DRAMARTUGI ANALYSIS AND STRUCTURAL FUNCTIONALISM IN THE CREATION OF HALAL TOURISM DESTINATIONS IN INDONESIA

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Abstract

Halal tourism in Indonesia is growing rapidly, supported by its huge potential as a country with the largest Muslim population. In addition to driving economic growth, this sector strengthens Indonesia's image as a Muslim-friendly destination. This article analyzes the development of halal tourism destinations through dramaturgy and structural functionalism approaches, highlighting the role of local culture and the integration of tourism elements. Using literature and field data, this study identifies strategies, challenges, and opportunities to create a sustainable destination. This article also provides recommendations for stakeholders to optimize halal tourism as part of inclusive economic development. This research uses a descriptive-analytical qualitative approach based on literature study to analyze the development of halal tourism in Indonesia through the perspective of dramaturgy and structural functionalism. This study integrates dramaturgy and structural functionalism to analyze the development of halal tourism in Indonesia. Dramaturgy sees the destination as a "stage" that displays Islamic values, while functionalism

emphasizes the harmony of the system between elements. The results show the importance of stakeholder collaboration in creating a sustainable destination, strengthening culture, and capitalizing on economic potential. This approach cements Indonesia as a global halal tourism leader.

Keywords : Halal Tourism; Dramaturgical Analysis; Structural Functionalism, Tourism Management.

A. INTRODUCTION

Halal tourism is one of the fastest growing sectors in Indonesia, along with the increasing global demand for shariah-compliant travel destinations. Indonesia, as the country with the largest Muslim population in the world, has great potential to become a leader in the halal tourism industry (Jailani and Adinugraha, 2022). Indonesia has a competitive advantage in attracting Muslim tourists from home and abroad. Halal tourism not only contributes to economic growth, but also enhances Indonesia's image as a Muslim-friendly tourist destination (Rahmi, 2020).

The government's efforts in promoting halal tourism are in line with its commitment to support economic growth through an inclusive and sustainable tourism sector. The Indonesian government has identified several provinces, such as Aceh and West Nusa Tenggara, as centers for halal tourism development, indicating strong policy support for the sector (Zaenuri *et al.*, 2021).

The concept of halal tourism not only includes religious aspects, such as the availability of halal food and adequate

places of worship, but also includes tourism experiences that respect cultural values and local traditions. In this context, the creation of halal tourism destinations requires a holistic approach, involving various actors and stakeholders. A deep understanding of the social and cultural dynamics behind this process is important to ensure the successful development of halal tourism destinations.

The dramaturgical approach, introduced by Erving Goffman, provides a framework for understanding how individuals and groups perform their roles in a particular social context. From a dramaturgical perspective, it is important to understand how elements of local culture and traditions can be integrated into the tourism experience. For example, research shows that visitors are more attracted to destinations that offer authentic experiences that reflect local culture (Suban, Madhan and Shagirbasha, 2021). In this case, destination management needs to consider the narratives built through interactions between tourists and local communities, which can enrich the tourist experience and strengthen cultural identity (Zuo *et al.*, 2022).

On the other hand, the structural functionalism approach, developed by Talcott Parsons, offers a perspective on how social structures and institutions work together to support the functioning of the larger system, including in the context of halal tourism.

Structural functionalism in halal tourism also includes an analysis of how various components, such as accommodation, culinary, and tourist attractions, interact with each other to create a holistic experience for tourists. Research shows that successful destinations are those that

are able to integrate these various elements effectively, thus meeting the expectations and needs of Muslim travelers (Ma *et al.*, 2020). Thus, an in-depth understanding of the structure and function in the halal tourism system in Indonesia is essential to design a development strategy that is sustainable and responsive to market dynamics.

This article aims to analyze the creation of halal tourism destinations in Indonesia through the lens of dramaturgy and structural functionalism. This research uses secondary data from academic literature and industry reports, as well as primary data from interviews and field observations. With this approach, it is expected to gain a deeper understanding of the strategies, challenges, and opportunities in the development of halal tourism destinations in Indonesia.

Through this analysis, this article not only contributes to the academic literature on halal tourism, but also provides practical recommendations for stakeholders to optimize the potential of halal tourism as part of an inclusive and sustainable economic development strategy.

B. THEORETICAL

This research aims to provide a comprehensive theoretical study on the topic of tourism economics, with a special focus on the application of dramaturgical analysis and structural functionalism in the creation of halal tourism destinations.

Dramaturgy and Halal Tourism Destinations

The dramaturgical approach introduced by Erving Goffman is used to understand how individuals or groups play certain roles in a social context (Paul and Hunt, 1984). In the context of creating halal tourism destinations in Indonesia, this approach can be used to analyze how various stakeholders compose, display, and maintain a destination image that is in accordance with sharia principles. The following is the dramaturgy of the topic:

a. Front Stage

On the front stage, actors (stakeholders) present the image of halal tourism destinations to the audience, namely Muslim tourists and the international community. The elements that are highlighted include:

1. Halal Facilities: Provision of halal-certified hotels, restaurants, and transportation. These become the main symbols displayed to attract tourists. Muslim travelers are more likely to choose destinations that offer experiences that conform to Islamic principles, such as the availability of halal food and easily accessible places of worship (Ma'rifah, Nasor and Anggraeni, 2020).

2. Events and Festivals: Organizing Islamic cultural activities, such as halal food festivals or Islamic art competitions, to showcase sharia values.

3. Media and Promotion: The government and tourism industry players use social media, advertisements,

and international exhibitions to highlight friendly and quality halal destinations.

Using digital platforms to promote halal destinations can increase their visibility and appeal (Azizuddin and Ainulyaqin, 2022). By utilizing social media and online platforms, destination managers can build a strong and attractive image for Muslim travelers and provide relevant information about the facilities and services available (Syam, 2023). and provide relevant information about the facilities and services available (Baharudin, 2023).

It is also important to create a strong and authentic narrative that reflects local culture and Islamic values (Sherawali, 2022). Destinations that are able to integrate elements of local culture, such as halal cuisine, Islamic architecture, and Muslim-friendly activities, can increase their appeal to tourists (Soleha, 2023).

a. Back Stage

Backstage, actors work to prepare elements that will be performed on the front stage. Some backstage activities include:

1) Coordination Between Stakeholders: Government, clerics, businesses, and local communities work together to ensure all facilities meet halal standards..

2) Education and Training: Tourism industry players are trained to understand the needs of Muslim travelers, including how to serve halal food or provide prayer spaces.

3) Conflict Management: The backstage is also a place to resolve conflicts or differences of interest, such as between the economic needs of the local community and Shariah principles.

b. Script

The script used includes a grand narrative about Indonesia as a leading halal tourism destination. This narrative includes:

1) Indonesian Excellence: Highlighting Indonesia's position as a country with the largest Muslim population, Islamic cultural diversity, and alluring natural beauty.

2) Harmony: Highlights how halal tourism in Indonesia integrates sharia values with local cultural diversity.

Therefore, it is important for destination managers to involve local community culture in the development of halal tourism, so that they can contribute to creating a richer and more immersive experience for tourists (Setiawan and Malik, 2022).

c. Roles of Actors

Each stakeholder plays a specific role:

1) Government: Acts as a director who directs policies, promotes destinations, and facilitates halal certification.

2) Industry Players: Play the role of executors who implement halal services on the ground.

3) Local Community: Serve as advocates who support the halal narrative with their hospitality and Islamic traditions.

The management of halal tourism destinations should pay attention to the interaction between tourists and local communities. Research shows that positive experiences often result from good interactions between tourists and locals, which can create a sense of connectedness and authenticity (Maharani, 2023).

d. Audience

The main audience is domestic and international Muslim tourists, who are expected to respond positively to the performances on the front stage. The audience response will be in the form of increased tourist visits, positive reviews, and an improved image of Indonesia in the global arena (Goffman, 1959).

Structural Functionalism and Halal Tourism Network

The structural functional approach, developed by Talcott Parsons, explains how various elements in a social system work harmoniously to support the sustainability of the system (Parson, 1951). In the context of creating halal tourism destinations in Indonesia, this theory can be used to understand how social, cultural and economic structures interact with each other to support the development of halal tourism.

a. Adaptation

The halal tourism system must be able to adapt to the needs and preferences of global and local Muslim travelers. This involves:

1) Halal Infrastructure: Adjustment of public facilities such as hotels, restaurants, and tourist attractions to meet halal standards. Muslim-friendly accommodation serves as one of the key elements in attracting tourists. The availability of Shariah-compliant facilities, such as places of worship and halal food, greatly influences travelers' decision to choose a particular destination (Irwansyah and Zaenuri, 2021)

2) Human resource development: Tourism industry players are trained to provide Shariah-compliant services, such as providing halal food, places of worship, and travel comfort for Muslims. In this context, youth have an important role in accelerating halal tourism literacy and development, involving all stakeholders to function synergistically (Hariadi, 2023).

3) Technology Innovation: The use of apps or digital platforms to provide information on halal destinations, including the location of halal-certified restaurants and places of worship.

b. Goal Attainment

The main goal in this system is to make Indonesia the world's leading halal tourism destination. To achieve this goal, it is necessary:

1) Government Policy: The government directs and oversees the development of halal tourism through strategic policies such as the Indonesia Muslim Travel Index (IMTI) program.

2) Halal Certification: Certification bodies such as the Indonesian Ulama Council (MUI) play a role in ensuring that products and services meet sharia standards.

3) Global Promotion: Promotional efforts to international markets, such as the Middle East and South Asia, through exhibitions and social media campaigns.

Marketing strategies and branding of halal destinations can influence tourist perceptions. In the current digital era, the use of social media and online platforms has become very important to promote halal destinations. An effective marketing strategy can increase consumer awareness and preference for halal tourism destinations (Kusumaningtyas, Puspitasari and Putranto, 2022). Therefore, destination managers need to develop an integrated strategy, which includes all elements in the halal tourism system, to achieve the common goal of attracting Muslim tourists (Azizuddin and Ainulyaqin, 2022).

c. Integration

This function aims to maintain harmony between various elements in the system, such as the government, industry players, and local communities. An example of integration:

1) Multi-Stakeholder Collaboration: The government works closely with religious scholars, businesses, and communities to ensure that sharia values are integrated in tourism activities.

2) Local Community Empowerment: Local communities are involved in the management of tourist destinations, such as through halal-based entrepreneurship training or Islamic local product development.

3) Conflict Resolution: Conflicts that may arise, such as between the economic needs of the community and halal principles, are managed through mediation and dialog.

d. Pattern Maintenance

This function maintains the sustainability of sharia values and local culture in the halal tourism system.

1) Education and Socialization: Spreading awareness about the importance of halal tourism through media, seminars, and training among the public and industry players.

2) Application of Local Cultural Values: Integrating Indonesia's Islamic traditions and culture in the tourism experience, such as Islamic art and halal traditional cuisine.

e. Interaksi Elements Structural

The halal tourism system involves various structures that have specific functions:

1) Government: As the main policy regulator and facilitator.

2) Industry Players: As service providers that cater to the needs of Muslim travelers.

3) Local Community: As custodians of Islamic cultural values and traditions.

4) Travelers: As users of services and a source of feedback to improve destination quality.

The interaction between tourists and local communities is also an important aspect of structural functional theory. Local communities act as providers of authentic services and experiences, which can enhance the attractiveness of the destination (Hariadi, 2023). Community involvement in halal tourism development can create a sense of belonging and improve the quality of services provided to tourists (Cahyani, Sari and Siregar, 2022).

C. METHOD

This research uses a qualitative approach with descriptive-analytical method based on literature study, by collecting information from various relevant sources, including analysis of documents and literature related to halal tourism in Indonesia (Baharudin, 2023). The purpose of this study is to analyze the creation of halal tourism destinations in Indonesia through the perspective of dramaturgy and structural functionalism (Widari and Prasiasa, 2022).

Dramaturgical analysis is used to examine how destination managers and stakeholders curate and stage cultural, religious and experiential elements in their offerings

to attract Muslim tourists. This perspective is supported by literature on self-presentation in tourism contexts. Dramaturgical Analysis: Mapping the roles and interactions of actors in the front stage and back stage. This study uses two main theoretical perspectives to analyze the creation of halal tourist destinations: dramaturgical analysis and structural functionalism. While Structural Functional analysis: Examines how social structures and institutions work in harmony to support the creation of halal tourism destinations, applied to the analysis of tourism networks and the ways in which the various actors and institutions in these networks contribute to the overall functioning and performance of the halal tourism system. The approach is based on social systems theory and their interdependencies (Sriyani, 2021).

D. RESULTS

Halal Tourism from the Perspective of Dramaturgy Theory

The dramaturgical approach introduced by Erving Goffman provides a framework for analyzing social interaction as a "performance". Dramaturgy consists of a front stage and a back stage. In Dramaturgy theory, it is explained that human identity is not stable and each identity is an independent part of psychology. Human identity can change depending on interactions with others.

In the context of halal tourism in Indonesia, this theory helps to understand how various actors play their roles in creating an image that matches the expectations of the global market.

a. Front Stage and Back Stage

Front Stage: In Lombok, the "Island of a Thousand Mosques" branding is a concrete example of the front stage used to attract global Muslim tourists. Infrastructure such as beautiful mosques with modern facilities and the promotion of halal tourism internationally illustrate efforts to present an appropriate image. While the Back Stage is the behind-the-scenes preparation, coordination between the government, entrepreneurs, and communities often faces challenges such as funding and educating local communities on the importance of halal tourism.

b. Role of Actors and Social Scripts

The government as the "director" is in charge of creating supportive policies, such as incentives for halal businesses and marketing campaigns. For example, the Ministry of Tourism works with halal certification bodies to ensure standards are met.

Business Actors as the main actors provide services such as sharia hotels or halal tour packages. For example, hotels in Aceh offer rooms with Qibla directions and prayer mats.

Local communities as supporting actors, present Islamic culture through local arts, such as the Saman Dance performed for Muslim tourists.

c. Conflict and Resolution

One conflict that occurs is between the needs of non-Muslim travelers and the focus on halal services. For

example, some restaurants in Yogyakarta faced a dilemma between providing a halal menu and still catering to international travelers looking for alcoholic beverages.

The resolution was to educate the local community and develop a dedicated area that is halal-compliant yet inclusive.

d. Consistency of Performance

It is important to maintain consistency between the front and back stage. For example, halal certification on food should be actually implemented, not just a claim for promotional purposes.

e. Audience Feedback

Muslim traveler feedback is an important element in evaluation. In Lombok, tourist satisfaction surveys are used to improve service quality, such as increasing the number of clean toilets and prayer rooms at tourist sites.

Structural Functionalism in Halal Tourism Development

Structural functionalism, as pioneered by Talcott Parsons, sees society as a system consisting of various interrelated and interdependent structures. In the context of halal tourism, this theory can be used to analyze how various elements of the government, businesses, local communities and tourists contribute to the stability and success of the halal tourism destination system. Each element has a specific role in supporting the functioning of the whole system.

Structural functionalism theory emphasizes that society consists of interrelated social structures, where each part

has a certain function to maintain the balance and continuity of the system. In the context of halal tourism development, this theory helps explain how various elements in society contribute to realizing a tourism system that is in accordance with Islamic values, while providing economic and social benefits (Durkheim, 1984).

a. Adaptation Function

In halal tourism, the adaptation function can be seen from the destination's efforts to adjust to the needs of the global Muslim traveler market. For example, Lombok has adapted by creating Muslim-friendly infrastructure, such as hotels with sharia facilities, halal-certified restaurants, and easily accessible places of worship.

For example, the NTB (West Nusa Tenggara) government facilitates training for tourism businesses on the concept of halal, helping them understand the importance of providing shariah-compliant services. This includes training for hotel staff on halal food management and special services, such as providing Qibla direction in every hotel room.

b. Goal Achievement Function

This function reflects how system goals are defined and implemented. In this context, the main goal is to make Indonesia the world's premier halal tourism destination.

The government sets targets through branding programs, such as "Wonderful Indonesia Halal Tourism." One example of this achievement is the recognition of Lombok as the World's Best Halal Tourism Destination

at the World Halal Tourism Award. This strategy involves a global marketing campaign supported by halal tourism ambassadors as well as participation in international exhibitions.

c. Integration Function

Integration refers to how various elements in the system work together to achieve harmony. In halal tourism, this includes collaboration between government, businesses and local communities.

In Aceh, the local government works closely with local clerics and traditional institutions to ensure that sharia values are respected in the development of tourist destinations. For example, all restaurants in Banda Aceh are required to have halal certification, which is overseen by specialized institutions such as the Ulama Consultative Assembly (MPU).

In addition, integration also occurs at the tourist level. To ensure traveler satisfaction, satisfaction surveys are conducted periodically, and their feedback is used to improve services. For example, Muslim tourists from the Middle East provided feedback on the importance of clean toilets and prayer rooms at tourist sites. This feedback was implemented in several locations, such as the Nature Park on Weh Island.

d. Function PatternMaintenance

Pattern maintenance refers to how the system maintains existing values and norms. In halal tourism,

Islamic values are the main foundation that must be maintained despite the demands of modernization.

In Yogyakarta, despite its focus on halal tourism, destinations such as the Yogyakarta Palace still display strong local culture within an Islamic frame. Cultural rituals that have Islamic influences, such as Grebeg Maulid, are integrated into the halal tourism calendar.

In addition, the preservation of this value is done through educational programs to local communities. For example, in Lombok, small and medium enterprises (MSMEs) are given training on the importance of halal principles in their products, including specialty foods such as Ayam Taliwang and Plecing Kangkung, to comply with halal standards.

e. Interstructural Relationships

Structural functionalism emphasizes the importance of the relationship between various structures in society. In halal tourism, this is seen in cross-sectoral cooperation:

Government: Serves as a policy maker, such as providing incentives for businesses that support the halal concept.

Businesses: Provide Muslim-friendly services and products, such as halal tour packages that include visits to historical mosques and halal restaurants.

Local Communities: Being an important part of creating an Islamic cultural atmosphere, such as involving them in local arts and crafts.

Governments, businesses, and local communities should work together to create a Muslim-friendly tourism environment. Clear halal regulations and a reliable certification system help maintain tourist confidence. Satisfied Muslim travelers will become informal ambassadors promoting halal tourism globally (Smelser, 1962).

f. Challenges and Solutions

Every system faces challenges that can destabilize it. In halal tourism, some of the key challenges include:

Conflict of Values: Some businesses feel that focusing on halal tourism may limit their market. For example, restaurants that only serve halal food may lose out on non-Muslim travelers.

Solution: The government encourages inclusive business models by providing special areas that still respect halal principles. For example, a restaurant in Yogyakarta provides halal food in the main area but has a separate area for tourists who require a non-halal menu.

Comparative Insights: Dramaturgy vs Structural Functionalism

The dramaturgical approach and structural functionalism offer different but complementary perspectives in analyzing the creation of halal tourism destinations in Indonesia. The following is a comprehensive description comparing the two theories in this context:

a. Main Perspectives

Dramaturgy, developed by Erving Goffman, views social interaction as a "performance" in which individuals and groups play certain roles according to social "scripts". In the context of halal tourism, this theory focuses on how key actors (government, businesses, local communities) present the image of halal destinations on the "front stage" to attract tourists, while solving challenges on the "back stage".

Example: The Lombok government is branding the region as the "Island of a Thousand Mosques" by promoting magnificent mosques on the front stage (international campaign), although on the back stage they face challenges such as coordination between stakeholders and education of local communities.

Meanwhile, structural functionalism, as pioneered by Talcott Parsons, sees society as a system consisting of elements that support each other to maintain stability. In the context of halal tourism, this theory highlights how social structures and institutions work together to achieve common goals, such as the sustainability of halal tourism destinations.

Example: The social structure in Aceh involves the local government, clerics and the community in ensuring every element of halal tourism (food, accommodation, transportation) complies with sharia norms.

b. Focus on Actors vs Systems

The dramaturgical approach centres on actors and their interactions. Dramaturgy highlights how actors construct a certain image to meet travellers' expectations. The focus is on the micro-level, i.e. individuals or small groups interacting on the social stage.

Example: A halal restaurant in Yogyakarta uses Islamic symbols (Arabic calligraphy, hijab on waiters) to present a Muslim-friendly impression, which may not reflect behind-the-scenes operations, such as kitchen management.

Meanwhile, the structural functionalism approach focuses on the system as a whole. It emphasises how various elements such as the government, businesses, local communities and tourists work collectively to keep the system in balance. The focus is on the macro-level, i.e. the relationship between structures.

Example: The NTB government is working with halal certification bodies and hotels to ensure standardisation of sharia accommodation, demonstrating the collective work of different structures.

c. Front Stage vs Social Function

The concept of front and back stage is very important. Actors in halal tourism create a certain image on the front stage to attract tourists. The backstage is the place where conflict preparation and resolution are carried out.

Example: In Lombok, the front stage is seen in the presentation of Islamic hotels that promote facilities such as prayer rooms and halal food. However, in the backstage, there are challenges such as employee training and consistent provision of halal raw materials.

In the Structural Functionalism approach, there is no front-stage-back-stage dichotomy; the focus is on the function of each element in the system. For example, the government functions as a regulator, businesses as service providers, and local communities as custodians of cultural values.

Example: In Aceh, local communities function as preservers of Islamic culture through arts such as the Saman Dance, which is part of the attraction of halal tourism.

d. Conflict vs Harmony

Dramaturgy allows the exploration of the conflict that occurs between the displayed image and the reality behind the scenes. The focus is on how actors resolve these conflicts to maintain credibility. For example, some halal restaurants in Yogyakarta face a dilemma between providing a halal menu and still serving non-Muslim travellers who seek non-halal food. This conflict is often resolved by setting separate menus.

Structural Functionalism focuses on harmony and stability. Conflict is not discussed much as this theory assumes that each element will function according to its role to maintain balance. For example, Halal certification by institutions such as the Indonesian Ulema Council

(MUI) ensures uniformity of service standards, creating harmony between travellers' needs and business interests.

e. Dynamics of Change vs Sustainability

Dramaturgy is more responsive to social change and market needs, as it focuses on actor adaptation in playing relevant roles. For example, when the COVID-19 pandemic hit, halal tourism business actors in Lombok quickly adapted by offering virtual tour packages and halal food delivery services.

Functionalism emphasises the sustainability of the system and core values. It is less flexible in handling sudden changes, as its focus is on stability. For example, although halal tourism faced a downturn during the pandemic, the government still prioritised long-term programmes such as sharia infrastructure development.

The approaches of dramaturgy and structural functionalism have their own advantages:

Dramaturgy is more effective for analysing micro-dynamics, actor interactions and behind-the-scenes conflicts. It is suitable for identifying operational challenges and destination image. While Structural Functionalism is more useful to understand the macro-level, such as the relationship between structures and how each element supports the stability of the halal tourism system.

By combining these two approaches, the analysis of halal tourism destination creation can be more comprehensive. For example, dramaturgy helps to

understand how the destination is promoted to tourists, while structural functionalism reveals how the social structure supports the long-term sustainability of the destination.

E. CONCLUSIONS

This study shows that the interaction between dramaturgical analysis and structural functionalism offers a powerful framework for understanding and developing halal tourism destinations. By combining a "front stage" emphasis on presentation with a "back stage" that focuses on systemic structures, stakeholders can create a holistic and sustainable tourism experience. These findings highlight the potential of halal tourism to contribute significantly to cultural preservation, economic growth and global inclusiveness. Future initiatives should aim to unify certification standards, improve training programmes, and engage communities to strengthen the foundations of halal tourism worldwide.

The creation of halal tourism destinations in Indonesia requires a multidimensional approach involving social, cultural, economic and religious aspects. Through a dramaturgical perspective, halal tourism destinations are analysed as a "stage" that displays Islamic values to create appropriate impressions and experiences for tourists. Actors in this industry, such as business actors, government, and community, play an important role in performing "performances" consistent with halal values, both in front of the stage (direct interaction with tourists) and backstage (preparation and management processes).

In the Indonesian context, the huge potential of halal tourism can be harnessed through innovation and marketing strategies that are relevant to local values. The dramaturgical approach helps to understand how this destination can be perceived positively, while structural functionalism provides a framework to ensure all elements of the system work harmoniously. With the combination of these two approaches, Indonesia has the opportunity to strengthen its position as a global leader in the halal tourism sector.

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