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IDENTIFICATION OF SUPPORTING FACTORS FOR HALAL TOURISM VILLAGE CASE STUDY OF WATES JAYA TOURISM VILLAGE, CIGOMBONG, BOGOR

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ABSTRACT

Halal Tourism Village is a concept of halal tourism integration that is applied to a tourist village destination. A comprehensive understanding of the new paradigm is needed, which most people may still be unfamiliar with. Watesjaya tourism village is one of the tourism villages assisted by the Ministry of Tourism and Creative Economy which is nominated for the top 20 Indonesian Tourism Village Awards (ADWI), even though most of its people are Muslim and practice Islamic law in all aspects of life, but it turns out that halal tourism literacy and halal tourism villages still sound new. FGDs and observations were carried out to map and identify halal tourism potential in accordance with Maqashid Syariah principles as an indicator of halal tourism which can then be used as promotional material and branding of Watesjaya tourism village as a halal tourism destination. The result of the six indicators of Maqashid Syariah is one indicator that has not been fulfilled, namely preserving the soul. This research ultimately provides recommendations for improving the supporting components of Maqashid Syariah indicators which have not been fulfilled so that all indicators can be fulfilled and the Watesjaya tourism village can be branded as a halal tourism village destination that is friendly for tourists, especially Muslim tourists, both domestic and foreign.

Keywords: Halal Tourism, Tourism Village, Community Empowerment, Community-Based Tourism, Sharia Tourism, Halal Tourism, Watesjaya, Maqashid Syariah, Halal Tourism Village.

INTRODUCTION

In the 80s and 90s the terminology of halal tourism was still quite unfamiliar to the ears even in that era halal tourism activities were not well defined, it was not until 2015 that the terminology of halal tourism began to be echoed when the World Halal Tourism Summit (WHTS) event was held in Abu Dhabi, UAE. Previously, the world of tourism only knew it as a Moslem tour or something like that, but in this event WHTS tried to realize that the market share of halal tourism is very large and needs to continue to be developed (Fitri, 2016). In fact, the potential of Muslim tourists is quite large, at least 190 million tourists globally carry out tourist activities in 2019. However, since Covid-19 broke out, the global tourism industry has experienced a slump, including the number of Muslim tourists which fell to 42 million tourists in 2020 (Syariel, 2022). Based on 2019 data, the contribution of Muslim tourists visiting Indonesia is 20% of the total foreign tourists or around 14.92 million with a contribution of state foreign exchange receipts of US\$ 3.5 billion from a total of US\$ 17.76 billion (Ulung, 2021) and in the following years Muslim tourist spending in the world is projected to reach US\$ 274 billion or around Rp. 3,880 trillion (exchange rate of Rp. 14,162) in 2024 (Lidyana, 2020).

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As a country with the largest Muslim population in the world, Indonesia also develops its halal tourist destinations by developing various kinds of supporting infrastructure and encouraging the availability of services that are in accordance with the principles of Islamic law so that they are friendly and acceptable to Muslims. This effort also makes Indonesia the country with the second best halal tourist destination in the world, according to research by the Global Muslim Travel Index (GMTI) 2022 made by Crescent Rating with Mastecard. With a score of 70 points, Indonesia rose two places from the previous year which was in fourth place (Crescent Rating, 2022), this shows that until now Indonesia is still a favorite halal tourist destination for Muslim tourists from all over the world. Halal tourism certainly has its own characteristics that distinguish it from conventional tourism where the concept of halal tourism adheres to the values of Islamic law so that it is friendly to Muslim tourists. Halal tourism refers to additional amenities, attractions, and accessibility services based on Islamic values that are intended and provided to meet the experiences, needs, and desires of Muslim tourists. Halal tourism can be defined as a tourism segment that serves the needs of Muslim tourists based on Islamic sharia rules, covering every activity, event and experience carried out in travel conditions that are in accordance with the guidance of Islamic law (Crescent Rating, 2016).

The fundamentals of the implementation of halal tourism must definitely refer to the separation between halal and haram according to Islamic teachings where halal and haram values are the main benchmarks. This means that all aspects of tourism activities are inseparable from halal certification which must be a reference for every tourism actor and this applies to every tourism product offered to every tourist, especially Muslim tourists who visit a tourist destination so as to provide peace and certainty in consuming tourism products in that destination. The concept of halal tourism refers to the integration of Islamic values into all aspects of tourism, the values of Islamic teachings that are universal and do not conflict with any law make halal tourism acceptable and consumed by any tourist regardless of the religion they adhere to. But of course, the terminology of halal tourism is very different from religious tourism and this is what every tourism stakeholder needs to understand. Islam has established the pillars of virtue contained in Islamic Sharia aimed at realizing the benefit of the world and the Hereafter. A scholar named Asy-Syatibi put forward indicators of Maqashid Sharia virtues that can be used as a reference in determining halal tourism indicators (Rusydia, Aswad, Pratomo, Hendrayanti, & Sanrego, 2021) as shown in the table below :

Table 1: Maqashid Syariah Indicators

Maqashid Syariah Indicators		Supporting Components
1	Maintaining religion	Religious components (worship facilities) Halal supporting components (amenities and halal accommodation)
2	Nurturing the soul	Health services, security guarantees, safety of tourist attractions and facilities, safety of tourist transportation
3	Nurturing reason	Guarantee of non-sale and circulation of drugs and liquor, ease of immigration process for foreign tourists
4	Keeping offspring	Guarantee of no practice of prostitution and adultery
5	Preserving property	Guaranteed safety of property carried
6	Nurturing the environment	Eco-friendly and community-based tourism activities

1. Maintaining religion consists of two components, namely the religious component and the halal supporting component. The religious components are all components that support the establishment of a Muslim's obligation to worship such as worship facilities (mosques, prayer rooms or prayer rooms) and supporting factors in them (prayer time, prayer equipment, Quran, etc.). Halal supporting components are all services and availability of tourism facilities such as halal restaurants, sharia hotels, sharia tour guides, etc.
2. Nurturing the soul, this indicator provides a guarantee for the safety and protection of the soul and is the foundation that states that a human being should not be hurt, harmed, let alone killed. The

components included are security services from both the authorities and tourist destination managers, health services, safety services for various facilities and tourist attractions as well as tourist transportation, as well as hygienic guarantees for food and sanitation.

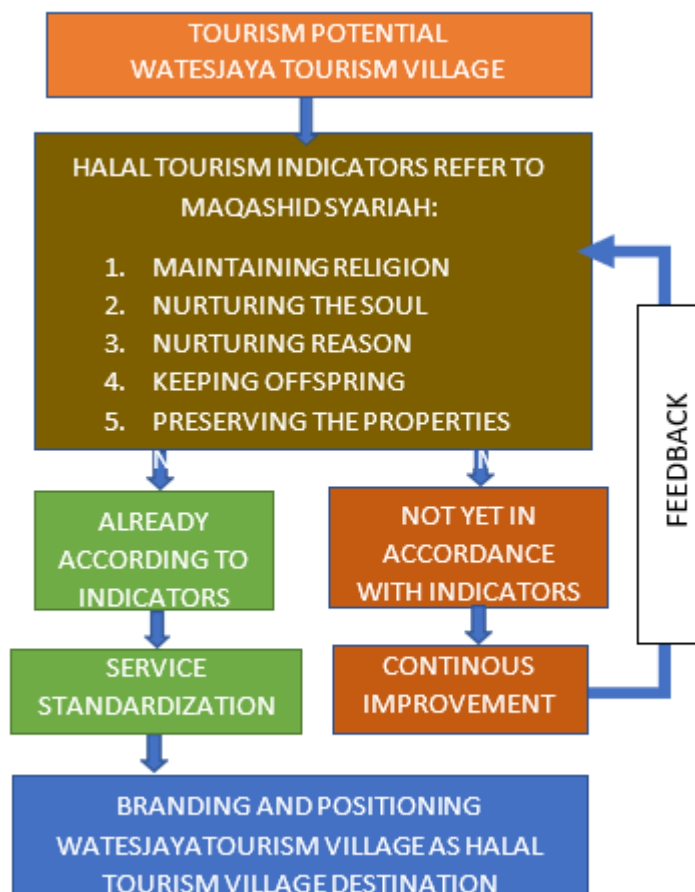
3. Maintaining reason and mind, this indicator provides a guarantee that everything that causes the loss of reason should not include taking drugs or liquor, besides that the guarantee of freedom of opinion and traveling anywhere safely for every tourist is also included in this indicator. One example is that tourists from abroad are given convenience in the immigration process and visa processing as well as the absence of bars and other nightlife venues that sell alcoholic beverages.
4. Maintaining offspring, this indicator in addition to protecting offspring also serves to prevent moral damage, therefore adultery becomes forbidden because it can have negative impacts both biologically, psychologically, economically, socially, nasab, inheritance law, and so on. The components included in this indicator include screening of paired hotel guests, the absence of prostitution and nightlife venues.
5. Maintaining property, this indicator provides certainty to tourists regarding the security of property carried while traveling, in addition to that the process of financial transactions and buying and selling carried out in tourist destinations must also run in accordance with Islamic sharia values and be free from usury practices and the absence of corrupt practices and frauds in other economic fields.
6. Protecting the environment, this indicator suggests that tourist activities in a destination must be in harmony with nature and become one of the ways to conserve biodiversity. This can be interpreted to mean that tourism must be responsible for nature and the flora and fauna environment so that it can continue to be preserved. Environmental-based tourism practices such as ecotourism or the Community Based Tourism model are examples of responsible tourism models, besides that the process of recycling waste or using recycled products is one of the clear examples of this indicator.

Since 2021 the Indonesian tourism industry has slowly returned to squirming from its slump after the Covid-19 pandemic, the government through the Ministry of Tourism and Creative Economy (Kemenparekraf) has carried out tourism and creative economy recovery by launching tourism villages and thematic villages. Tourism villages and thematic villages are considered very potential to be used as a solution for post-pandemic economic recovery, because they have stronger resilience than other large industries. The development of tourism villages is the main focus of people-based economic improvement, including through the Indonesian Tourism Village Award (ADWI) as an effort to boost the performance of tourism villages in the country. The implementation of ADWI 2022 in collaboration with various strategic partners to develop the potential of tourism villages, is expected to be a new spirit and commitment of village communities in developing competitive and sustainable villages (Kemenparekraf, 2022). Watesjaya tourism village is one of the tourist villages that was nominated for the top 20 of ADWI in 2021 and became a tourism village assisted by the Ministry of Tourism and Creative Economy as one of the symbols of national economic revival. This tourist village located in Cigombong District, Bogor Regency has an area of 1,013.82 ha consisting of 15 hamlets, 8 RW and 29 RT with the main tourism potential being natural tourism (waterfalls, upstream of the Cisadane river, camping ground) and cultural tourism (local wisdom and art). Watesjaya tourist village is very strategically located, adjacent to the Cigombong toll gate and the Cigombong train station that connects the Bogor-Sukabumi area making access to this tourist village easy to reach both using public and private transportation. Based on the average guestbook data of tourists who visit Watesjaya Tourism Village every month around 100 tourists, all of whom are domestic tourists, this is certainly an interesting one to study further how the readiness of Watesjaya tourist village to become one of the halal tourist destinations and readiness to receive Muslim tourists, especially if you look at the location which is only 80 km from DKI Jakarta.

METHOD

This research uses a qualitative descriptive method with FGD techniques and field observations as well as assistance that has been carried out for 6 months from October 2021 – April 2022. Halal tourism village is a combination of ideas from two tourism model concepts, namely the concept of halal tourism in the form of integration of Islamic values manifested in Maqashid Syariah and tourism villages as a community-based tourism concept and local wisdom. Local residents have an important role in the management of halal tourism villages, especially if you look at the majority of the residents of Watesjaya Tourism Village who are Muslims and still uphold Islamic teachings and guidance in their daily lives, it should not be a difficulty to integrate the concept of halal tourism into a tourist village. The new paradigm related to halal tourism villages is closely related to various issues that are closely related both *hablum minannas* and *hablum minallah* (Adinugraha, Sartika, & Kadarningsih, 2018) as stated in the Quran surah Ali Imran verse 112 which means "They are overwhelmed with humiliation wherever they are, unless they hold to the rope (religion) of Allah and the rope (covenant) with humans, and they again received wrath from God and they were overwhelmed with humility. This is because they were infidels to the verses of God and killed the prophets for no good reason. That is because they are disobedient and overreaching." (Q.S. Ali 'Imran: 112). From this verse, it can be interpreted that everything related to the covenant of fellow human beings in various scopes of activity (including tourism) must hold on to the ropes of God (religion) in order to avoid His wrath.

Based on this paradigm, the urgency of the human resources aspect as tourists and hosts becomes very relevant so that the final result of the conceptual idea of this halal tourism village is the branding and positioning of the Watesjaya tourist village as a different and unique halal tourist destination when compared to other tourist villages, as for the conceptual integration model as stated in the figure below:



RESULTS AND DISCUSSION

For six months, FGD activities were carried out three times at the Watesjaya Village community hall and in Saung Pokdarwis, Watesjaya Tourism Village with Pokdarwis members and Watesjaya Village tourism actors such as MSME groups, homestays, Bumdes and RT leaders from several villages. The development of Watesjaya Tourism Village as a halal tourism destination has received positive appreciation from every stakeholder, especially the village government, this is because sharia values are the benchmark for halal tourism in line with the values of local wisdom that have indeed breathed Islamic teachings. The support of the Watesjaya Village government is also in line with these values because the programs and work plans offered do not conflict with the village work plan which aims to create a prosperous, safe, comfortable and peaceful Watesjaya village community. Based on this perspective, the village government wants to create welfare and independence for the community through tourism activities.

FGD phase I succeeded in unifying people's views on the concept of halal tourism while FGD phase II and III succeeded in mapping tourism potential which was then aligned with the Maqashid Syariah indicator. Some tourism potentials are already in accordance with the indicators but some are not yet appropriate and require adjustments to be in line with these indicators. In addition, the results of the FGD and observations resulted in positive support for the concept of halal tourism to be implemented in the Watesjaya tourism village in accordance with the plans and directions for the development of Watesjaya village tourism based on local wisdom and natural beauty. The results of the identification and analysis of the suitability of halal tourism potential are contained in the table below:

Table 2: Analysis of Identification of Halal Tourism Potential of Watesjaya Tourism Village

Maqashid Syariah Indicators		Factors Supporting Halal Tourism Potential	Conformity of Tourism Potential with Indicators
1	Maintaining religion	<ol style="list-style-type: none"> 1. The existence of mosques and prayer rooms in every village of 2. Suara Adzan is quite clearly located in the tourist area 3. Every homestay has provided prayer equipment in each room and bathroom that has a faucet for ablution 4. Each restaurant only serves halal food & drinks 	ALREADY ACCORDING TO INDICATORS
2	Nurturing the soul	<ol style="list-style-type: none"> 1. Relatively conducive security conditions 2. Safety standards when tubing and trekking to waterfalls still need to be improved 3. Health facilities are quite far away and there are no medical personnel available in tourist villages 4. The path to several villages is prone to landslides and is quite extreme 	NOT YET IN ACCORDANCE WITH INDICATORS

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3	Nurturing Reason	<ol style="list-style-type: none"> 1. Watesjaya Village prohibits the sale and circulation of alcoholic beverages 2. Watesjaya Village is free from drug trafficking 3. There are no nightlife venues in Watesjaya Village 	ALREADY ACCORDING TO INDICATORS
4	Keeping offspring	<ol style="list-style-type: none"> 1. Watesjaya Village prohibits various kinds of prostitution 2. The community still complies with customary laws and moral norms 	ALREADY ACCORDING TO INDICATORS
5	Preserving the properties	<ol style="list-style-type: none"> 1. The situation of Watesjaya village is relatively safe, the crime rate is very low and there is even no criminal act found during observation 2. The practice of usury is also not found during observation activities so that economic activity in Watesjaya village 	ALREADY ACCORDING TO INDICATORS
6	Nurturing The Environment	<ol style="list-style-type: none"> 1. Tourism activities carried out are oriented towards environmental sustainability such as tubing, trekking and camping 2. During the tour the guide actively reminds tourists to maintain environmental sustainability 3. There are tour packages oriented to local wisdom such as live in and learning local arts 4. The community plays an active role in maintaining cleanliness in the tourist village 	ALREADY ACCORDING TO INDICATORS

Based on the description above, the indicators of maintaining the soul are not in accordance with the criteria, the difficulty of roads to several widespread tourist attractions and the distance of public health facilities are factors that must be considered further. The safety of tourists when carrying out trekking activities also needs to be improved, at least the provision of personal safety equipment during trekking and disaster mitigation for landslide-prone points needs to be further analyzed and become a special concern.

CONCLUSION

The tourism sector has a positive contribution and has a direct impact on the community's economy, especially in improving welfare. Halal tourism is a tourist value that is universal and acceptable to every tourist, the implementation of religious values in every joint of tourism provides certainty and comfort for tourists especially Muslim tourists. Watesjaya tourism village has the potential to be developed as a halal tourism destination, with the branding of halal tourism village allowing Watesjaya Tourism Village to appear at the forefront in realizing halal tourism in Bogor regency. Some tourism potentials have been in accordance with halal tourism indicators but there is one indicator that has not been met, namely maintaining life, indicators of life safety supporting factors still need to be improved in order to be able to provide safety guarantees to tourists. The results of the evaluation make it possible to make improvements to

these indicators through further coordination with the village government to get full support, especially in terms of health and safety services at points of the path that have the potential for landslides.

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