

The Role Of Mosque In The Development Of Halal Tourism (Case Study In Masjid Gedhe Kauman, Yogyakarta)

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Abstract — As the growth of Global Islamic Economy, the discourse of halal tourism in tourism industry is getting popular. This research revealed the role of mosque in developing halal tourism in Yogyakarta which aimed to provide the perspective about the role of local people in halal tourism industry.

This research is descriptive qualitative research which the data were collected through observation and interview. The observation was focused on the behavior of the mosque's visitors and the atmosphere inside and around the mosque. Meanwhile, the interview was focused on the collecting data about the norm which was set by the mosque; the data was for the space inside and outside the mosque.

The research result shows that the role of Masjid Gedhe Kauman Yogyakarta in halal tourism are reflected through 1) the norms that has been set by the mosque for the visitors; 2) the utilization of the space inside and outside mosque; 3) the Islamic atmosphere around the mosque. Thus, mosque is not only as a place for worshipping God but also can provide Islamic atmosphere when we are inside.

Keywords—*halal tourism, religious tourism, the role of the Mosque, Masjid Gedhe Mataram, Pawestren room, Yatihun room, Mihrab room, Liwan room, .*

I. INTRODUCTION

Mosques for Muslims have great significance in life, both physical and spiritual. The important role of the mosque for the people is as one of the most important elements of religious life and civilization of Muslims. The important role of the mosque among the people, as one of the most important elements of the religious life and civilization of Muslims, is a center that is able to bind the spiritual, emotional and social affinity of Muslim communities in various regions of the world in a tauhid frame (Suriyani, 2017 : 1). Understanding the mosque universally, also means to understand it as a social instrument of society, which can not be separated from the Islamic community itself. Thus the attraction of the mosque is not only in the building, but also the efforts of the pilgrims to prosper the mosque.

In accordance with the development of Syariah tourism at this time, the mosque has more important role to revive the Islamic atmosphere. Not only provides halal food and

accommodation that fit the concept of Islam as well as a place for tourists to worship, but the atmosphere of Islamic life from the neighborhood around the mosque will also greatly support the realization of halal tourism.

The above reasons underlie the authors to conduct research on the role of mosques in the development of halal tourism. The purpose of this research is to know the role of the mosque in creating an Islamic environment that can be seen from: 1). Norms and rules applied to every mosque visitor; 2). The function of the mosque as a place of worship and center of religious activities; 3). Support from the people around the mosque to create an atmosphere of Islamic life.

II. LITERATURE REVIEW

Mohamed Battour and MohdNazari Ismail (2015) in their paper about Halal Tourism: Concepts, Practises, Challenges and Future suggestions that tourism recognizes the growing interest in Halal tourism from both the perspectives of industry and research. Halal tourism can be summarized by any object or action which is permissible to use or engage in tourism industry, according to Islamic teachings. Therefore, the success of developing and marketing Halal tourism destination must be guided by the adoption of Islamic teachings and principles in all aspects of tourism activities. This paper explores the concept of Halal tourism along with the components which constitute the industry. It provides worldwide examples of some of the current best practices. This paper also discussed about the opportunities and challenges in developing and marketing Halal tourism.

Aan Jaelani (2017) writes about Industri Wisata Halal di Indonesia: Potensi dan Prospek (Halal Tourism Industry in Indonesia: Potency and Prospects). This study confirms that halal tourism is a tourism industry which has contributed to economic growth in Indonesia, although the world economy slows down. In Indonesia, halal tourism has long been grown in the form of a pilgrimage undertaken by people with religious motivation. Along with the development of the global Islamic economy, then this type of tourism is undergoing a metamorphosis that requires a change in modern ranging from attractions, hotels, up to marketing. With the phenomenological approach, this study concludes that halal tourism has become part of the national tourism

industry to position Indonesia as a center for halal tourism in the world in the future.

Sureerat Chookaew, Oraphanchanin, Jirapa Charatarawat, Pingpis Sriprasert, and Sudarat Nimpaya (2015) wrote about Increasing Halal Tourism Potential at Andaman Gulf in Thailand for Muslim Country. The main aim of this research is to develop the potential of Halal tourism on the Andaman Gulf in Thailand for a group of the tourists from Muslim countries. There shall be five research objectives, which are; to propose the method of making the marketing plans of the Halal tourism for all tourists from Muslim countries; to offer either the entrepreneurs or tourism businessmen many choices in Halal tourism management for tourists from Muslim countries; to study about the way to develop the potential of Halal tourism management in order to support the tourists from Muslim countries; to be a model of setting administration standard, and Halal tourism management for tourists from Muslim countries; and to offer tourists from Muslim countries alternative choices of consuming Halal products and services.

Gurel Cetin and Mithat Zeki Dincer (2017) wrote about Muslim Friendly Tourism (MFT): A Discussion. This study explores the importance of Muslim friendly tourism (MFT) and discusses some definitions of this concept as an emerging field of study within the tourism discipline. With a well above average growth rate tourists with an Islamic belief constitute an important part of travel trade. This segment is also referred to as Halal tourism and Islamic tourism. Although there are various interpretations, most would agree that Islam is a demanding religion and affect its followers' daily life. Therefore Muslim travelers require additional facilities and services than most travelers belonging to other religions and tourists without a religious beliefs. Yet there is a gap in the literature about these needs, definitions and segmentation of MFT. The literature has so far failed to offer a universal framework to define MFT and its importance thereof. This note is an initial attempt to discuss the importance of MFT and various approaches to this phenomena.

Atang Abd Hakim, Hasan Ridwan, M. Hasanuddin, Sofian Al-Hakim (2017) wrote about Towards Indonesia Halal Tourism. The background of this research is the increasingly halal phenomenon of halal tourism development. This study aims to determine and criticize the nature of halal tourism and know the indicators that can be used to measure the happiness of a kosher tourist destination. The research method used in this research is qualitative method. This study concludes that there has been a change in the nomenclature of sharia tourism into halal tourism. The concept of halal tourism has principles derived from the Qur'an and Sunnah. At the beginning of its development in 2013, the Ministry of Tourism with DSN-MUI has determined the criteria of halal tourism that includes nine principles, namely the benefit of the ummah; enlightenment, refreshment and tranquility; avoid idolatry, khurafat and immoral; maintaining the behavior, ethics and noble values of humanity; maintaining trust, safety and comfort; universal and inclusive; preserving the environment; and respect for socio cultural values and local wisdom.

III. METHODS

The method used in this research is qualitative research method, with data taking through observation, interview, documentation, and literature study. The observations focused on the behavior of mosque visitors, as well as the atmosphere in and around the mosque. Interviews were conducted to find out the norms or rules established by mosque managers and the function of space inside and outside the mosque. Documentation is done by taking pictures/documenting spatial pattern of mosque, written rules made by mosque managers, activities conducted by mosque visitors by using the camera. The literature study is conducted by searching for other relevant sources of theory/data about Masjid Gedhe Kauman of Yogyakarta, which can be obtained from research reports, dissertations, theses, scientific journals, and books relevant to the research. This research was conducted at Masjid Gedhe Kauman Yogyakarta. The determination of this location is based on the consideration of the attractiveness of the mosque: (1) Masjid Gedhe Kauman Yogyakarta is the oldest mosque built by Islamic civilization in Indonesia; (2) a strategic mosque located in the city center and close to the Yogyakarta Palace and Malioboro, a major tourist destination; and (3) located in an Islamic tourist village.

Data analysis is done qualitatively through several stages: 1) Data reduction, that is choosing and sorting the main points, focus on the things that are important then sought the theme and pattern; 2) Presentation of data, compiling data into descriptive text; 3) Drawing conclusions or verification, ie finding a hypothesis of research that has been done. (Sugiyono, 2011 : 247-252).

IV. RESULT

A. Description of Research Objects

Masjid Gedhe Kauman was built on May 29, 1773, located on the west side of the northern square of Sultan Palace. This mosque is the oldest mosque built by the Kingdom of Islam Ngayogyakarta Hadiningrat. According to KRT.H.Jatiningrat, S.H (Mukti, 2016: 61), the name of Masjid Gedhe Kraton in Kauman, Yogyakarta, is actually the Ndalem Masjid Gedhe Kraton Ngayogyakarta, but the location of the Masjid Gedhe Kraton adjacent to the Kauman area, then people often call the Masjid Kauman. Actually this mosque is part of kingdom 'Keraton'. Its existence becomes a marker that besides being the Senopati Ing Ngalogo or the head of government and war, a King of Mataram is also a Sayidin Panatagama Khalifatullah or Allah SWT Representative in the world in leading the religion (Jatmika and Anam, 2010: 19).

The construction of the mosque and the location of the mosque on the west side of the palace cannot be separated from the ideal foundation of the Yogyakarta palace, namely "CATUR GATRA TUNGGAL". The palace in the middle as a symbol of the center of power, then in front of the palace there is a square, and in the west the mosque stands as a symbol of religiosity, while the market is located in front of the square as a symbol of justice and economy.

The attractiveness of Masjid Gedhe lies in the distinctive architecture of the Javanese-Hindu Sultanate Palace. This architecture can not be found other than in the mosques built by the Sultan of Yogyakarta Sultanate. In addition, the location of Masjid Gedhe is in a strategic place for tourist transit because it is in the middle between the palace Kasultanan Yogyakarta and Malioboro.

B. Norms and rules for mosque visitors.

A number of written rules can be found in several places in the mosque as seen in Fig. 1. and Fig. 2. The rules are related to how to dress, and pray. Dressing norm is especially reserved for female visitors when entering the mosque environment. Written rules relating to the matter are posted at the two corners of the mosque entrance and on the mosque's porch. Dress norms for female visitors is wearing hijab. This means that every female visitor is obliged to cover aurat when entering mosque environment. The impact of this written rule even though there are some visitors who do not wear the hijab, but they then wear a veil when entering the mosque environment.

Related to sholat there is several written rules placed on the porch of the mosque and in the main room of the mosque. Some of the invocations contained in written rules are sourced from hadith. Some of the norm in sholat is 1) The prohibition on establishing congregational sholat during the pilgrims in the main hall is underway; 2) The norm to establish shof for female pilgrims starting from the back row and then continued to the front.



Fig. 1. Some Rules in Masjid Gedhe Kauman Yogyakarta



Fig. 2. Some Rules in Masjid Gedhe Kauman Yogyakarta

C. Mosque Room Utilization.

Utilization of mosque space is divided into two: the utilization of space within the gate of the Masjid Gedhe Kauman and the utilization of space outside the gate of Masjid Gedhe Kauman.

1) Space Utilization inside Mosque

a) The Main Sholat Room

This main room serves to pray. There are two doors commonly used by male and female worshippers to enter the main room for worship. The door is decorated with carvings of vines planted with 22 carat gold. The main room is divided into two parts separated by "oro-oro" (partition) made from teak wood. The front of the main room is used for male worshippers, while in the back is used for female worshippers.

In the main prayer room there is the *mihrab* room and the *liwan* room or the main room of the mosque.

1. The *Mihrab* Room

This space is used specifically for imams leading congregational prayers, but now the room is not used anymore since the direction of mihrab does not facing to Qiblah in the right way. So the imam is moved to the right, to the liwan room, as well as the shaf for ma' mum is turn a little to the right to facing the true Qiblah.

2. *Liwan* Room or Mosque Main Room

The room for prayer is reserved for both male and female pilgrims. For female worshippers the place of prayer is behind the male congregation and is bounded by divider.

b) *Al Mahkamah Al Kabiroh* porch

The porch of Masjid Gedhe Kauman is also called the world space because it is a symbol of

human life in the world. All human life guidance is on the porch. The building form of the porch is a joglo building. The porch stairway of the Masjid Gedhe Kauman is supported by 32 pillars. The higher porch is supported by 8 main pillars, while the lower porch is supported by 24 pillars. On every Friday, Saturday and Sunday, the mosque's porch is functioned for regular recitation, in addition to public study, Ijab Qobul, Religious Court, walimatulursy, manasik of Hajj, at a certain time. This porch is often also used by visitors to take a break before continuing the journey.

c) Pawestren Room

The pawestren room is located on the south side of the main prayer room. This building is purposely made specifically for women pilgrims because in ancient times only men can perform activities in the mosque. Women based on Sharia should not go out to worship in the mosque except on Fridays and eid al fitr or eid al mubarak. This building was made to separate between male and female worshipers. At this time the room is no longer functioned as before, but used for praying qiyamullail which began at 02.00 for a special female worships in Ramadan.

d) Yatihun Room

This room is just north of the main prayer room and functioned as a place for discussion of the ulama while drinking tea, or used as a transit place when there are ulama want to give tausiyah.

e) Place of Wudhu (Pawudhon) and Bathroom

Wudhu and bathrooms are split into two parts, that is, the building on the right side of the mosque is a wudlu and bathroom for men, while the building on the left side of the mosque is a wudlu and bathroom for women. Wudu place for women is made more closed by building a fence almost as high as the roof of the house so it is not visible from the outside.

2) Utilization of space outside the mosque fence

In the outer fence of the mosque, there are three types of trees, namely the Tanjung Tree, the Kanthil Tree, and the Sawo Kecik Tree. Each of these three trees has meaning. Tanjung tree means praise, that address to God. The Kanthil tree means kumanthil (Javanese means "cling to"), the meaning is that the heart is always focused on God. While the Sawo Kecik Tree from the word sarwo becik means goodness. The front of the building is the gate. In Javanese the gate means ngapuro (apologize), the point is that his arrival to the mosque is to apologize to Allah. Utilization of space outside the fence of the mosque used to sell by traders, either traders who come from villages around the mosque or traders who come from outside the village around the mosque. Merchandise is vary, but most are selling food and beverages.

From the utilization of space within the fence and outside the fence of the mosque above can be seen that for religious activities centered within the mosque environment, while the

economic activities centered outside the fence of the mosque. This is in accordance with the concept of Islam concerning the use of the mosque as a center of religious activities and places of worship while the economic activities are outside the mosque.

D. Support from the community around the mosque

Support from the community around the mosque is the most important factor to create an Islamic atmosphere in the mosque environment. Support from the community is the awareness of the surrounding community to follow the norms and regulations that have been set by the mosque manager. There is a concern from local residents to admonish when there are visitors or pilgrims who make mistakes, for example at the time of founding shof women whose recommended starting from back row, but sometimes there are visitors who set up shof from the front. Another example when there are female visitors who enter the mosque yard but not wearing the hijab will be warn by the mosque officers. The other community support is the enthusiasm of people to follow the religious activities in Masjid Gedhe Kauman, such as: recitation, tahsin, read Alqur'an, and the social activities, such as: solemnization of a marriage, walimahan, and mass circumcision.

V. DISCUSSION

Since the trend of halal tourism has grown, much research has been done by academics and practitioners. However, research conducted still much to discuss about halal tourism from the economic side. For example, research related to halal tourism conducted by Izza Firdausi et al (2017) in Lombok is one of the government's branding strategy to attract more foreign tourists from Muslim countries, such as the Middle East, Brunei Darussalam, Malaysia, as well as a strategy to attract investors. Research conducted by Karimatul Hidayah et al (2016), seeks to explore the potential of halal tourism in Indonesia. Karimatul recommends redefining the concept of halal tourism in accordance with Islamic law, and the provision of an integrated system for the implementation of halal tourism in the development of Islamic tourism in Indonesia.

From the studies described above, there has never been found a research concerning the role of mosques and community participation in the development of halal tourism. whereas the role of the mosque and the participation of the community as part of the halal tourist component is no less important than the provision of facilities, amenities that fit the Islamic Shariah in building a halal tourism. The realization of halal tourism at Masjid Gedhe Kauman in Yogyakarta can be seen from the suitability of the arrangement and utilization of spaces inside and outside the mosque with Islamic rules, such as the use of main space for worship, the use of porch for religious and social activities. While trading activities or economic activities must be done in the courtyard of the mosque. There is a rule that mosques may not be used for trading activities. Halal tourism reflected in the rules applied to those who want to enter the mosque, such as the order to cover the aurot (wearing hijab for women). Relating to sholat, there are sunnah that are enforced, like

how to arrange the shof and the prohibition on establishing sholat in congregation when there are another congregations take place. This is appropriate with the fatwa issued by the MUI concerning worship facilities that meet shariah requirements (Al Hasan, 2017 : 70).

VI. CONCLUSION

The role of the mosque in constructing of halal tourism is not only seen as a building for places of worship provided for tourists. But the most important is to create an Islamic atmosphere to support the implementation of halal tourism. The role of Masjid Gedhe Kauman in the construction of halal tourism can be seen from: (1) Rules made by mosque managers based on Islamic concepts and obeyed by pilgrims/jamaah and mosque visitors; (2) Utilization of space inside and outside the mosque based on Islamic concepts.

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