawan (Banana Foster Cake), Dewi Sandra (Semarang Wingkorolls), Shireen Sungkar (Rain Cake), Dhini Aminarti-Dimas Seto (Cinnamon), Dude Herlino (Scrummy), Baim Wong (Premio), Irfan Hakim-Omesh (Bandung Kunafe), Ria Ricis-Oki Setiana Dewi (Surabaya Patata), Prili Latuconsina (Reallycake), Denny Cagur (Pekanbaru Cassata), Fitri Carlina (Savvana Cake), Gracia Indri (Lenso Manado), Indra Bektu (Cirebon Sultana), Irwansyah (Palembang Lamonade), Raffi Ahmad-Gigi (Gigieat Cake), Ivan Gunawan (Manjha), Chaty Sharon (Urban Lips), and Andika Pratama-Ussy (Cirebon Kelana). Artis can promote Wonderful Indonesia on their social media or have a Wonderful Indonesia logo on their packaging product. By this branding cooperation, Wonderful Indonesia hopefully can be introduced for people who get less socialization about Indonesian.



### **The Role of *Pesantren* in Building Halal Tourism Brand in Indonesia**

Based on the research by Pratiwi (2016) with the total number of 100 respondents from tourists visiting Yogyakarta city, the result that 3% of the total respondents understand the sharia tourism concept, 36% of respondents unfamiliar with the Islamic tourism concept, 35 % of respondents know a little about the Islamic tourism concept, and 25% of respondents simply understand the sharia tourism concept but have not been able to distinguish sharia tourism, religious tourism, and pilgrimage tours, but already understand the flow of sharia tourism in outline. From the results of the research above, can be seen that only a small part of the respondents who really understand the concept of halal tourism in Yogyakarta. This research cannot represent the entire population of Indonesian occupation but can be an asserting step that communication and deep introduction to the halal tourism in Indonesia are still needed.

The socialization of Indonesia's halal tourism, as part of the promotion, is also important to see the fact that most of the people have not been too familiar with the halal tourism jargon. *Pesantren* as an educational institution that exists throughout the region in Indonesia has an important role in the dissemination of public understanding in Indonesian halal tourism. Not a few Indonesian people who feel surprised when hearing the phrase 'development of halal tourism in Indonesia'. They feel, with the amount number of Muslim as much as 87% of 263 million

people, it seems no longer need to question the halal in this country (BPS RI, 2017).

As an educational institution, *Pesantren* has a private model to fully support the goal of forming true human believers who have moral and intellectual qualities. In the introduction of the halal concept, *Pesantren* in its function as a facilitator and instrumental can cooperate with the government to teach Santri or Islamic guide Candidates about the halal concept in the realm of non-formal education of *Pesantren*. *Pesantren* with the function of mobilization in its role as a center of Islamic moderation is a religious institution that is competent in giving enlightenment about the halal concept according to Islam.

As a social institution, *Pesantren* is characterized by the presence of busy guests coming from the community. *Pesantren* in its function as human resource empowerment can hold a training and education related to service process in the halal industry. Souvenir sales from halal tourism destinations can also be done in cooperation with SMEs so that in addition to increasing the value of sales, it can also be a promotion through the souvenirs purchase for relatives. From the social function, *Pesantren* also become the source of solution and inspiration institution (mobilizer) for the progress of society.

As a da'wah institution, *Pesantren* with its function as an agent of development and center of excellence can cooperate with the government to provide comprehensive knowledge about halal certification filing process. *Pesantren* also have an interest in providing education of sharia

daily concept for the people who live and seek a livelihood in the area of the halal tourism destination. *Pesantren* provides the education about the origin of food, processing, serving food, until the payment process is needed to be done in accordance with Islam. So hopefully the local community of halal tourism destinations can provide a reflection of the implementation of the concept of sharia in daily life so that the concept of halal parties only considered as a patch to increase sales.

*Pesantren* has a highlight to mobilize all available resources in education and to solve these problems. The amount number of person who come to *Pesantren* for the sake of family education, religious tourism, and education about halal tourism, make a strategic position for *Pesantren* to promote halal tourism manually by banner installation, giving booklets and providing brochures related to halal tourism. Halal tourism logo can also be included in every event held by *Pesantren*.

### **Halal Tourism for Sustainable Development Goals**

The world market potential of halal products is expected to grow rapidly in line with the rising global Muslim population by 2030, with an estimated 3.7 trillion trade values in 2019 (Thomson Reuters, 2017). The Pew Research Center's Forum on Religion & Public Life (2012) projected the total Muslim population of the world from 1.6 billion in 2010 will increase dramatically to 2.2 billion inhabitants by 2030. The main consumer areas for halal products remain in Indonesia, as Indonesia is the largest Muslim-majority country in the world with over

250 million populations of which 90 percent are Muslims.

Two important issues are being discussed on a national and global scale. First, the growth of a new ecosystem in the global economy is the rise of the halal industry. Secondly, in Indonesia, new economic flows uplifted and synergized with the Indonesian Ulama Council (MUI). Both of these issues have a clear similarity. Both are based on an equally growing economic principle where all can enjoy the cake (Fadhilah & Damhuri, 2017). The Muslim journey (travel) is at an all-time high. The report notes that Muslims spend \$ 169 billion on travel by 2016. It is estimated that the halal tourism sector is making a profit of 283 billion dollars by 2022. New economic, in general, tries to build the economy from the bottom point for the spreading justice and economic equity. This is in line with President Joko Widodo's wish to eliminate the economic gap.

A number of indicators indicate Indonesia's movement to become a major player in the halal industry. Joko Widodo, President, initiated the National Committee for Islamic Finance (KNKS), the enactment of the Halal Product Guarantee Bill (UUJPH), the massive campaign of the Creative Economy Institution (Bekraf) in the halal industry, the consolidation of the Islamic finance sector, the government policy towards SMEs, the strong synergy between sharia financial institutions, and community groups in halal industry education.

The synergy between all units in the Indonesian halal industry is projected to build the dynamic economy, sustainable, innovative

and pro-people, promote employment for young age and economic empowerment of women, and decent work for all so as to support the achievement of sustainable development goals.

## CONCLUSION

To increase Indonesian tourism development, the Government should have cooperated with all *Pesantren* in Indonesia to spread and apply halal tourism in Indonesia. In the context of religious and social community, *Pesantren* has been able to prove themselves as educational institutions, social institutions, and da'wah institutions that bring changes to the community. The function of *Pesantren* as facilitator, instrumental, mobilization, community empowerment, agent of development, and center of excellence can be used as promotion and education field in disseminating the implementation of halal tourism for the public. If there are more than 28,194 *Pesantren* with more than 4,290,626 *Santri* in 34 provinces in Indonesia held promotion and education in introducing the halal tourism concept holistically, followed by product readiness, institutional, government policy, and the ability of human resources in tourism halal, there is no doubt that Indonesia is ready to become the center of world halal tourism destination in 2019 and to support sustainable development goals in 2030.

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