



Halal Tourism: The Development of Sharia Tourism in Baturraden Banyumas, Indonesia

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Abstract

This research is motivated by the DSN-MUI Fatwa Number 108/DSN-MUI/X/2016 as the basis for the concept of halal tourism in the trend of sharia tourism management models, sharia tourism development in Baturraden Banyumas. The research method used in this study is the constructivist paradigm used to see the phenomenon of community behavior around tourist sites. The results showed that the tourism potential in Baturraden Banyumas to be developed into sharia tourism. First, the public can understand the meaning of sharia tourism, tourism is carried out for recreational purposes in accordance with the concept of halal tourism in the DSN - MUI fatwa. Second, tourism activities and tourist sites are sufficiently protected from immoral activities, only a few things need to be improved, namely the application of the rules of no dating and the implementation of a stricter curfew. Third, tourist sites are quite comfortable and safe. Fourth, in tourist sites there are many facilities for places of worship, restaurants, souvenir shops.

Keyword: Baturraden tourism; certification; halal tourism; MUI fatwa

1. Introduction

The United Nations World Tourism Organizations (UNWTO) states that the tourism sector is a leading sector and one of the important keys for the development of the country and improving the welfare of the community. The tourism sector has become the main driver for the socio-economic growth of a country through the creation of jobs and business opportunities, export income in the tourism sector, and infrastructure development ¹. Based on data from the Central Statistics Agency (BPS), in 2017 the tourism sector has contributed to the National GDP by 5%, with a total foreign exchange of 200 trillion rupiah and absorbed 12.28 million workers in the tourism sector. The number of foreign tourist visits is 15 million visits and 265 million domestic tourist trips ².

Indonesia is the third mega-biodiversity country after Brazil and Zaire, which has such a large biodiversity.³ The wealth of natural tourism resources and national parks provides enormous potential for the development of natural tourism and ecotourism or green tourism as an alternative form of tourism that is becoming a world trend today and in the future. Indonesia is also a country that is on the ring of fire which is active in the world with the largest distribution of mountains in the world. The wealth of geological and volcanic potential has become a very large capital for the development of Indonesia's special interest adventure tourism (geotourism).⁴

One of the potentials for natural tourism in Indonesia is the Baturraden tourist site which is located in Banyumas Regency, Central Java, Indonesia. Baturraden is located in an area of 1,002,3 ha with an area of tourism objects managed by the Banyumas Regency Government is 16.8 ha, and a parking area and road facilities of ± 10 ha. This area has very cool air with temperatures between 18^o-25^o C, is influenced by the presence of Mount Slamet. From an economic point of view, the revenue received by the Banyumas Regency Government through the Baturraden Lokawisata at the end of 2018 reached 8.47 billion with a total of 640,000 visitors.

¹ Ministry of Tourism of the Republic of Indonesia, *The 2018-2019 Strategic Plan Booklet of the Ministry of Tourism of the Republic of Indonesia* (Jakarta: Ministry of Tourism of the Republic of Indonesia, 2019).

² Ministry of Tourism of the Republic of Indonesia.

³ D L Bharmal et al., "Bhumi Publishing," n.d.

⁴ Patricia Erfurt-Cooper, *Volcanic Tourist Destinations* (Springer Science & Business Media, 2014).

Behind the high tourism potential, it turns out that Baturraden still has a negative stigma related to the localization of prostitution in Gang Sadar, located in Karangmangu village, Baturraden, Banyumas Regency⁵. Chairman of the Indonesian Ulema Council (MUI) Banyumas Chariri Shofa said that almost all tourists who want to visit Baturraden will remember Gang Sadar which is a center for prostitution, thus causing the good name of Banyumas to be bad and of course a disgrace to the Banyumas government⁶.

Demographically, the Muslim population of Banyumas Regency dominates with a total of 1,760,950 people with a total of approximately 2 million people. The existence of Gang Sadar localization becomes a paradox and creates badness in the eyes of the public. It's necessary to change the policy in terms of tourism at Baturraden Lokawisata, one of which is sharia tourism planning. The trend of traveling has increased towards sharia tourism both at the domestic and international level, which must be taken as an opportunity wisely.

Historically, halal tourism has been closely associated with the Muslim market segment with special needs, namely so as not to leave the obligation of worship while carrying out tourism activities.⁷ However, in the end, the term halal tourism is accepted by the non-Muslim market who understands halal tourism as a tourist activity that guarantees more security and comfort such as tourist attractions, accommodation and eating and drinking. Halal tourism is a very attractive and growing segment. According to the 2017 Master Card Crescent Rating Global Muslim Travel Index (GMTI) research, Muslim travel by 2020 is expected to increase by around 156 million trips with an average spend of 220 million USD and is expected to reach 300 billion in 2026.

Sharia tourism must be guided by the DSN MUI Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles. Sharia tourism emphasizes tourism that (1) avoids polytheism, immorality, evil, tabd'ir/israf, and evil, (2) creates benefits and benefits both materially and spiritually. With the existence of halal tourism in Barurraden, it can erase the negative brand image of Gang Sadar as a localization brand

⁵ Erlina Dwi Nofitasari, "Politik Perdagangan Perempuan Sebagai Komoditas Seks (Studi Kasus: Gang Sadar, Purwokerto)" (Universitas Gadjah Mada, 2014).

⁶ Chariri Shofa, "Interview" (Purwokerto, 2021).

⁷ Asad Mohsin, Noriah Ramli, and Bader Abdulaziz Alkhalayfi, "Halal Tourism: Emerging Opportunities," *Tourism Management Perspectives* 19 (2016): 137-43.

for prostitution in Purwokerto. This paper seeks to develop halal tourism in Barurraden Purwokerto in order to promote halal tourism.

2. Literatur Review

Tourism in Arabic is called *al-Siyahah*, *al-Rihlah*, and *al-Safar*⁸, and in English with the name tourism. The definition of tourism in the Qur'an and Sunnah is not found literally, but explicitly the meaning of tourism can be attributed to several verses of the Qur'an including in 2:184,2:185,2:283, 4:43, 7:11, 34:19, 7:15, 106:2⁹. According to Bawasir in Practical Guide to Sharia Tourism, Sharia tourism is a tourist trip in which all processes are in line with Islamic sharia values. Good starting from the intention, while on the way until the return can add gratitude to Allah¹⁰. Suwardono quoted Chookaew's opinion, that there are eight standard factors for measuring sharia tourism in terms of administration and management: (1) Service to tourists must be in accordance with Muslim principles as a whole; (2) Guides and staff must be disciplined and respect Islamic principles; (3) Regulating all activities so that they do not conflict with Islamic principles; (4) The building must comply with Islamic principles; (5) Restaurants must comply with international halal service standards; (6) Transportation services must have a security protection system; (7) There are places provided for all Muslim tourists to carry out religious activities; and (8) Traveling to places that do not conflict with Islamic principles¹¹. In sharia tourism, the party organizing Sharia tourism consists of tourists, the Sharia travel bureau, tourism entrepreneurs, Sharia hotels, tour guide, and therapist¹²

According to Widagdyo, the fundamental thing about sharia tourism is understanding the meaning of halal in all aspects of tourism activities, from hotels, transportation facilities, food and beverage facilities, financial systems, to tourism facilities and service providers themselves¹³. For example, a sharia hotel will not accept a guest couple who will stay overnight if the guest

⁸ Rohi Baalbaki, "Al-Mawrid: A Modern Arabic-English Dictionary," 2001.

⁹ Fuad Abdul Baqi, *Al-Mu'jam Al-Mufahras Li Alfaz Al-Qur'an Al-Karim* (Beirut: Dar al-Kutub al-'Alamiyah, 1998).

¹⁰ Tohir Bawazir, *Panduan Praktis Wisata Syariah* (Pustaka Al Kautsar, 2013).

¹¹ Harjanto Suwardono, "Potensi Pengembangan Pariwisata Perhotelan Di Kota Semarang (Kajian Dari Perspektif Syariah)" (UNS (Sebelas Maret University), 2015).

¹² DSN MUI, "Fatwa DSN MUI 108 2016" (2016).

¹³ Kurniawan Gilang Widagdyo, "Analisis Pasar Pariwisata Halal Indonesia," *Tauhidinomics: Journal of Islamic Banking and Economics* 1, no. 1 (2015): 73–80, <https://doi.org/10.15408/thd.v1i1.3325>.

is a spouse who is not a marriage partner, and a hotel will not sell alcoholic beverages and foods containing pork which are forbidden in Islam. The selection of tourist destinations are in accordance with Islamic sharia values is also a major consideration in applying the concept of sharia tourism, every tourist destination to be addressed must be in accordance with Islamic values such as having adequate mosque and prayer facilities, the absence of places of activity night entertainment and prostitution, as well as the community supports the implementation of religious values.

The Ministry of Tourism of the Republic of Indonesia has issued Regulation of the Minister of Tourism and Creative Economy Number 2 of 2014 concerning Guidelines for the Implementation of Sharia Hotel Businesses. However, in the end the regulation was revoked with the Minister of Tourism Regulation Number 11 of 2016 because it received mixed reactions from the industry. After the revocation of the regulation, automatically there are no legal provisions governing the development of sharia tourism.

The direction of halal tourism is more in the direction of traveling, tourism is not just giving warnings and reminding humans as servants of God but tourism also has other advantages behind it.¹⁴ There are several advantages to running tourism in accordance with the principles of halal tourism¹⁵ such as prioritizing the principles of physical and spiritual health, economic benefits, benefiting the environment and interpersonal relationships around those who feel a halal atmosphere of tourism, psychological benefits, and several other benefits with an Islamic tourism atmosphere that is halal, safe, and comfortable.

3. Result and Discussion

Halal tourism in the DSN-MUI fatwa states that tourism implementation is based on sharia principles with the condition that it follows the provisions in the fatwa, it is mandatory to avoid polytheism, disobedience, evil, and evil, and must create benefits and benefits both materially and spiritually¹⁶. The communities view sharia tourism can be said that has met and accordance with halal concept

¹⁴ Enjen Zaenal Mutaqin and Mutholaah Mutholaah, "Halal Tourism: The Development of Sharia Tourism in Baturraden Banyumas, Indonesia," in *International Conference on Islamic Studies (ICIS)*, 2022, 1091–1100.

¹⁵ Rahmi Syahriza, "Pariwisata Berbasis Syariah (Telaah Makna Kata Sara Dan Derivasinya Dalam Al-Qur'an)," *Human Falah: Jurnal Ekonomi Dan Bisnis Islam* 1, no. 2 (2014): 135–45.

¹⁶ MUI, Fatwa DSN MUI 108 2016.

in the DSN-MUI fatwa. To able to organize sharia tourism, stakeholders must understand and know the details of sharia tourism. The implementation of sharia tourism should not deviate from the existing rules, by understanding the existing rules, it can be a guide for things that need to be addressed, eliminated or even need to be improved or held that do not exist in order to fulfill the needs of tourists in fulfilling worship activities in the midst of their travel activities.

The results of interviews with visitors of Baturraden, they stated that the purpose of traveling is for vacation, refreshing, relieving stress, enjoying and admiring the beauty of nature as a result of God's creation. With the hope that after returning to routine, you will be even more enthusiastic, feel fresh, peaceful and feel grateful for the gifts that God has given, so that you can increase your religious sense.

Tourist site with aspects of avoidance of aisobedience

From the results of interviews with informants, all of the informants stated that it was true that at the Baturraden tourist location there was a place used for dating couples. While at another point it is used for prostitutes hanging out, due to the lack of lighting in that location. For cases of liquor, gambling and drugs has never happened. In the perspective of the DSN-MUI fatwa, sharia tourism must avoid polytheism and superstition, immorality, adultery, pornography, pornography, liquor, drugs and gambling¹⁷.

From the aspect of avoiding disobedience, it can be said that it is inadequate and not in accordance with the halal tourism in the DSN-MUI fatwa. This is because there are still practices that approach immorality, adultery, pornography and porno-action. There are still couples of young children who like to hang out in puncak. There are also still some locations that are used by sluts to peddle themselves. Therefore, perlu conducted intensive supervision and synergize with the surrounding community, tourism managers and local governments.

In terms of facilities and services, the interview results stated that Baturraden tourist sites have many worship and washing facilities, bathrooms and toilets, halal restaurants, hotels and inns, and souvenir shops. Based on the DSN-MUI fatwa, every tourist destination is required to have worship facilities

¹⁷ MUI.

that are suitable for use, easy to reach and meet sharia requirements. It also provides halal food and drinks that are guaranteed to be halal with a halal certificate, they can be categorized as halal tourism. In terms of the aspect of the availability of infrastructure in the form of worship facilities, halal restaurants and hotels, it can be said that they have met or are in accordance with the DSN-MUI fatwa. With an indicator of the number of facilities for places of worship and ablution, it is easy to find. With the availability of adequate clean water, as well as the presence of toilets and bathrooms so that tourist visitors can easily reach and use it. For hotel and lodging facilities can also be easily found. From star hotels, non-star hotels, to ordinary inns can be an option for tourist visitors, souvenir shops are also available along the streets and a large parking area.

From the above explanation, it can be concluded that in Baturraden has the potential to be further developed towards Sharia tourism. The potential that can be developed into Islamic tourism is as follows:

Sharia tourism is tourism which comes from nature, culture or artificial which is framed with Islamic values where its activities are supported by various facilities, as well as hotel or lodging services provided by communities, entrepreneurs, governments and local governments that comply with sharia provisions. The components used to see the readiness of Islamic tourism destinations are:

Fatwa of DSN MUI	Interview Results	Halal Development Potential Tourism	Conclusion
Community perspective towards sharia tourism	<ul style="list-style-type: none"> - Family recreation, refreshing, refreshing the mind, - Understand the concept of Islamic tourism - There can be no mixing that is not mahram 	Place of refreshing, recreation keluarga can be developed based on the interest of resource persons supported by the presence of atourist traction	Has fulfilled and in accordance with the fatwa of DSN-MUI

Fatwa of DSN MUI	Interview Results	Halal Development Potential Tourism	Conclusion
Avoided from disobedience	<ul style="list-style-type: none"> - As place for dating; As naughty women's place 	<ul style="list-style-type: none"> - Issuing rule that clang maintain politeness, - impose a curfew; - Respecting socio-cultural values and local wisdom 	Inadequate but still can be tried to minimize these deviations
Availability of infrastructure (places of worship, bathrooms, restaurant, hotel)	<ul style="list-style-type: none"> - Many worship and ablution facilities - Many bathroom and toilet facilities - Many halal eateries - Many lodging facilities available 	Availability of facilities adequate infrastructure to be developed in the direction of Sharia tourism	Has fulfilled and in accordance with the fatwa of DSN-MUI

Halal Development Tourism Banyumas Regency Based on Sharia Principles

Banyumas regency has a population who adheres to five religions, the majority being Muslim with 16,760, Protestant 11,293. Catholic 606, Hindu 0, Buddhist 0, Confucian 85, and other 127. Tourism activity is the movement of people from where they live and travel to tourist destinations. Tourist destinations must have a certain attraction that makes tourists interested in coming to visit, the attraction can be in the form of nature or the work of humans. In developing tourist destinations, there are three aspects that need to be considered, namely attractions, accessibility and amenities.

The attraction is closely related to what is served, or what is displayed in a destination. This aspect of the treat becomes an attraction as well as a magnet for a destination, whether the attraction is attractive or not, it needs to be packaged as well and as much as possible by the managers. Tourist attractions in Baturraden consist of natural cascade, hot springs, water boom, water bike, airplane, four dimensional cinema, scuter, flying fox, fish therapy, sulfur scrub massage, electric train.

The second aspect is accessibility, namely the entrance to tourism objects, including supporting transportation tools. Access to Baturraden tourism is very

easy and close. Visitors can use online transportation at low rates, about 6 miles from Purwokerto city. The third aspect is amenity, which is related to the problem of facilities that provide comfort. The amenities available at Baturraden tourist sites include souvenir shops that are lined up along the entrance, restaurants or stalls, worship facilities located in residential areas around the tourist area, health facilities which are a bit far away because they are outside the tourist area, many hotels in the tourist area around tourist sites, both star hotels and non-star hotels.

Various creative industries have also raised by the existence of Baturraden tourism. One of the emerging creative industries is traditional performing arts such as necklace and bracelet which often appear in Baturraden tourism. Tourists will also look for regional specialties for souvenirs, Among the typical Banyumas foods are mino, chips, porridge and getuk.

For a Muslim, traveling is closely related to the market segment while still not leaving the obligation of worship. The wealth of tourism potential in Baturraden can be developed towards a halal tourism industry according to sharia principles. Tourism in Baturraden comes from nature, culture, or artificial which is framed with Islamic values supported by facilities and services provided by the community, businessmen, government and government in accordance with sharia provisions.

Based on the results of interviews with informants, most of them stated that they understood the concept of halal tourism. While a small part stated that they did not understand and had never even heard the halal tourism. From some of opinions, can be concluded that halal tourism is a tourism activity that is in accordance with religious teachings, which should not be mixed between male and female tourists who are not mahram, there is no immorality, drugs, liquor and pornography.

Respondent	Statements about Halal Tourism
SM	Tourism with no immorality
DL	Tourism where men and women are not allowed to be mixed according to religious teachings

Respondent	Statements about Halal Tourism
KS	Tourism that does not conflict with religious teachings, does not deviate from the Qur'an and sunnah
HT	Tourism according to religious teachings
SH	Tourism according to sharia or according to religious rules
NK	Tourism according to religious teachings, no immorality, halal food, not haram food
SU	Maybe tours that are in accordance with religious teachings
SN	Tourism according to sharia
AN	Tourism according to religious teachings
SS	Tourism based on Islamic law

From the result of interviews, sharia tourism is a tourism activity in accordance with religious teachings, should not be mixed between male and female tourists who are not mahram, not immorality, drugs, liquor and pornography. Based on the results of interviews with all respondents, they stated that the tourist visitors who come to Baturraden tourism are aimed at recreation, family vacations, relieving stress from daily routines, and most people agreed if Baturraden tourism was developed towards sharia tourism.

Respondent	Baturraden tourism projection to be sharia tourism
SM	Agree, to be comfortable without anyone dating, because many visitors are still children
DL	Agreed, let no one dating. No one abuses this place
KS	Agree, in order to avoid negative behavior
HT	Agree, in order to avoid negative behavior
SH	Agree but also worried that the separation of male and female visitors will reduce the satisfaction of family trips
NK	Agree, sharia tourism on the grounds that the majority of the population in Indonesia is Muslim, of course it is not a problem

Respondent	Baturraden tourism projection to be sharia tourism
SU	Agree, sharia tourism will be safer and more secure
SN	Agree
AN	Agree, sharia tourism on the grounds that the majority of the population in Indonesia is Muslim, of course it is not a problem
SS	Agree

From the interviews, can be concluded that the implementation of sharia tourism have many benefits will be obtained, for example avoiding disobedience, there are no couples dating at tourist sites because the visitors are of various ages, especially for children. Visitors who are married, strongly agree if Baturraden tourism is applied to sharia tourism.

Respondent	Potential problems if Baturraden tourism ss developed into sharia tourism
SM	Agree
DL	Agree
KS	Maybe, it will reduce the number of visitors
HT	Agree
SH	Maybe, it will reduce the number of visitors, but on the other hand it's a good idea
NK	Mungkin akan mengurangi jumlah pengunjung
SU	Agree
SN	Agree
AN	Between agree or not. Agree, that there is no one does anything wrong, but also afraid it will be quiet with these rules
SS	Maybe, it will reduce the number of visitors

Based on the results of interviews, a small number of people stated that they were neutral towards the Baturraden tourism discourse which would be developed towards sharia tourism. They are traders and farmers, whose income

depends on the number of tourist visitors. They argue that the implementation of sharia tourism will have an impact on reducing the number of tourists. Often visitors who come are couples who are dating or groups where there are mixed men and women. The factor that causes a negative public view of halal tourism is that some people think that the concept of Islamic tourism has limitations in all matters related to tourism, there are restrictions or prohibition rules that narrow the movement of tourists. Therefore, the way of thinking of view of people’s understanding of Islamic tourism requires a long process. People need to improve their understanding of Islamic tourism through various things, especially through science.

In the view of the DSN-MUI fatwa, tourist destinations are required to have worship facilities that are suitable for use, are easily accessible and meet sharia requirements, halal food and drinks. The aspect of the availability of infrastructure facilities can be said to be adequate, and need the quality of infrastructure to be improved. For example, building worship facilities and ablution places that are more representative, providing toilets and bathrooms with standardized buildings, facilitating the processing of halal certificates, providing clear price tags for products being traded in order to increase the comfort in the hearts of tourists, because they are not afraid of being deceived because of expensive prices. The results of interviews related to worship facilities in Baturraden tourism are as follows:

Respondent	Worship facilities in Baturraden tourism
SM	Available, adequate and close to the location
DL	Available
KS	Available, helpful for visitors who want to worship on time
HT	Available
SH	Worship equipment is available
NK	Available
SU	Available
SN	Worship equipment is available
AN	Available
SS	Adequate and near to the location

The perspective of the DSN-MUI fatwa, that tourist destinations are required to have a place to eat, provides halal food and drinks. Based on the results of interviews, regarding the availability of halal food and drinks in Baturraden tourism.

Respondent	Availability of halal food and drinks on Baturraden
SM	halal because they are Muslims. They sell <i>mendoan</i> , packaged drinks
DL	The traders here are Muslims. So, I am sure it's halal
KS	The stalls are small, i don't know about halal certificates
HT	No traders who sell anything not halal. Mostly they sell <i>mendoan</i> , boiled noodles, rames, ice, coffee, and tea. Nothing unusual.
SH	I don't know for the halal certificate. But I've never known or heard of a restaurant that serves non-halal food
NK	It's halal, they are Muslims. So don't worry about food and drink problems here
SU	I'm sure everything is halal
SN	They are all Muslims. What they sell are halal
AN	All traders here are Muslim, I'm sure all is halal
SS	Never heard they sell haram food. They sell <i>rames</i> rice, coffee, and <i>mendoan</i>

From the all the informants, it can be concluded, that in Baturraden sites, all food vendors, food stalls do not sell anything illegal (*haram*). The main menu they offer is coffee, *mendoan*, ice. They belief that the majority of the population around the tourist sites are Muslims, as a guarantee of halal. For the ownership of a halal certificate, no one has it yet, because it is a small-scale stalls or restaurants.

Based on interviews with the Banyumas Regency of Culture and Tourism Office, for halal certificates in restaurants is fully aware of the owner. The Banyumas government once held a socialization about halal certification for restaurants, however, they think that the majority of the population here are Muslims, so it is definitely halal even without a certificate. With the hope that tourist destinations are able to have an impact on spiritual values. Every tourist attraction must have a place of worship, a place for ablution, and holy book facilities. And for non-Muslim visitors, must provide a place of worship or non-Muslim facilities to support and advance Baturraden tourism.

4. Conclusion

Based on the research results, the development of halal tourism in Baturraden tourism, has been currently increasing along with the increasing facilities offered and the availability of many worship facilities, halal restaurants, sharia hotels, and souvenirs. The model of tourism development in Baturraden is based on the DSN MUI fatwa 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism based on Sharia Principles. Implementation is still limited to the provision of Islamic worship facilities, food and hotels, although it has not yet reached the stage of halal certification.

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