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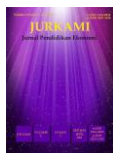
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**THE ACCEPTANCE OR REJECTION OF HALAL TOURISM
IN STARE MIASTO POLAND**

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Abstract:

This research is a quantitative descriptive research that consists of fifty samples. The sample respondents were chosen from several countries. they were chosen randomly and have visited Old Town. Old town is chosen because of its popularity. The data collection used was questionnaires which are shared in two ways (online and offline). Then the questionnaires were collected and tabulated to find the percentage of respondents' acceptance and rejection to the implementation of Halal tourism in Old Town (Stare Miasto). Due to the implementation of Halal tourism in Old Town (Stare Miasto) according to the result percentage of all respondents results from the respondents agree to the implementation of Halal tourism in Old Town with half of the percentage. Though some percentages also are neutral and disagree to the implementation with more than one fourth of the percentage. Thus, the implementation of Halal tourism in Poland is accepted by tourists.

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Wisata Halal;

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Stare Miasto

Abstrak:

Penelitian ini merupakan penelitian deskriptif kuantitatif yang terdiri dari lima puluh sampel. Responden penelitian dipilih dari beberapa negara. Responden dipilih secara acak dan pernah mengunjungi Kota Tua. Kota Tua dipilih berdasarkan atas popularitas pengunjung yang datang ke tempat tersebut. Pengumpulan data yang digunakan adalah kuesioner yang dibagikan dalam dua cara (online dan offline). Kemudian kuesioner tersebut dikumpulkan dan ditabulasikan untuk mengetahui persentase penerimaan dan penolakan para responden terhadap penerapan wisata halal di Kota Tua (Stare Miasto). Dikarenakan pelaksanaan wisata Halal di Kota Tua (Stare Miasto) menurut hasil persentase seluruh responden hasil dari para peserta setuju dengan pelaksanaan wisata halal di Kota Tua sebanyak setengah persentase. Padahal beberapa persentase juga netral dan tidak setuju dengan pelaksanaannya dengan persentase lebih dari satu empat. Penerimaan dan penolakan terhadap implementasi pariwisata halal dengan alasan yang bervariasi. Dengan demikian, penerapan wisata halal di Polandia dapat diterima oleh wisatawan terutama mereka yang berkunjung ke Kota Tua.



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INTRODUCTION

Nowadays there is an increased number of tourists visiting tourism

destination either outbound or inbound tourism. It is because of their consciousness how important to spend their leisure time



after working all day. There, in 2008, was 922 million international tourism traveled from all around the world, this number will be projected about 1.56 million tourists in 2020 (Battour, 2015).

Related to the increase in the number of visitors around the world, one of the causes is the increasing number of Muslim populations worldwide which reaches around 1.6 billion Muslims. Its number will consistently grow in the next year parallel to the demand for *Halal* food which is expected to rise similar to the total of Islamic followers' population (Battour, 2015).

Khan in MasterCard and Crescent Rating adds that there is an increased number of Muslims particularly young Muslims aged 15 years old who decide to travel, it is indicated with the total of Muslim travelers about 117 million people and by 2020 this estimated total will rise about 168 million people in the worldwide (Jaelani, 2017). One of the dominant numbers of tourists arrival is those who come from Middle East (ME), their coming reaches about 7.1% from 1995 to 2020, while the market share experienced significant double elevation from 2.2% to 4.4% respectively (Karta, 2015).

It is well known that the Middle East and some Asian countries are mostly Islamic followers who hold their religion rule strictly in terms of traveling, food consuming, worshiping, behavior, fashion, and lifestyle (Privana, 2022). Meanwhile, in Europe, Africa, and America continental, Islam consists of a small number of people but they should not be ignored that along three decades between 2010 and 2030 Islam population in Europe continental has been

raising about 44.1 to 58.2 million (Mohsin, 2016).

While export demand of *Halal* food to the Islamic population countries such as the Middle East, Gulf countries and Asian countries from Brazil, New Zealand, Australia are consistently rising and quite necessary to expand economic sector¹. This export shows how *Halal* tourism is becoming a necessary part of developing economically certain countries either Muslim countries or non-Muslim countries. It has been becoming international trade and concern of policymakers since *Halal* tourism is well known.

As a potential money-spinner which generates a million employees working in tourism businesses such as hotels, travel agents, guides, waiters and many more and also millions of income for destination countries some underdeveloped and developed countries thrive to provide facilities and events to satisfy the Muslim visitors (Supriadi et al, 2022). *Halal* tourism or some people says Muslim Friendly Tourism (MFT) are the same terms that are used to represent the services that are provided to Muslim visitors. Liu (2018) in his research states that tourists selection of certain destinations is fully relying on the image of those destinations, more friendly destinations for the tourists in terms of service, accommodation, food, people, etc, more people visit those places and vise versa (Liu, 2018). Many Muslims, recently, are strictly selecting their destinations.

Meanwhile, Poland, an eastern European state, has developed into a potential tourism destination. The government is fully aware of the importance of tourism's contribution to

increasing GDP. In 1990 various policies have been passed to increase visitors satisfaction as the result its GDP (gross domestic product) rose double from 2016 to 2017 from PLN33.7bn to 6.3% to PLN 35.8bn (Travel and Tourism Economic Impact in Poland, 2017).

. This data shows that Poland is a country that is stable in terms of security and politics so that in the future there will be a possibility that more people will visit Poland from diverse background and religion (Abram, 2016).

Moreover currently, there is a lack of *Halal* tourism in the non-Muslim country particularly in the Eastern part of Europe. Therefore it is a good opportunity for them to implement a new segment of tourism in Europe (Battour, 2015). Another reason shows the development of how *Halal* tourism might be an opportunity for European countries is the report of the Organization of Islamic Countries (Supriadi, 20220).

Poland is a country located in Eastern Europe. In the past the tourism business was not an interesting issue in Poland but after the regime changed in 1989, precisely in 1990 the tourism business gained government attention. Its peak in the 21st century is the country's rapidly growing tourism business. The skyrocketing tourism business in Poland is inseparable from the government's attention to developing tourist areas so as to create adequate regional stability in terms of politics, security, economy, and socio-culture (Abram, 2016).

It is fully awarded by the Polish government that tourism business can generate more profit that can contribute a lot economically and socially that it is very soon and important to promote attractive destinations (Rosa, 2017).

RESEARCH METHOD

There is a lot of research that has been done by scholars, most of the issues they tested were how the host responded to the application of *Halal* tourism in their midst. As well as this research which focuses on the implementation of *Halal* tourism and how it affects conventional tourism.

Concerning an objective, structured and systematic process that is characteristic of a study, this research is categorized as descriptive quantitative research. Quantitative research is a study that focuses on measuring events and events with numbers. the purpose of this research is to develop a theory or hypothesis, usually, this type of research often uses surveys (questionnaires) as a tool for data collection (Siyoto, 2015).

On one side also it describes the event then collects data and finally tabulates that data. This research is not purely a quantitative study although there are data to be collected and tabulated in the form of numbers the problems that exist will be described. The problem that meant here is *Halal* tourism and how tourists acceptance on its application.

Furthermore, based on the instrument of data collection, descriptive research data collection is divided into 2 parts: the first is descriptive research that searches for cause and effect. the second is research that seeks answers to "what" questions and this question is usually the process of gathering data using a survey.

In a quantitative descriptive study, a researcher needs to limit the framework of thinking and provide a temporary answer to the relationship between two variables (hypothesis) (Priyono, 2016). Research that uses hypotheses is usually a research that



wants to know cause and effect, comparison and relation between two variables².

RESULT AND DISCUSSION

The questionnaire was shared online and offline to the 50 samples from various countries (international tourists). After spreading the questionnaires, there were 50 questionnaires were submitted though some questionnaires were submitted late. Actually, the process of distributing the questionnaire will be carried out equally between online and offline, but since there is an announcement to students to remain in the house because of the coronavirus. Then most of the questionnaires are carried out online.

However, it does not reduce the number of questionnaires entered, namely 50 questionnaires both online and offline. From the data obtained after tabulation and presentation in the data, the researchers got very interesting results.

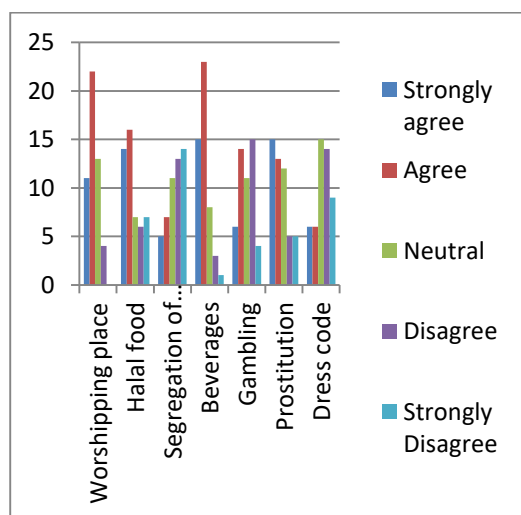


Figure 1

The Number of Respondents' Answers
 Source: Primary Data, 2022

Overall, almost the spread of respondent's answers spread in every part of

the question except the question about places of worship for Muslims with no answers (0) in the column strongly disagree and responses of respondents to the question of *Halal* food for Muslim tourism, the prohibition of gambling, prostitution and the prohibition of clothing that is inappropriate for tourists and staff are 7, 1, 4, 5 and 9 respondents strongly disagree.

There are at least two striking differences from the data obtained, namely from the seven questions given questions about places of worship for Muslims, *Halal* food, prohibiting liquor for Muslim visitors occupying the highest number of 22, 16 and 23 respondents agreed.

It is clearly the most evenly distributed respondent answers and the most percentage is neutral answers with more than a dozen respondents except questions about *Halal* food for Muslim visitors and prohibition of liquor are less than ten (7 and 8 neutral respondents for both questions).

Meanwhile, respondents strongly agree to the prohibition of prostitution, pornographic films at Stare Miasto (15 respondents) while they disagree if male and female swimming pools are separated, gambling and inappropriate dress for staff and visitors in the Old Town area are banned (13, 15 and 14 respondents respectively).

Based on the seven halal components that were provided to respondents in the questionnaire, it can be shown that 28.9% of the respondents agree to the implementation of *Halal* tourism for Muslim travelers in Stare Miasto (Old Town) and it occupies the highest number among other parts. There is about six and

eight percent difference between the second and the third neutral and very agree with 22 % and 20.6% respectively.

On the other hand, the second-lowest percentage of the result has disagreed with the implementation of *Halal* tourism about 17.1%. This number is about 6% different to the lowest percentage which is 11.4% (very disagree) reject the implementation of *Halal* tourism in Old Town Warsaw.

Research result according to the sex. As previously explained that the data collection process was carried out in two ways online and offline and the sample selection process was random sampling. So the questionnaire sent to the sample did not pay too much attention to ages, sexes, and citizenship and so on.

However, as long as they have visited the Old Town (Stare Miasto), they are entitled to fill in the questionnaire. After distributing data online (Facebook, Instagram, WhatsApp, and email) and offline, the percentage of total samples submitted was 100%, where male samples are 32 (64%) and women are 18 (36%). The participation of female respondents was more enthusiastic to take part in the research than male respondents.

While below is presented two the form of bar charts so that it can compare between male and female respondents. It must be noted as previously informed that the number of female respondents (18) is less than male (32) with a wide difference of around fourteen digits.

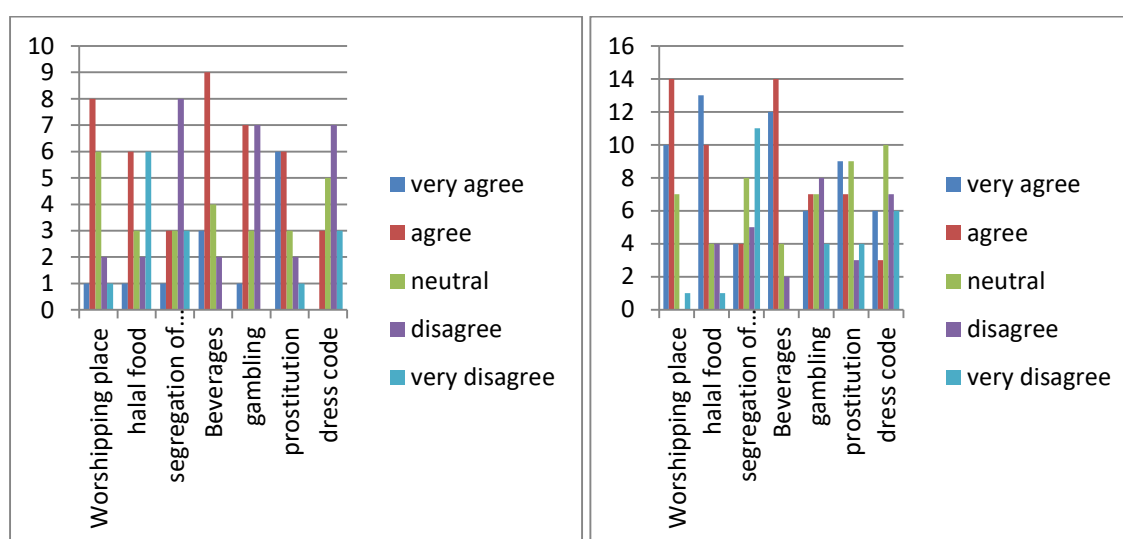


Figure 2
The Number of Respondents' Answers of Female (left) and Male (right)
Source: Primary Data, 2022

First, The average number of respondents based on the bar chart above ranges from seven to nine female respondents while men are between ten and fourteen. Overall the two bar charts above show the number of male and female participants and it seems clear that there are similar answers between male and female respondents.

The clearest number from two bars above is the question about worshipping place for Muslim followers and prohibits alcoholic drinks for Muslim travelers which one of the highest number of respondents who agree to the implementation of *Halal* tourism in Old Town (Stare Miasto). The female respondents are eight and nine (worshipping place and banning alcohol

drinks for Muslim) from eighteen respondents and similar to female participants, male respondents from thirty-two respondents there are fourteen respondents who agree to the implementation of *Halal* tourism for Muslim travelers.

On the other hand, in the question section regarding the separation of swimming pools between men and women, the prohibition of gambling around tourist destinations and proper dress for guests and staff of tourist attractions, female respondents tend not to agree with these three questions. This is indicated by the high trend of their disagreement on the bar chart. There are almost seven to eight out of eighteen in the three questions they disagree with the implementation of the three questions in the tourist destination (Old Town).

Similar to male respondents in which of the thirty-two respondents around eleven (other questions between four to eight respondents) among them strongly disagree with the separation of swimming pools between men and women and eight respondents disagree with the prohibition of gambling in the second place of tourism this number is the highest number among the others. Slightly different from the prohibition of wearing inappropriate clothes between staff and guests of respondents tend to neutral about ten respondents and others range below ten.

While below are presented two pie charts that give the percentage of respondents' answers according to their gender. This percentage result is the result of the sum of all the answers which are then taken in total and the percentage is sought.

According to the percentage of male and female respondents. Overall, based on the two pie charts between male and female

respondents agree to the implementation of *Halal* tourism in Old Town even though there are some among respondents disagree.

It can be seen clearly from the two charts above that among female respondents there were around 33.33 percent of the eighteen participants who agreed and around 26.79 percent of the thirty-two participants who strongly agreed to agree on the implementation of *Halal* tourism and this was the highest percentage.

Meanwhile, on the first pie chart, there was 23.81 percent of participants disagreeing and slightly different in the third position there was 21.43 percent choosing to be neutral. While the male respondents only differed 0.45 percent with the highest number agreeing (26.34%) and 21.88 percent of the neutral respondents.

In another part, it is clear the difference between male and female respondents where the second-lowest position of female respondents is strongly disagreed and strongly agree (11.11 and 10.32 percent respectively). On the other part, the male and lowest respondents are the basic differences between male and female respondents are strongly disagree and agree (12.05 and 12.95 respectively) on the application of *Halal* tourism in Old Town.

The data collection technique in this study will be separated into two groups based on age, namely: Teen (10-24 years), and, Adult (24<). After classifying respondents into two like grouping above based on age, researchers obtained 16 respondents for 10-24 years old age group (adolescents) consisting of four women and twelve men and 34 respondents aged around 24 years and above where there were fourteen women and twenty men.



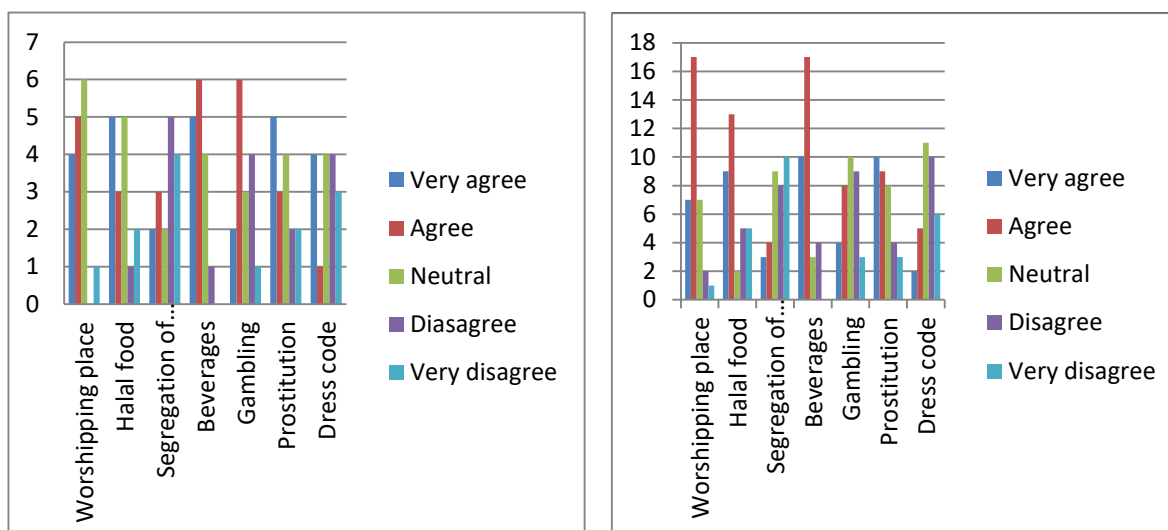


Figure 2

The Number of Respondents' Answers of Teen (10-24) (left) and Adult (24<) (right)

Source: Primary Data, 2022

The bar charts above describe the total of respondents answer according to their ages which are classified into two namely the first bar is about 10 to 24 years old and the second is about above 24 years old. Overall, of the two bar charts above, the application of *Halal* tourism in Old Town according to the view of tourists based on their age is in agreement.

It is clearly on the bar charts that on the first bar chart, there are three components of questions that respond to the highest respondent, namely each of the six respondents, namely questions about places of worship (neutral), prohibiting gambling (agree) and alcoholic drinks for Muslim tourists (agree).

On the contrary, unlike previous *Halal* components that are agreed to implement, it seems that the rejection of the separation of swimming pools between men and women was rejected by the respondent. It can be seen clearly, there are 5 respondents disagree about the separation of male and female swimming pools and 4 strongly disagree.

Meanwhile, in the *Halal* food section, the respondent tends to be neutral and strongly agrees with the same number (5 respondents each). Regarding the prohibition of prostitution in the tourism area respondents strongly agree and follow normal (5 and 4 respondents respectively). Furthermore, the last question almost all respondents were divided into three strongly agree, neutral and disagree (4 respondents).

Whereas, on the second bar chart (24 years and above) the dominance of respondents' approval was very dominant, especially on questions about places of worship, *Halal* food and prohibition of liquor (17, 13 and 17 respectively).

Regarding the question of prohibiting gambling in the Old Town tourist area and proper clothing for guests and staff, respondents prefer to be neutral with respondents 10 and 11. Conversely, in the question of separation of swimming pools between men and women the respondents refused to agree almost about 10 respondents strongly disagree (highest

number) followed neutral (nine respondents) and disagree (eight respondents).

Thus, it can be concluded that overall both respondents (adolescents (0-24 years)) and (24 years and older) agree on *Halal* tourism in Old Town especially in the *Halal* food section and the prohibition of liquor for Muslim tourists. However, it is different from the part that asks the separation of swimming pools between men and women in which both of them reject it where teenage respondents (10-24 years old) disagree and adult respondents (24 years and over) strongly disagree. While the rest of the other questions the respondents tend to be neutral.

Overall, it is obvious that there is a little difference based on the respondents' responses defining the average proportion of each age (10-24 and 24). According to the responses of respondents aged 10-24, the biggest percentage (25%) of respondents were neutral toward the implementation of Halalwisata Kota Tua for teens, followed by agreeing and strongly agreeing with the same amount (24.11%). The lowest percentages are 15.18% and 11.61%, respectively (disagree and strongly disagree). According to the responses of respondents aged 24 and up, a large percentage (more than 30%) prefer to agree. The second largest proportion, differing by only around 9% (21.02%), was neutral, followed by strongly agreeing, disagreeing, and strongly disagreeing (18.91%, 17.65%, and 11.76%, respectively).

Data calculation and collection according to Nationality. The questionnaire was distributed randomly to fifty people whose nationalities are varying in two ways online and offline. After collecting the questionnaire and tabulating

the data, there were twelve countries that participated in this study.

According to estimations, Indians made up the majority of those who took part in this study, accounting for eighteen percent (eight respondents) followed by Indonesian, English and Vietnamese with fourteen percent (seven respondents). Meanwhile, Greek, Ukrainian, and Thai are eight percent each (four respondents), then two number lower than these countries is Chinese with six percent (three people) and Nigerian with two people (four percent). Finally, the last three countries which have two percent (one respondent) participants each are Afghan, Al Salvador, and Malaysia.

The researchers grouped **Indonesians, Vietnamese and English** respondents into one discussion on the grounds that these three countries had the same percentage of respondents, namely 14% (seven respondents). Even though they have the same respondents, the composition of gender is different such as Indonesia consists of one female respondent and six male respondents, English consists of three male respondents and four female respondents and finally, Vietnam consists of four male respondents and three female respondents.

According to estimations, Indonesians strongly agree with the implementation of *Halal* tourism with more than half of respondents, a quarter more of their respondents choose to agree after that it is neutral (18.4%) and very disagree (4.1%). Slightly different from the British and Vietnamese they prefer to agree rather than very agree where very agree is the top position for Indonesians, while conversely respondents from England and Vietnam, it is the lowest percentage with more than 5%. There are the top three based on



calculations the first is agreeing one-third of English people and a quarter of Vietnamese agreeing followed by more than a quarter of respondents choosing neutral for both countries. in the section on disagreeing people in the UK are more than 0.4% of one-fifth of respondents while in Vietnam more than 3.6% of a quarter of respondents.

Indian, Chinese and Nigerian. India is the country with the most respondents, namely nine responses with a composition of seven men and two women. While respondents from China consist of three people (one male and 2 females) and two Nigerians respondents (all males).

According to estimations that Indians as the largest respondents are agreeing to the implementation of *Halal* tourism in Old Town with one-third (33%). Although almost one-fourth stated is disagreed and neutral then about fourteen and thirteen percent respectively remain very agree and very disagree. Meanwhile, slightly different from the Indians, the Chinese tend to disagree with one third (38%) to the implementation of *Halal* tourism in Old Town. Then agree and very disagree have the same percentage of about less 1 percent from one five (19%). Eventually very agree and neutral occupy the last rank with fourteen and ten percent respectively. The final calculation results in Nigerian respondents having a clear third share with a percentage of less than half (43%). Then, one third and one four of the respondents choose to very disagree and neutral (36% and 21% respectively).

The next three participating countries were **Greece, Thailand, and Ukraine.** Respondents from the Greek, Thai and Ukrainian consist of four respondents with a Greek composition (one male and three females), Thai (one male and three females), Ukrainian (one male and 3 females).

Based on the results of the calculations that have been carried out there are striking differences from the three countries concerning *Halal* tourism in Old Town. Almost less than half of Thai respondents very agree (47%) and more than one fifth agree and strongly disagree (21% each) followed by disagreeing and neutral (4% and 7% respectively).

Different from the Ukrainians, Greeks people are rather neutral with one third over nine percent of respondents and another one third agree (31%) and the remaining eleven percent for those options (very disagree and disagree).

Meanwhile, the Ukrainians, reject the application of *Halal* tourism with a third more than six percent (36%) disagree, twenty-five percent agree and neutral. Finally, the lowest rank is to agree and strongly disagree (11% and 3% respectively).

Afghan, El Salvador and Malaysian. These three countries were represented by one respondent each. It may be the least number of the respondents; it due to the spreading of the questionnaire was online so that the researcher could not determine the exact number to each country should equal.

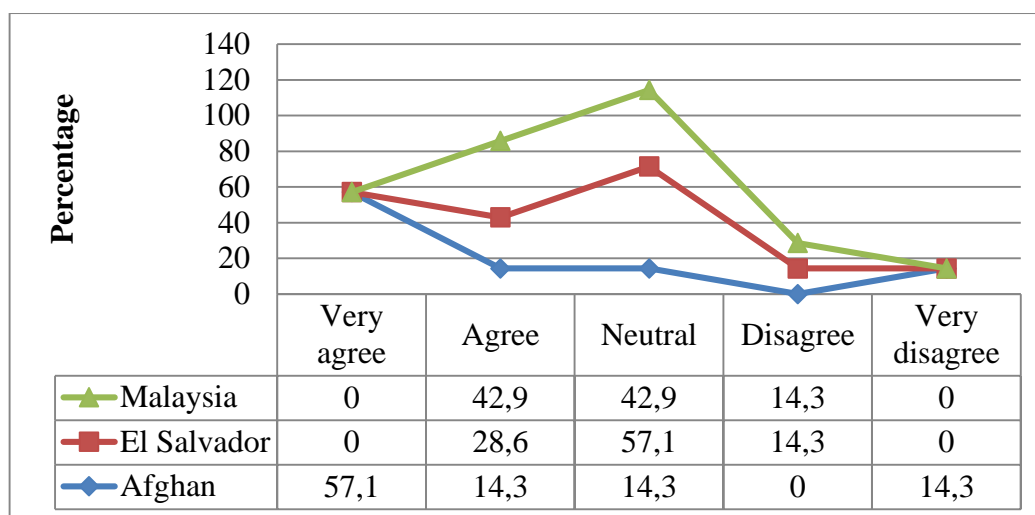


Figure 4
The Percentage of the Afghan, El Salvador and Malaysian Respond
Source: Primary Data, 2022

It is clearly can be seen from the line chart that there is little different percentage result of the respondents. Malaysian and El Salvador tend to have similarities in percentage though their number is different. Malaysian tend to agree and neutral in the same percentage (42.9) meanwhile, El Salvador is more to neutral to the implication of *Halal* tourism with 57.1% followed by agreeing 28.6%. Finally, the rest is disagreed and very disagree which their percentage is the same (14.3% and 0% respectively)

While Afghan is almost more half of the percentage is very agree followed by agreeing and neutral more than one ten (14.3%) of the percentage is agreed similar to very disagree that also has the same number. On the contrary disagree is 0%.

Online and offline data collection.

Online data collection used to collect the data was online flat forms such as Whatsapp, Instagram, Facebook, and email. There are forty respondents who took part in this online data collection which consist of twenty nine males (72.5%) and eleven females (27.5%).

While offline data collection was held by field research. The questionnaires were given directly to the respondents around the subject of research (Old Town). Offline respondents consist of ten respondents; three males (30%) and seven females (70%).

Thus the respondents' comparison between online and offline respondents is 80:20. It seems unequal according to its number but it is reasonable that the data collection was done when the coronavirus outbreak. Due to the lockdown was treated by the polish government while the data collection that the number of online respondents is larger than offline respondents.

The difference between online and offline respondents are not only the aggregate of the people who took part but also the result is literally different. it is clear the response of online respondents is overall agrees to the implementation of *Halal* tourism in Old town with around one-third of the respondents (29%). Neutral and agree are almost the same with one percent different only with neutral in the second-largest percentage (26%) then very agree

(25%). The least percentage of the online is occupied by disagree and very disagree (12% and 8% respectively).

On the other hand, offline respondents clearly reject the implementation of *Halal* tourism in Old Town. It is clearly can be seen with the striking result from the highest percentage and the third-highest percentage of disagree and very disagree with thirty-seven and twenty-six percent respectively. The second-largest percentage is with twenty-seven percent, on one percent different from the very disagree. Finally, the two least percentage with two percent different is neutral and very agree.

CONCLUSION

All religions have a grip as guidance that lead their followers such as the Bible which is a Christian grip, the Vedas belongs to Hinduism, Quran belongs to Islam, etc. Every Muslim believes that in every act, speech and behavior will be charged on the almighty God so that God sent down the scriptures as guidance. The main purpose of *Halal* tourism is how the Muslim tourists are satisfied to the service catered through the establishment and providence of its components, though they pertain to the conventional tourism. The existence of *Halal* tourism is not to erase existed tourism but it additional segments of tourism. Due tot to the implementation of *Halal* tourism in Old Town (Stare Miasto) according to the result percentage of all respondents results the respondents agree to the implementation of *Halal* tourism in Old Town with a half of the percentage. Though some percentages also are neutral and disagree to the implementation with more than one four of the percentage. Furthermore, disagreement to the implementation of *Halal* tourism Old Town

is classified into two: firstly is the respondent who disagree to the certain part of component *Halal*, for instance almost more than one four (28%) of the respondents is very disagree to the segregation of swimming pool between male and female tourists. Secondly the component of *Halal* tourism which has highest percentage of disagreement is gambling. They tend to reject the banning of gambling in destination (Old Town). On the other hand, highest percentage is respondents having no answer (neutral) to the implementation of *Halal* tourism in old Town. Almost all the respondents answer are neutral about one five but the highest number is banning inappropriate dress for the tourists and staffs of hotels in Old Town. Another is worshipping place for the Muslim tourists which has twenty six percent of the respondents answer is neutral. Disagreement of the implementation of *Halal* tourism in Old Town also is rejected according to the character of the respondents. For instance offline respondents that has highest total of percentage of disagreement about more than thirty seven percent. Another example is base on the nations which is Ukrainians and Vietnamese that reject the implementation of *Halal* tourism in old Town with the highest percentage. Finally, the implementation of *Halal* tourism in Old Town for Muslim tourists is accepted by the mostly respondents though some respondents are strictly reject and disagree to its implementation. However, all answer of the respondents are personal answer that influence by a lot of facets such as religions, environment and necessary of the respondents. Also their answer does not represent certain nation because honestly, as it said before that limitation of financial and time, sample of this research is limited.



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