

# A Model of Sharia Tourism Policy Based on Local Wisdom

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## ABSTRACT

Philosophically, sharia tourism policy should be projected to achieving happiness, harmony and balance in society. This policy should be based on values that live in society, and is sourced from the development of the cultural processes of the people, in order to understand the languages of their law. This research is aimed to question about how a developed policy can develop the potentials of a sharia tourism in the local region. This study uses a qualitative method, and frames its research materials with a policy-based approach. The data are collected through fieldwork and library research. This study finds out that in order to develop tourism policies, the Indonesian governments, communities and entrepreneurs need to pay attention to the basic philosophy that applies in the local regions. The policy offered by the government must be able to integrate with the local wisdom of the Indonesian people. This gives a belief that the happiness of life will only be achieved if life itself is based on harmony and balance, both in the life of enthusiastic personal, human relations with the community, and relations with nature and God.

**Keywords:** *Policy model, sharia tourism, life happiness*

## 1. INTRODUCTION

Lately, traveling is a kind of self-actualization to increase knowledge, experience and break down the daily routine. Along with the development of the tourism industry, Islamic tourism was introduced as a new concept of tourism in Indonesia. Sharia tourism is a travel activity carried out by Muslims, which fulfills the main *halal*-certified components of LPPOM-MUI (a government-supported fatwa-issuing institution of Indonesian ulama) covering culinary, Muslim fashion, cosmetic-spa, and hospitality. In addition, there are supporting components consisting of sharia financial services (banking, insurance, pawnshop, leasing and others), sharia travel agents, and sharia airlines.

The development of sharia tourism has great prospect due to the world's Muslim population of 1.8 billion (around 28% of the total world population). In Asia, since 2009, Malaysia has implemented Islamic tourism in its country and an Islamic Tourism Center has been established. This trend was also followed by the development of Islamic tourism in Singapore, Russia, China, Thailand, Japan, Australia, Muslim minority countries. Singapore excels in developing sharia tourism because of its policy in the form of a halal friendly rating friendly travel and tourism company, which offers management, consultancy and training services. This institution also provides a halal friendly rating in all tourism sectors in various countries.

What about Indonesia, which has a population of 237 million with the largest Muslim population? Indonesia has huge potential in developing sharia tourism. Foreign exchange receipts from Muslim foreign tourists to Indonesia recorded in 2011 were estimated about \$ 1.6 billion from a total of \$ 8.5 billion. Indonesia has diverse cultural potential and natural resources. This is illustrated by the branding of "Wonderful Indonesia" which makes it possible for Indonesia to become a major destination for foreign Muslim tourists. In 2012, foreign Muslim tourists visited Indonesia through 19 entrances. Based on the publication of the Ministry of Tourism and Creative Economy, in 2016, Indonesia received 8,044,462 foreign tourists, with a total of 1,434,041 Muslim tourist arrivals or 18.24% of the total number of tourists.

The management of sharia tourism in the regions requires policies that can instill a synergy between complex, multidisciplinary, multidimensional and multiple-sector tourism activities, which involve the government sector, stakeholders, and the community. Moreover, tourism in the regions should raise local potential, both culture and natural wealth. Of several halal-promoted touristic destinations in Indonesia, such as West Sumatra, Aceh, Riau, Banten, Jakarta, West Java, East Java, Makassar and Nusa Tenggara Barat, it is only Nusa Tenggara Barat that has a regional regulation on sharia tourism, with Banda Aceh in the process of discussing the similar regulation. Therefore, it is necessary to study how the policy model

can develop the potentials of Islamic tourism in both regions.

## 2. RESEARCH METHOD

This study uses a qualitative method. The approach used in this study is the policy approach. The data of this research, which are factual and documentary, were processed in two stages. They are (1) data selection stage. In this stage, the data were collected, then examined to determine the completeness of the data. Then, the data were selected based on investigated problem. (2) Data classification. This stage included the placement of data according to groups that have been determined in order to obtain data that is necessary and accurate for research purposes. (3) Compilation of data. This stage includes the placement of data which were interconnected and constituted a unified and integrated unit in the sub-topics according to the systematic set to facilitate data interpretation. (4) The data analysis was done after the data processing is complete, following with the qualitative analysis. The results of this study were described in a description of sentences that were easy to read, understand, interpret and conclude.

## 3. PREVIOUS RESEARCH

Several studies have been conducted on sharia tourism. In the search, five studies related to sharia tourism were taken. They are a research conducted by Rosi Wahyu Triana,[1] conducted in Yogyakarta, and discussing about the understanding of business actors in Yogyakarta on sharia tourism variables. The next research is the one conducted by Azhar Hafiz Ragkuti, discussing the readiness of infrastructure in Yogyakarta to develop Islamic tourism. Ratna Murtini conducted a research on the readiness of the City of Tourism Banda Aceh as a sharia tourist destination.[2] Rizka R. conducted a research on the influence of Sharia tourism to attract tourists to come to Lampung.[3] Reza Syarifuddin Zaki conducted a research on Indonesia's potential as a sharia tourist destination, which has yet not been supported by a comprehensive and partial legislation. The existence of ministerial regulations cannot meet the needs of legal norms that regulate the related parties to implement sharia tourism.

The research on sharia tourism outside Indonesia, in general, discusses the development of sharia tourism in a business economic perspective, for example Mohamed's conduct a research, examining the framework with mass visitors (domestic and international) through their understanding of the importance of applying the concept of *Sharia Compliant Hotels (SCH)*. [4] Ezzat Research, et.al seeks to provide clarity about the meaning of SCH and discuss the challenges faced in developing (SCH) in Egypt.[5] Third, a research by Purtaheri et al. presenting an empirical analysis of pilgrimage tourism and

religious tourism, as well as the impact of these types of tourism in rural areas in Iran.[6]

Based on the researches above, the study of sharia tourism is still limited, especially in the field study of business economic factors. Therefore, this research focuses on policy models in developing sharia tourism.

## 4. DISCUSSION

Indonesia is a welfare state which its goal is to realize people's prosperity. The government plays important role in regulating how policies are implemented. As Islamic tourism, it is constructed by involving the state (Ministry of Tourism) and religious institutions (Indonesian Ulama Council). The construction of sharia tourism must bring benefits to the community. In the other hand, It must be in line with the implementation of Islamic law contained in the Qur'an and *hadith* (prophet's tradition).

According to Durkheim, religion is a set of beliefs and practices related to sacred matters, creating social bonds between individuals.[7] Islam is a religion which has a holy book (the Qur'an) and law (Islamic law) that forms the center of orthodoxy of practice and belief. Religion is a belief that whenever and wherever someone is, then religion is also inherent in a person. Any activity which is undertaken by a person should be in line with the teachings of his religion, so that it cannot harm himself both in his life in the world or in the hereafter. By understanding the Qur'an and the hadith, Muslims are encouraged to behave in the world in accordance with the Qur'an and the hadith. Sharia tourism is interpreted as the needs of Muslims in traveling, which fulfill the desire to travel but it is still considering the religious aspect in traveling.

Sharia tourism policy can be seen from Yereimas Keban's view which sees that philosophically, policy is a product, as a process, and as a framework.[8] Therefore, the product / process / framework is made by the government, as James E. Anderson's opinion which stated that *public policies are those policies developed by governmental bodies and officials*. David Easton stated that *public policy is the authoritative allocation of values for the whole society*. [9][9] The legal allocation of values to the public can be formally, legally codified, or public official statements, which can be in the form of laws, government regulations, provincial government regulations, municipal / district government regulations, and mayor / regent decisions.[10]

This research was conducted in two provinces that have allocated local culture in developing sharia tourism in their regions, as follows:

### 4.1. Nusa Tenggara Barat

Nusa Tenggara Barat, which is located in the northern part of the island of Lombok, has a land area of 809.53 km<sup>2</sup> which is very strategic, a tourist destination, as a sea lane

with the Lombok Strait. The tourist objects can be grouped into two, namely: nature tourism, and cultural tourism. The natural attractions include: Gili Air, Gili Meno, Gili Trawangan, Sire Beach, Malimbu, Nipah Beach, Medana Beach, Montong Pal, Pusuk Forest (Monkey Forest), Gangga Waterfall, Senaru Waterfall, Tiu Teja Waterfall and National Park Mount Rinjani. While the cultural tourism includes: Bayan Beleq Mosque, Segenter Traditional House, Bajo Karang Traditional House, Peresean, and Beleq Drum and others.

The policy of the Nusa Tenggara Barat Province was compiled in making a Governor Regulation Number 51 of 2015 concerning Halal Tourism and a Regional Regulation Number 02 of 2016 concerning Halal Tourism. The policy is aimed to provide tourists with a sense of security and comfort so they can enjoy their tour. All stakeholders must prepare tourism facilities that meet Islamic tourism (halal tourism). The tourism industry can integrate sharia values into tourism activities by providing facilities and services that are in line with Islamic regulations. This integration should be regulated in a management policy so that tourism visit activities with destinations and the tourism industry prepare tourism product, service and management facilities that meet sharia elements.

The accommodation which includes all forms of lodging/hotel or inn, classified as hilal-1 syariah hotel (classification for sharia hotel business which is considered to meet all the criteria of sharia hotel business needed to serve the minimum needs of Muslim tourists), and hilal-2 sharia hotel (classification for sharia hotel business which is considered to meet all the criteria of sharia hotel business which is needed to serve the moderate needs of Muslim tourists).

The absolute criteria that must be fulfilled in these accommodations are based on the minimum terms and conditions regarding products, services, and management that must be fulfilled and implemented by hotel entrepreneurs. Therefore, they can be recognized as sharia hotel businesses and obtain sharia hotel business certificates. Then, the halal certificate, as written evidence provided by DSN-MUI (DSN-MUI, part of the MUI institutional structure that certifies in the sharia tourism business) is awarded to the hotels a hotel that has met the conformity assessment criteria of sharia hotel business.

The scope of Islamic tourism arrangements includes

- Halal tourism destinations (nature tourism, cultural tourism and man-made tourism), including business activities: accommodation, food and beverage providers, spa, sauna and massage parlor; and travel agents. In halal tourist destinations are provided:
  1. proper and holy worship facilities
  2. Halal food and drinks;
  3. cultural arts performances and attractions that with the general criteria of sharia tourism; and

4. sanitation and environmental hygiene.

5. local governments must provide supporting facilities that make it easy for Muslim tourists to offer prayers and information about the location of the nearest mosque.

- In sharia tourism, it is very important to have accommodation according to sharia standards. Sharia standards are obtained through certificates from DSN-MUI. Sharia standards referred to include aspects of products, services and management. If sharia standards have not been met, then the accommodation meets the least:
  1. Proper facilities for purification;
  2. Facilities that make it easy to worship;
  3. Halal food and drinks;
  4. Safe, comfortable atmosphere conducive to families and businesses;
  5. Sanitation and environmental hygiene.
- Food and beverage providers in Islamic tourism include restaurants, cafes and catering services. Food and beverage providers on sharia tourism are obliged to guarantee the halal of food / drinks served, starting from the supply of raw materials to the process of serving and being certified halal from the MUI. In the case of halal certificates that have not yet been fulfilled, each food and beverage provider must include halal / non-halal writing on each type of food / drink and maintain a healthy and clean environment. Halal food and beverages are in accordance with the standards set by the MUI.
- Every spa, sauna and massage parlor provides separate treatment rooms for men and women and a couple room / suite room specifically for husband and wife, mind therapy and physical therapy do not lead to polytheism and pornography. Male therapists specifically for men and female therapists specifically for women and facilities that make it easy to pray and use products with the official halal logo.
- Every halal travel agency must understand halal tourism destinations, provide information on halal tour packages and Islamic destinations and organize travel / tour packages that are in accordance with the general criteria of halal tourism. Every guide at the Halal Travel Bureau must meet the requirements of understanding and being able to carry out sharia values in carrying

out their duties, having good character, communicative, friendly, honest and responsible, looking polite in accordance with Islamic values and ethics, giving Islamic values during the tour and meet the requirements. The guides also must have broad insight and competence about halal tourism.

#### **4.2. Banda Aceh**

Based on its geographical position, Aceh is at the northern tip of Sumatra Island and is also the westernmost region of Sumatra Island. Land surface in Aceh averaged at 0.80 meters above the sea level. The sharia tourism policy in Aceh was formulated in a decision of the fatwa produced at the Aceh MPU Plenary Session. The results of the session form the basis of the policy regarding sharia tourism, as follows:

1. A fatwa explained that tourism is everything related to tourism, including the exploitation of tourist objects and attractions as well as businesses related to the field. Therefore, tourism which contains elements of unlawful immorality and tourism which contains values of legal benefit are permissible (allowed).
2. A taushiyah explained that the Aceh Government is expected to prioritize Islamic Sharia values in the development of tourism in Aceh, compile Islamic Sharia-based tourist guidebooks with related institutions and agencies, socialize Sharia tourism to tourism managers and the community, prepare human resources for professional tour guides who understands the Shari'a of local wisdom, prioritize the promotion of Sharia tourism outside Muslim regions and countries, prepare adequate worship facilities at tourist sites, place Wilayatul Hisbah personnel and other relevant officials at tourist locations, impose sanctions on tourism managers and tourists which violates the Islamic Sharia values written in the MPU Law in Aceh. Furthermore, the people of Aceh are expected to participate in conducting surveillance of tourism activities *proper and holy worship facilities*.

The great potential which attract tourist has been supported by the availability of Muslim friendly amenities such as places of worship in each tourist attraction. Muslim tourists are not too difficult to find a place of worship (prayer) during tourist activities in Banda Aceh. In general, the availability of accommodation in most hotels and other lodgings in Aceh has implemented the

concept of sharia both in terms of products, services, and management. In terms of products, for example, hotel toilets are available with insulation between cubicles and provide running water in addition to tissue. In every room in most hotels, there are prayer mats, Qibla directions, no pornographic access, no alcoholic drinks available in each room's mini bar, etc. In terms of services including selecting guests who come in pairs, there are no entertainment facilities that lead to pornography/immorality, etc.

In terms of management, including all employees and employees wearing polite uniforms, female employees in general wear headscarves. However, As stated in the Minister of Tourism Regulation No. 2 of 2014 concerning Guidelines for Sharia Hotel Business Operations, all hotels in Aceh have not yet obtained the Hilal 1 or Hilal 2 certificates. Thus, in accommodation that supports sharia tourism still requires clear standardization and policy socialization in the ministerial regulation. The obstacles that were found in the provision of accommodation were that the quality and service (hospitality) are still not optimal.

Law Number 23 of 2014 concerning Regional Government (Regional Government Law) has given authority to the regions to regulate their own government affairs, one of which is to establish Regional Regulations. This law regulates Concurrent Governmental Affairs as the basis for implementing regional autonomy. Concurrent Government Affairs are divided into Obligatory Affairs and Choice of Affairs In relation to one that is a matter of choice namely regarding tourism.

Both in Nusa Tenggara Barat and Banda Aceh, tourism has clearly Showed its role in contributing to economic life. Job opportunities for skilled people in this field are increasing in number, regional income is increasing, the social conditions of the people involved in this sector are getting better, the nation's culture is gaining more appreciation. Nusa Tenggara Barat and Banda Aceh are buildings of rich and fascinating cultural diversity and natural gifts.

Besides being a national potential, the tourism sector is a potential sector to be developed as a source of regional income. In an effort to increase local revenue, the development and utilization of resources and regional tourism potential programs are expected to contribute in the development and economic growth. In general, tourism is seen as an activity that has a multidimensional aspect of a series of development processes. The development of the tourism sector concerns social, economic and political aspects. This is in line with what is stated in Law Number 10 of 2009 concerning Tourism which states that the implementation of tourism is aimed to increase national income in order to improve the welfare and prosperity of the people, expanding and leveling business and employment opportunities, encouraging regional development, introducing and utilizing tourist objects and attractions in Indonesia and foster a sense of love for the motherland and strengthen friendship between nations.

Tourism activities create demand both consumption and investment which will lead to the production of goods and services. During the tour, tourists will make a transaction,

which directly raises the demand (Tourism Final Demand) market of goods and services. Furthermore, tourists' Final Demand indirectly raises the demand for capital goods and raw materials (Investment Derived Demand) to produce to meet the demand of tourists for these goods and services. In order to meet tourist's demands, investment in transportation and communication, hospitality and other accommodation, the handicraft industry and the consumer product industry are needed, the service industry, restaurants, restaurants and others are needed.

As one of the tourist destinations, the potential for Nusa Tenggara Barat, and Banda Aceh to develop the tourism industry is huge. The tourism development is an integral part of national development. The implementation involves three key stakeholders namely the government, the private sector, and the community. The development of this sector is carried out across sectors that involve many institutions at the local, regional, national and even international level. Tourism is a service industry that has a complex regulatory mechanism because it covers the movement of tourists from the area or country of origin to the tourist destination, returning to their origin country which involves various components such as travel agencies, tour guides, tour operators, accommodation, restaurants, art shop, money changer, transportation and others. Tourism also offers a variety of different types of products and tours, such as nature tourism, cultural tourism, historical tourism, artificial tourism, to a variety of special interest tours.

In developing tourism policies, governments, communities and entrepreneurs need to pay attention to the philosophical basis that applies in Indonesia. The policies offered by the government must be able to integrate Indonesian local wisdom. It is believed that the happiness of life will only be achieved if the life itself is based on harmony and balance, both in human life as a person, human relations with society and relationship with nature and relationship with God. The Indonesian local wisdom is manifested in Pancasila which is the crystallization of the values held by the community.

Indonesian tourism policy should pay attention to Pancasila which is basically a national personality. Pancasila makes Indonesian people live in an active, dynamic, creative sense because Pancasila is an idiotic foundation for the future of Indonesian people based on the demands of the times. Pancasila is a fact of life of Indonesian people that cannot be denied because Pancasila is the objectivity of Indonesian people life. As an idiotic foundation for the life of the nation, Pancasila is basically a center of values in the life of the nation and state that must be obeyed.

Pancasila is also a measure of good and bad, beautiful-not beautiful, right and wrong towards state policy. In such understanding, Pancasila actually becomes the foundation for national development as a whole towards human resource development which is not only directed towards material development, such as increasing food production, housing, health, or various infrastructure that is directly related with the ease of everyday human life. Likewise, it is not solely aimed at inner development that prioritizes the importance of education, a sense of security, freedom of

opinion, justice and so on, but rather requires harmony, harmony and balance between the two.

Indonesia is on the strategic path of heavy cultural traffic with positive factors such as advances; rationality; professional discipline; or even the negative sides, namely the alienation of identity because globalization is merely economic and the calculation of human prices is only measured by function, as a tool especially from the measure of utility and money. this is the challenge to achieve a more equitable shared life in inequality that is richer and richer and that has economic power; world politics increasingly marginalizes the powerless, the principle of justice in the economy; culture in its rights and obligations becomes a determinant of sociality that is built.

This is the principle of social justice for relations between diversity within the country and relations between countries in creating human world peace because they respect each other's dignity. In other words, the basic principles or precepts of the Pancasila are the basic references and springs for the development of Indonesian cultural processes to find legal languages for the "tangible" realm of culture and the language of civilizational dialogues for the domains of civilization. The law cannot be broken because it is the "spirit" or "intangible" area of culture. Indonesia's tourism philosophy is based on one of religious values, called "the balance of life" (called: the three principles of happiness) consisting of.

- A balanced relationship between humans and God
- A balance relationship between humans themselves (individual with individuals, individuals with society, people with people)
- A balanced relationship between humans and their environment

Therefore, stakeholders, in Indonesia and especially policy makers, must be actively involved in the process of drafting agreements in the tourism because it may be that there are policies that are not in line with national principles that have been established in the administration of tourism. When it has been stated that tourism activities do not conflict with the long-term interests of the people living in tourism destinations, the problem that needs to be managed properly and correctly is the implementation of the policies. The activities that must be regulated in the organization of tourism are the organization of tourism which must be adapted to local wisdom in the tourism destination and the organization of tourism which must be aimed at helping the realization of travel motivation.

## 5. CONCLUSION

Tourism industry is not an independent industry but it consists of various interrelated components. The implementation of the tourism system can run perfectly if these components merge into one and support each other. The components of tourism that play a role in the

implementation of the tourism industry system broadly consists of three components, namely, the government, tourism services and the community around tourist objects and attractions. The policy of the regional government is to jointly plan, develop, organize, maintain and supervise with other local governments in all sectors that support tourism activities. The regional government, the service industry and the community have an obligation work and cooperate together with the other local governments in arrange the tour packages.

By implementing regional autonomy, investors or tourism entrepreneurs should be more guaranteed by the local government, especially for the simplicity of procedures and cost relief to increase investment growth. Local governments must be transparent in financing investment affairs and simplicity of procedures for obtaining permits. Local governments must be proactive in handling investment problems so that the investment climate is comfortable and safe. For this reason, local governments must increase supervision in the implementation of investment licensing, especially in the field of tourism, so that entrepreneurs and investors are not overburdened and are subject to excessive fees in investment activities

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