

Local Wisdom Based Tourism in Sharia Tourism Perspective (Tourism Concept Study of Sumenep Regency, Madura)

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Abstract— Tourism is one of the sectors that contribute much to the country income. Therefore many countries are competing to develop tourism destinations, including Indonesia. Sumenep, is one of the regencies in East Java of Indonesia, has tourism design that is fairly unique. The tourism design which developed is Local Wisdom Based Tourism, the tourism concept which is blend of local culture with the local community. This tourism pattern is considered as the same as sharia tourism because the Madurese society, including the Sumenep community, is known as person who is very strong in holding the religion teachings so Local Wisdom Based Tourism should be loaded with Islamic values. Based on the authors study it can be concluded that first, the concept of local wisdom based tourism applied in Sumenep regency is quite relevant to the sharia tourism principles even though it must also be recognized that in its implementation there are still some parts that have not been touched by Islamic values. Secondly, the awareness to internalize Islamic values does not originate from the government appeal for the interests of implementing local wisdom based tourism which according to them is very close to Islamic teachings, but precisely from the self awareness of business managers themselves.

Keywords— *Tourism, local wisdom, Islamic values;*

I. INTRODUCTION

Indonesia is a country that cares about tourism because it has policy that aims to develop tourist destinations.[1] Part of the policy is the stipulation of 9 (nine) destinations as destinations that will be developed by the government namely, West Sumatra, Riau, Lampung, Jakarta, Banten, West Java, East Java, Lombok and Makassar. The determination of the destination area is based on the readiness of human resources, culture of the local community, regional tourism products, and tourist accommodation.[2]

One of the government measures to promote tourism through the Ministry of Tourism and Creative Economy (Kemendparekraf)[3] is the idea of sharia tourism in 2013 and was first launched nationally at the Global Halal Forum and Halal Expo (Index) activities by President Susilo Bambang Yudoyono,[4] there are 13 provinces in Indonesia

prepared for this including West Nusa Tenggara (NTB), Nangroe Aceh Darussalam, West Sumatra, Lampung, South Sulawesi, Riau, Banten, DKI Jakarta, West Java, Central Java, East Java, Yogyakarta, and Bali.[5] From the thirteen provinces, East Java is included.[6]

East Java is part of the largest island in Indonesia which has 38 regencies and cities.[7] Banyuwangi Regency is the first regency in East Java with Santen Island that implementing Sharia-based tourism[8] and received positive response from the Banyuwangi community itself and can increase local and foreign tourist visits.[9] Proven in the statistics of the Office of Culture and Tourism of Banyuwangi Regency in 2016 the domestic tourists reached 551,513 and in 2017 reached 606,664 and foreign tourists in 2016 reached 64,102 and in 2017 reached 71,271.[10]

The achievement of Banyuwangi Regency made East Java Government through the Surabaya-Madura Regional Development Agency (BPWS) declare Madura Island as the next object of sharia tourism development, said by AgusWahyudi as Caretaker Deputy of BPWS Planning at the BPKM Building in Jakarta.[11] Then it was followed up with meeting of the Regional Apparatus Organization (OPD) to produce memorandum of understanding signing on the Launching of inter-regional cooperation in the Madura region.[12] Madura Island itself is divided into Bangkalan, Sampang, Pamekasan and Sumenep Regencies.

The four regencies on Madura Island that have the potential to be developed in sharia tourism, namely Sumenep Regency.[13] This regency is located at the easternmost tip and has hundreds islands with diversity of natural resources, long coastline, diverse cultural cultures such as cow racing, ojung and even the sonok cattle contest and bold religiosity of the community make SUMenep as one of Regencies has prospect as object of sharia-based tourism.

The support and role of various stakeholders in realizing Sumenep as center for Islamic tourism include the MUI Sumenep who has entered into memorandum of understanding with the 4 Regency MUIs in Madura that is focused on the development of sharia tourism and the Sumenep MUI has also been prepared with Islamic tourism

guidelines. Sharia tourism is proposed as guideline from various stakeholders to Sumenep Regency on the basis of which, sharia tourism is a concept that has the most interest from all over the world and the prospects for the future are very good, it is seen from several countries in the Asian region that have implemented the sharia tourism principles. Like Malaysia, Thailand and Singapore.[14]

Guidelines and application of sharia-based tourism have been regulated by the government through the National Sharia Council Fatwa Council-Indonesian Ulema Council Number 108 Year 2016, the Fatwa discusses all fields related to tourism including, various parties that play a role in tourism such as tourism processors, tourists, tourist destinations, tour guides, hotels, travel agencies, spas, saunas and massage and others. However, the government of Sumenep Regency does not use the term sharia tourism but instead prefers to adopt policies with the concept of local wisdom based tourism. Because it is interesting to study how this local wisdom based tourism is in the perspective of Sharia tourism because the tourism concept in the Sumenep Regency is actually designed as tourism that is loaded with religious values adopted by the majority of Sumenep people.

II. RESEARCH METHOD

This Research Type is Qualitative which is to obtain data using Interview, documentation, and Observation. From the 3 (Three) instrumens will be found a holistic description of Local Wisdom based Tourism.

In analyzing data obtained, we use 3 (three) phases in accordance with the theory of Miles, Huberman and Saldana, namely (1) The data reduction, in this phase the data will be filtered and focus on something important in this research (2) The data display, in this phase the data will be displayed systematically (3) The Conclusion, in this phase the data will be verified and concluded

III. RESULTS AND DISCUSSION

A. Local Wisdom Based Tourism

Tourism principles with the sharia concept is not actually regulated in detail in the Qur'an and hadiths, because Islam itself has been supporting in cultural diversity and assure that cultural diversity is a natural,[15] and religious scholars who have concern for the tourism sector and understand that tourism is a sector with extraordinary potential can improve the level of welfare of the community, these scholars contribute to providing guidance in the form of a fatwa contained in the Fatwa of the National Sharia Council-Indonesian Ulema Council No.108 2016 concerning Sharia tourism.

Through the sharia tourism principles in the DSN fatwa, local wisdom based tourism can be assessed whether or not it is compatible with the sharia concept tourism. Some of the principles are as follows :

1. General principles of sharia tourism implementation must:
 - a. Avoid polytheism, disobedience, tabdzir / israf, and munkar;
 - b. Creating benefits and advantages both materially and spiritually.

From this basic principle, it can be seen that tourism with local wisdom is still relevant to this rule. As has been said at the outset that the tourism concept in Sumenep Regency is still highly upholding the Islam values so that the possibility of disobedience, polytheism and so on becomes very small.

2. Provisions relating to the Parties and the Contract
 - a. Contracting parties

The parties in the implementation of sharia tourism are:

 - 1) Tourists;
 - 2) Sharia Tourism Bureau (BPWS);
 - 3) Tourism entrepreneurs;
 - 4) Sharia hotels;
 - 5) Tour guide;
 - 6) Therapist.
 - b. Contract between Parties
 - 1) The contract between tourists and BPWS is the ijarahcontract;
 - 2) The contract between the BPWS and the tour guide is ijarah or ju'alahcontract;
 - 3) The contract between tourists and tourism entrepreneurs is ijarah;
 - 4) The contract between sharia hotels and tourists is the ijarahcontract;
 - 5) The contract between sharia hotels and BPWS for marketing is wakalahbilUjrahcontract;
 - 6) The contract between tourists and therapists is the ijarahcontract;
 - 7) The contract for organizing tourism insurance, storage and management as well as the development of tourism funds must use the contracts in accordance with the fatwa with DSN-MUI and the applicable laws and regulations.

Provisions relating to the tourism organizers and the use of sharia contracts have not been found on the concept of local wisdom based tourism. The parties certainly have their existence but they are not based on sharia such as hotels, tour guides and so on, but they are not yet affiliated with sharia. While for the use of sharia contracts, the chairman of MUI stated that they would still coordinate with several stakeholders so that in various contracts the agreement that would be implemented could be based on sharia.[16]

1. Provisions related to Islamic hotels
 - a. Sharia hotels may not provide access to pornography and immoral acts;

- b. Sharia hotels may not provide entertainment facilities that lead to polytheism, immorality, pornography and / or immoral acts;
- c. Food and beverages provided by Sharia hotels must have obtained halal certificates from MUI;
- d. Provide adequate facilities, equipment and facilities for the worship, including cleaning facilities;
- e. Managers and hotel employees must wear clothes that are in accordance with sharia;
- f. Sharia hotels are required to have guidelines and / or guidance regarding hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles;
- g. Islamic hotels must use the services of Islamic financial institutions in carrying out services.

For hotel provisions that must be sharia have not been implemented in all hotels in this Sumenep regency. It just that some of the conditions such as points a, b, d, e already exist or are applied in almost all hotels. Point c is also of concern to the hotel except that the food and drinks served do not have a halal certificate from the MUI. Therefore compliance with some sharia values in the hotel sector is not appeal application from the local government to welcome local wisdom based tourism related closely with sharia values, but because of the self awareness of hotel owners who have strong commitment not to provide space for things that are forbidden by religion to be part of the hotel they manage.

2. Provisions related to tourists

Tourists must fulfill the following conditions:

- a. Stick to the principles of sharia by avoiding shirk, immorality, evil, and damage (facade);
- b. Maintain the obligations of worship during the tour;
- c. Maintain noble character;
- d. Avoid tourist destinations that are contrary to sharia principles.

Provisions related to tourists are applied in most, not to say everything, tourist spots in Sumenep Regency. To be able to maintain its implementation, there are provisions that are realized in the form of written appeals such as those in the Jami ' Mosque, Asta Tinggi and similar tours and some are conveyed orally as control of community and tour operators. In fact, Bappeda and the Tourism Office involve POKDARWIS (Tourism Awareness group) to be able to provide awareness to tourists related to these provisions.

3. Travel Destination Provisions

- a. Tourist destinations must be directed towards efforts to:
 - 1) Realizing public benefit,
 - 2) Enlightenment, refreshment and appeasement;
 - 3) Maintain trust, safety and comfort;
 - 4) Achieve universal and inclusive goodness;

- 5) Maintaining cleanliness, nature conservation, sanitation, and the environment;
- 6) Respect for socio-cultural values and local wisdom that does not violate sharia principles.

Even this provision can also be felt in the local wisdom. Based tourism concept. The principle of being able to realize public benefit, respecting local social and cultural values and existing local wisdom is part of this tourism concept.

- b. Tourism destinations must have:
 - 1) Worship facilities that are appropriate to use, easily accessible and meet sharia requirements;
 - 2) Halal food and beverages that are guaranteed halal with MUI Halal Certificate
- c. Tourism destinations must avoid:
 - 1) Polytheism and Khurafat;
 - 2) Immorality, adultery, pornography, porno-action, liquor, drugs and gambling;
 - 3) Performing arts and culture as well as attractions that conflict with sharia principles.

The provisions of 5b and 5c are also of particular concern to businesses and local governments, only for food and beverages, as stated earlier, they do not have halal certificates from the MUI but their halal guarantee remains priority because they have become general knowledge that the Madurese people strongly uphold the teachings of their religion, especially on consumption.

4. Spa, Sauna and Massage provisions

Spa, sauna and massage must meet the following conditions:

- a. Using halal and clean materials that are guaranteed halal with MUI Halal Certificate;
- b. Avoid porno action and pornography;
- c. Preservation of tourist honor;
- d. Male therapists may only do spas, saunas and massages to male tourists; and female therapists may only do spas, saunas and massages to female tourists;
- e. There are facilities that make it easy to worship.

For the provisions of Spa, Sauna and Massage have also been implemented only point a is still not major concern.

5. Provisions related to sharia travel agents

Sharia travel agencies must meet the following conditions:

- a. Organizing tour packages that are in accordance with Islamic principles;
- b. Have list of accommodations and tourist destinations that are in accordance with sharia principles;
- c. Have list of halal food and beverage providers that have MUI Halal Certificates;
- d. Using the services of sharia financial institutions in conducting tourism services, whether banks,

insurance, financial institutions, insurance institutions, or pension funds;

- e. Managing funds and investments must be in accordance with sharia principles;
- f. Must have a travel guide that can prevent the occurrence of acts of shirk, khurafat, immoral, adultery, pornography, porno-action, liquor, drugs and gambling.

For the provisions related to Sharia Travel bureau as whole have not been used, but the commitment to provide Islamic services and safeguard from things that are prohibited by Islam is also concern of managers.

6. Provisions related to Sharia tour guides
 - Sharia tour guides must meet the following conditions:
 - a. Understand and be able to carry out sharia values in carrying out the task; especially those relating to the fiqh of tourism;
 - b. Noble, communicative, friendly, honest and responsible;
 - c. Having work competency in accordance with applicable professional standards as proven by certificates;
 - d. Look polite and attractive in accordance with Islamic values and principles.[17]

Provisions related to this tour guide are still not optimal in its implementation. Points b and point d can easily be found on the existing tour guides, but points a and c are still not implemented.

IV. CONCLUSIONS AND SUGGESTIONS

From the discussion above it can be concluded that first, the concept of local wisdom based tourism applied in Sumenep Regency is quite relevant to the sharia tourism principles even though it must also be recognized that in its implementation there are still some parts which have not been touched by Islamic values. Secondly, the awareness to internalize Islamic values does not originate from the government appeal for the interests of implementing local wisdom based tourism which according to them is very close to Islamic teachings, but precisely from the self awareness of business managers themselves.

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