

TOURISM VILLAGE IN ADINUGRAHA'S PERSPECTIVE

DOI: 10.5281/zenodo.7461843

Ali Ifiandri¹ , Hendri Hermawan Adinugraha²
Fakultas Ekonomi dan Bisnis Islam
IAIN Pekalongan
Email: aliifiandri@mhs.iainpekalongan.ac.id

Abstract

The purpose of this study is to describe the concept and implementation of Halal tourism village. Because the concept of halal now has become a lifestyle for most of Indonesia's population. This type of research is included in the category of literature research which is the writing of the data and information obtained from reading sources such as from books, research results, journals and other literatures that still have relevance to this research topic. The results showed that the tourism sector has a significant contribution to improving the welfare of an area or country. Halal Tourism Village is an implementation of the embodiment of the nuances of religiosity that is covered in mu'amalah aspect as the embodiment of socio-cultural and socio-economic aspects based on sharia principles. The phenomenon of Halal Tourism Village in Indonesia is now a proof of the flexibility of Islamic law in the practical level of current lifestyle through the integration of the halal and thoyyib values in the tourism sector to support the Islamic regional economy.

Keywords: halal, tourist village, and Halal tourist village.

A. INTRODUCTION

Today the halal concept has become a trend in the development of the Islamic economy in Indonesia, starting from the emergence of halal products (food and beverages), halal cosmetics, halal fashion and halal tourism to lifestyle (halal lifestyle). The concept of halal in various economic fields is not only a trend in Indonesia, but has also penetrated foreign countries which are not Muslim-majority countries such as Japan, Australia, Thailand, New Zealand. Data from the State of The Global Islamic Economy 2014-2015 states that the indicators of halal business trends seen in five industrial fields continue to show progress. These include Islamic financial services (Islamic finance), halal food, Muslim clothing, halal

media and recreation, as well as halal pharmacy and cosmetics. Unfortunately, Indonesia ranks tenth of the countries implementing the Islamic economy. The top ten countries are Malaysia, United Arab Emirates, Bahrain, Oman, Saudi Arabia, Qatar, Kuwait, Jordan, Pakistan and Indonesia. This condition indicates that the halal industry in Indonesia is still lagging behind some neighboring countries, even non-Muslim countries. Yet the potential is so great. The highest ranking for halal food producing countries is controlled by Malaysia, Brazil, the United Arab Emirates and the United States (Asep Syarifuddin Hidayat and Mustolih Siradj: 2015, 201).

The final report of the Ministry of Tourism's 2016 Sharia Data Development Study shows that the Islamic economy is an important part of today's global economy. There are seven sectors of the Islamic economy that have increased significantly, namely culinary, Islamic finance, insurance industry, fashion, cosmetics, pharmaceuticals, entertainment, and tourism. Where the whole sector carries the concept of halal in each of its products. There are several things that are driving the growth of the global Muslim market, namely the demographics of the young and large Muslim market, the rapid economic growth of Muslim-majority countries encouraging the growth of Islamic businesses, one of which is halal tourism. The purpose of developing the tourism village is to form a community that understands and is aware of the potential for tourism in their own area so that they can create a creative tourist attraction.

The tourist village has succeeded in attracting tourists to visit, not even a few who stay in homestays of residents' houses with a rural atmosphere which is still very thick with traditional heritage. The Ministry of Tourism and Creative Economy (Kemenparekraf) said that currently there are 1,352 tourism communities in the country and this number continues to increase. Tourism villages were established to provide commercial opportunities, economic prospects, and career opportunities for those affected by the pandemic. During the Covid-19 pandemic, the Ministry of Tourism and Creative Economy relies on the creation of tourist villages as the basis for a tourism improvement program, which is adapted to the current situation to reach people who really need it. Tourist villages that reflect the grassroots local wisdom of the Indonesian people, are where Indonesia's tourism resilience lies. Tourism village is a leading tourism industry with a high level of importance. In the case of tourism, many researchers apply stakeholder theory. Sheehan and Ritchie (2005) applied stakeholder theory analysis to an empirical study of chief executive officers of tourist destination

management organizations. Collaboration among stakeholders is a fundamental element in efforts to develop sustainable tourism.

B. RESEARCH METHOD

This study uses a study of the theories used to explain and conclude the problems raised in this research. The data used in this article is secondary data obtained from various sources of scientific journal articles, documents and other relevant sources. The basic data obtained were then analyzed using a descriptive approach in order to get a complete picture of the object of this research.

C. RESULTS AND DISCUSSION

Hendri Hermawan's Biography

Hendri Hermawan Adinugraha is a PNS lecturer at IAIN Pekalongan (2019-present). He was born in Serang, March 11, 1987, he started his teaching career since graduating from Master of Islamic Studies (Islamic Economics Concentration) at UII Yogyakarta, by being a permanent lecturer at UDINUS Semarang for 8 years. His doctoral education (S3) took the concentration of Halal Management at UIN Walisongo Semarang (2017-2020). Apart from being a lecturer, he is also active in writing books, national and international scientific journals with the theme of Islamic economics and Islamic studies. He has published several journals, articles and books. There is no doubt that his experience is extraordinary.

Hendri Hermawan's works

No	Title	Finding
1.	SYARIAH BANKING	Recent Phenomena and Practices in Indonesia
2.	HALAL LIFESTYLE	Theory and Practice in Indonesia
3.	Halal tourist village	Concept and Implementation in Indonesia
4.	Perspective Review of Islamic	Study Towards Qaryah Mubārahah's (The Blessed Village) Values in the Tourism Village
5.	Developing Model of Halal Food Purchase Intention	An Explanatory Sequential Mixed Methods Research

	among Indonesian Non-Muslim Consumers	
6.	Halal Tourism in Indonesia	An Indonesian Council of Ulama National Sharia <input type="checkbox"/> Board Fatwa Perspective

a.) Tourism village thought contribution

Based on the new paradigm in tourism development, the urgency of the human resource aspect as a tourist or as a host becomes very relevant to support the successful management of tourist destinations (in this case a halal tourism village). In addition to the village community, the government’s role is also very necessary in realizing DWH. This is in line with the main task that must be carried out by the Village Government, namely creating a democratic life, and providing good social services, so that it can bring its citizens to a prosperous, peaceful, safe and just life (Moch. Solekhan: 2012, 75). Therefore, ideally every government/village apparatus is able to empower the entire potential of its community. According to the United Nations, the main goal of community empowerment is to build people’s self-confidence and self-confidence is the main capital for the community to be self-reliant. Based on this perspective, the aim of the village government in increasing empowerment and improving community welfare should be achieved by coaching in various fields, with the guidance it is hoped that the community can become independent (Ita Ulumiyah, Juli Andi Abdul Gani, Lely Indah Mindarti: 2013, 45).

The development towards DWH is very strategic considering that its development is based on nature, local wisdom (‘urf) and local human resources. The relationship of local wisdom (‘urf) in the tourism sector is an activity carried out by local communities in order to answer various problems in fulfilling their life needs.

b.) Characteristics of thought

1. Islamic View of Halal

The word “halal” is a word that comes from Arabic which means permitted or in accordance with the law. Furthermore, the word “haram” which also comes from Arabic vocabulary

contains the opposite meaning of halal, which is prohibited or not in accordance with the law (Yusuf Qardhawi: 2003, 31). In other words, halal is something that if used does not result in getting tormented (sin). Halal is anything that is permitted by the Shari'a to be consumed/used. Meanwhile, haram is something that Allah has forbidden to do with a strict prohibition in which people who violate it are threatened with punishment by Allah in the hereafter. So halal tourism can be defined as a tourist place which when visited does not result in mudhorot (sin). Because, according to the Prophet Muhammad SAW. Consuming what is forbidden causes the sin that is said will not be accepted and all the deeds of worship performed will not be accepted by Allah. On that basis, for Muslims, in line with Islamic teachings, they want all products to be used to be guaranteed halal and pure. According to Islam, consuming what is lawful, holy and good (thayyib) is a religious commandment and the law is obligatory (Ma'ruf Amin: 2011, 43). Islam introduces the concepts of halal, haram and redundant as basic principles in regulating the needs of human life, whether they are dharuriyat (primary), hajiyyat (secondary) and tahsiniyat (tertiary) (Muhammad: 2004, 152-153). The current market segmentation for halal products is very potential, it is estimated that consumers reach two billion Muslims in the world who need halal products and the potential for global halal products is 600 billion US dollars and an increase of 20-30 percent per year.

2. Definition of Sharia Tourism (Halal Tourism)

The term tourism in the Law of the Republic of Indonesia is a travel activity or part of the activity that is carried out voluntarily

As well as temporary to enjoy the object or attraction. Meanwhile, tourism is everything related to tourism, including the exploitation of tourism objects and attractions as well as businesses related to the said field. The terminology of sharia tourism in several countries uses terms such as Islamic tourism, halal tourism, halal travel, or as a Muslim friendly destination. What is meant by sharia is the principles of Islamic law as regulated by fatwas and/or approved by the Indonesian Ulema Council. The term sharia began to be used in Indonesia in the banking industry since 1992. From the banking industry to other sectors, namely sharia insurance, sharia pawnshops, sharia hotels, and sharia tourism.

With the largest Muslim population in the world, Indonesia is the largest sharia tourism industry market in the world and tourism business players in Indonesia should be aware of this because

the sustainable development of sharia tourism will provide a significant economic contribution for all actors involved in it. The concept of sharia tourism is a process of integrating Islamic values into all aspects of tourism activities. The value of Islamic law as a belief and belief held by Muslims is the basic reference in building tourism activities. Sharia tourism considers the basic values of Muslims in the presentation ranging from accommodation, restaurants which always refer to Islamic norms (Ade Suherlan: 2015, 63).

Konsep wisata syariah merupakan aktualisasi dari konsep ke-Islaman dimana nilai halal dan haram menjadi tolak ukur utama, hal ini berarti seluruh aspek kegiatan wisata tidak terlepas dari sertifikasi halal yang harus menjadi acuan bagi setiap pelaku pariwisata (Sureerat Chookaew, Oraphan Chanin, Jirapa Charatarawat, Pingpis Sriprasert, and Sudarat Nimpaya: 2015, 739). Konsep wisata Syariah dapat juga diartikan sebagai kegiatan wisata yang berlandaskan ibadah dan dakwah disaat wisatawan Muslim dapat berwisata serta mengagungi hasil penciptaan Allah SWT (tafakur alam) dengan tetap menjalankan kewajiban sholat wajib sebanyak lima kali dalam satu hari dan semua ini terfasilitasi dengan baik serta menjauhi segala yang dilarang oleh-Nya (Hairul Nizam Ismail: 2013,397-405). Selain itu pemilihan destinasi wisata yang sesuai dengan nilai-nilai syariah Islam juga menjadi pertimbangan utama didalam mengaplikasikan konsep wisata syariah, setiap destinasi wisata yang akan dituju haruslah sesuai dengan nilai-nilai keisalaman seperti memiliki fasilitas ibadah masjid maupun mushola yang memadai, tidak adanya tempat kegiatan hiburan malam serta prostitusi, dan juga masyarakatnya mendukung implementasi nilai-nilai Syariah Islam seperti tidak adanya perjudian, sabung ayam maupun ritual-ritual yang bertentangan dengan ajaran Islam (Kurniawan Gilang Widagdyo: 2015, 74-75).

3. Potential of Halal Tourism in Indonesia

The development of halal tourism in the future is considered promising and potential. The concept of halal tourism in the future will become a business that many tourism business people glance at. Based on the results of research conducted by Utomo in 2014, it is known that the tourism potential is considered good and tourists agree with the concept of sharia tourism. In terms of concept, 48% of respondents agree with the concept of sharia tourism. In terms of needs, 68% of respondents emphasized that sharia tourism has a high urgency in its

implementation. In terms of suitability, 60% of respondents agree that sharia tourism is in accordance with the conditions of Indonesian society. Based on this, the value according to the needs of tourists is the expectation of comfort and tranquility in traveling without forgetting their Islamic values. This value is supported by the increasing number of middle class Muslims who have high awareness of the halalness of a product (Haidar Tsany Alim, Andi Okta Riansyah, Karimatul Hidayah, Muslim Brotherhood, Adityawarman: 2015, 5). This makes sharia tourism has great potential to be developed following the existing market demand.

The development of sharia tourism requires the introduction of a clear sharia tourism market to lure tourism business players to be directly involved in the industry. In addition, the diversity of tourist destinations in Indonesia supports sharia tourism although the destinations that are focused here are still focused on religious tourism and other tourist destinations which are also supported by worship facilities such as mosques (Unggul Priyadi: 2016, 94-95). Therefore, halal tourism villages can become new destinations in traveling to develop halal tourism in Indonesia.

Although the halal concept has become a lifestyle for most Indonesians, halal tourism is underdeveloped in Indonesia due to facilitation, it is not easy to ensure halal food, halal certification, and lack of promotion. This can be seen from the results of research institutes and ratings for the halal tourism industry, Crescentrating with Master Card, Global Muslim Travel Index (GMTI) 2015, Indonesia is in the sixth place in the world's halal tourism destinations, behind Malaysia and Thailand. Stepping over Malaysia and Thailand in developing halal tourism. According to the founder and CEO of Crescentrating Fazal Bahardeen that Indonesia has not been as aggressive in promoting halal tourism as neighboring countries Malaysia and Thailand. Indonesia has also not integrated halal tourism promotion into the national tourism program, and has made special halal tourism packages. The fact that there is sharia tourism in Indonesia in 2013 is that there are only 37 certified sharia hotels. A total of 150 hotels are heading for sharia operations. Likewise with restaurants, out of 2,916 restaurants, only 303 are halal-certified. A total of 1,800 are preparing themselves as halal restaurants. Meanwhile, there are only three SPA units for relaxation. A total of 29 are in the process of obtaining certificates (Dini Andriani et al: 2015, 16).

4. Conceptual Framework for Halal Tourism Village

A tourist village is a rural area that has a unique and distinctive attraction (both in the form of physical attractiveness/uniqueness of the rural natural environment and social and cultural life of the community), which is managed and packaged naturally and attractively with the development of tourism support facilities in an environmentally friendly environment. Harmonious and well-planned management So that the rural attraction is able to drive tourist visits to the village, as well as grow tourism economic activities that improve the welfare and empowerment of the local community (Development Team: 2014, 14-15).

Meanwhile, what is meant by Tourism Village according to the People's Core Tourism (PIR) is a rural area that offers an overall atmosphere that reflects the authenticity of the countryside both from socio-economic life, socio-culture, customs, daily life, has a typical village architecture and spatial structure, or activities. A unique and attractive economy that has the potential to develop various components of tourism, for example: attractions, accommodation, food and beverages, and other tourist needs (Soetarso Priasukmana and R. Mohamad Mulyadin: 2001, 38). The tourist village in the context of rural tourism can be referred to as a tourism asset based on rural potential with all its uniqueness and attractiveness that can be empowered and developed as a tourism product to attract tourist visits to the village location.

D. CLOSING

The tourism sector has a positive contribution in improving the economy of a region or country.

Halal tourism is a

Implementation of the embodiment of the nuances of religiosity included in the mu'amalah aspect as the embodiment of aspects of socio-cultural and social life Economy based on sharia principles. Tourism practice in the sharia perspective is always based on the realization of goodness (maslahah) for the community Society, both benefit in the world and in the hereafter (fi ad-daraini) Aggregate as well as simultaneous. Therefore, with the existence of this Halal Tourism Village

It should be a proof of the flexibility of Islamic sharia in the practical level of today's lifestyle (current lifestyle) through the integration of halal and thoyyib values in the tourism sector to support a blessed regional economy. Hopefully this research can have an impact in terms of education as a reference for writing journal articles.

E. BIBLIOGRAPHY

Alim, Haidar Tsany, dkk. 2015. “Analisis Potensi Pariwisata Syariah dengan Mengoptimalkan Industri Kreatif di Jawa Tengah dan Yogyakarta”.

Artikel. dikutip dari <http://eprints.undip.ac.id/45828/1/Artikel.pdf>.

Amin, Ma'ruf. 2011. *Fatwa dalam Sistem Hukum Islam*. Jakarta: Elsas.

Andriani, Dini, dkk. 2015. *Laporan Akhir Kajian Pengembangan Wisata Syariah.*, Jakarta: Deputi Bidang Pengembangan Kelembagaan Kepariwisataan.

Arifin, Johar. 2015. “Wawasan Al-Quran dan Sunnah Tentang Pariwisata”. dalam *Jurnal An-Nur*. Vol. 4. No. 2.

Adinugraha, Hendri Hermawan, Ismail Fahmi Arrauf Nasution, Faisal Faisal, Maraimbang Daulay, Ikhwanuddin Harahap, T. Wildan, Muhamad Takhim, Agus Riyadi, And Agus Purwanto. “Halal Tourism In Indonesia: An Indonesian Council Of Ulama National Sharia Board Fatwa Perspective.” *Journal Of Asian Finance, Economics And Business* 8, No. 3 (2021).

Adinugraha, Hendri Hermawan, Ahmad Rofiq, And Ahmad Hasan Asy'ari Ulama'i. “Community-Based Halal Tourism Village: Insight From Setanggor Village.” *Economica: Jurnal Ekonomi Islam* 11 (2020).

Adinugraha, Hendri Hermawan, Mila Sartika, And Ana Kadarningsih. “Desa Wisata Halal: Konsep Dan Implementasinya Di Indonesia.” *Jurnal Human Falah* 5, No. 1 (2018).

<http://www.republika.co.id/berita/ekonomi/syariah-ekonomi/17/10/01/ox52at382-bni-syariah-kembangkan-desa-wisata-halal>, diakses pada tanggal 12 Januari 2018.

<http://www.republika.co.id/berita/koran/islam-digest-koran/14/08/10/na385a-definisi-halal>, diakses pada tanggal 12 Januari 2018.

<http://www.republika.co.id/berita/koran/syariah/koran/14/06/12/n71rm615-wisata-syariah-butuh-dukungan-pemda>. diakses pada tanggal 12 Januari 2018.

Ismail, Hairul Nizam. 2013. "Islamic Tourism: the Impacts To Malaysia's Tourism Industry". dalam International Conference of Tourism Development(ICTD).

Jaelani, Aan. 2017. "Halal tourism industry in Indonesia: Potential and Prospects". dalam Munich Personal RePEc Archive. Paper No. 76237.

Kadir, Abdul, dkk. 2015. Analisis Kunjungan Wisatawan Mancanegara Pada Kawasan 3 Great Triwulan III-2015. Jakarta: Asdep Penelitian dan Pengembangan Kebijakan Kepariwisata.

Karim, Adiwarmans Azhar. 2011. Ekonomi Mikro Islam. Jakarta: Rajawali Press.

Kemendparekraf. 2013. Indonesia as Moslem Friendly Destination. Jakarta: Kementerian Prowisata dan Ekonomi Kreatif.