

# PARAMETER FOR ORGANIZING HALAL TOURISM VILLAGES IN INDONESIA TO SUPPORT ECONOMIC ACTIVITIES

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**Abstract :** This study aims to identify guidelines for the implementation of halal tourism in Indonesia in order to formulate the component parameters in the implementation of Halal Tourism Village. This study used literature review as method in analyzing the data, which were 21 books indexed by web of science (SCI). The result of this study indicate that efforts to implement halal tourism villages must be able to meet the needs of tourists, namely the need for fun and the need for worship in the form of providing adequate infrastructure. As for the fulfillment of infrastructure in the halal tourism village in the form of tourist destinations, religious facilities, halal-certified food and beverage services, sharia lodging, good road access, sharia travel, and centers of typical souvenirs.

**Keywords :** Halal, Village, Infrastructure, Parameter, Tourism

## INTRODUCTION

Organizing a halal tourism village can be an alternative choice for tourists. This is not without reason, but city tourists seem to really crave the typical rural atmosphere and views that cannot be seen in the city. Moreover, tourist villages are able to offer tourists experience-based tourism such as farming, gardening and animal husbandry. (Mahardika & Indrawati, 2021) states that a tourist village is an area that has the potential for unique tourist attractions that are managed by its community. The definition above can show that a village can be said to be a halal tourism village if the village has a combination of potential natural riches, cultural traditions, a distinctive community lifestyle, a unique identity and can provide services in accordance with sharia.

The implementation of halal tourism villages has various problems such as lack of support and cooperation from the local government as regulator and development supervisor, lack of education and active participation from the community, lack of tourist village identity and marketing strategy (Jaelani, 2017), as well as the absence of specific rules and guidelines regarding supervisory bodies in organizing halal tourism villages (Izudin et al., 2022). Apart from that, halal tourist villages should have special indicators in each supporting component and tourism activity in order to maintain the halal essence of tourism activities.

The realization of a halal tourism village is not just limited to providing tourism supporting facilities and infrastructure, but must also be able to apply morals in the tourism process (QS Al-Qolam: 4, QS Al-Baqarah: 83, QS Al-Isra: 23,

QS Al -Ahzab: 21). Implementing good morals in halal tourism is a consequence of the halal predicate attached to it (Jaelani, 2017). This can be done through instilling education in the objects, interactions and culture of tourist village organizations regarding Islamic character building such as eating and drinking etiquette, greeting and greeting each other, as well as good business practices as one of the marketing strategies that can be implemented (QS Al- Baqarah : 282, QS An-Nisa: 29, QS Fathir: 29, QS Al- Jumu'ah: 11).

Lubis (2018) in his journal reviews Pagaruyung Palace as a halal tourism destination in West Sumatra Province. Lubis (2018) applies the history-based OVOP (one village one product) concept as a tourism development strategy in his area. He further said that Pagaruyung Palace meets the standards for halal tourism because it has tourist attractions, places of worship and historical heritage. The unique thing that is in line with the researcher's opinion is that there is good and religious interaction between local communities as tourism managers in the form of a sense of harmony and mutual cooperation (QS Al-Maidah: 2, QS Al-Baqarah: 177). This is in line with the components of the halal tourism concept that researchers want to build, so that these destinations can increasingly attract tourists to visit. In this way, the pragmatic benefits of organizing halal tourism can truly be felt by the local community (Henderson, 2016).

A study conducted by (Mohsin et al., 2016) stated that Halal Tourism Villages are an integration between tourist villages, sharia tourism, local wisdom, as well as the resource characteristics and uniqueness of certain villages. Apart from that, this study reviewed Setanggor Village in Lombok as a concrete example of implementing halal tourism villages in Indonesia. The village

has strategic transportation access and adequate infrastructure. Apart from that, the village rejects all forms of usury in tourism business activities, provides various village tour packages in each hamlet, offers a "Maghrib Koran" experience in the middle of rice fields, and ensures compliance of each line of tourism activities with sharia values. Based on the views expressed above, this study has a purpose to observe list of the component parameters for organizing a Halal Tourism Village.

## **LITERATURE REVIEW**

Halal Tourism According to Islamic Sharia Tourism is a variety of tourist activities and is supported by various facilities and services provided by the community, entrepreneurs, government and local governments. Meanwhile, the word "halal" is a word that comes from Arabic which means permitted or in accordance with the law. According to Islam, consuming what is halal, holy and good (thayyib) is a religious command and is legally obligatory (Nafis, 2019). Thus, if the word tourism is juxtaposed with the word halal, it can be interpreted that halal tourism is a tourist destination that is permissible. Halal tourism must avoid anything that prohibits it (Prabowo et al., 2012). From the statement above, it can be concluded that halal tourism is the activity of traveling and visiting destinations that can increase piety and gratitude through the creation of Allah SWT. and supported by worship facilities and services and guarantees of other halal tourism attributes such as halal certified food and drinks, fashion and logistics used (Henderson, 2016).

Halal tourism is tourism that separates the right from the wrong. If

usually there are many acts that are prohibited by religion in tourism activities, such as neglecting prayers, throwing rubbish carelessly, damaging tourist facilities, and even committing adultery, then this is different with sharia tourism which distances sharia prohibitions from tourism activities. This commitment to organizing sharia tourism is emphasized by the hadith of Rasulullah SAW:

إِنَّ الْخَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَيَبْتَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا وَإِنَّ حِمَى اللَّهِ مَحْرَمُهُ  
*Innal ḥalāla bayyinunw wainnal ḥarāma bayyinunw wabaynahumā musytabihātun*

*lāya`lamununna katsirun minannāsi famanittaqa` syabuhātistabraā lidīnihī wa`irdhihī waman waqa`a fisyabuhāti waqa`a fil ḥar āmi karrā`ī yar`ā ḥaulalḥimā yusyiku ayyarta`a fihī alā wainna likulli malikin ḥiman alā wainna ḥimallāhi maḥāramuhū .*

Meaning: "What is halal is clear and what is haram is clear; and between the two there are things that are musyta-bihat (syubhat, vague, unclear, halal and haram), most people do not know the law. "Whoever is careful from matters of doubt, he has indeed saved his religion and self-respect..." (HR. Bukhori No. 2051 and HR. Muslim No. 1599).

**Table 1. Differences between Sharia Tourism and Conventional Tourism**

No.	Items	Conventional	Religion	Sharia
1.	Object	Nature,culture, heritage	Place of worship, historicalheritage	All
2.	Objective	Entertain	Spiritual improvement	Improve spiritually by entertaining
3.	Target	Just entertainmentand fun	Spiritual aspects that can pleaseand soothe the soul	Fulfilling desires and pleasure and fostering awareness of survival and personal survival
4.	Guide	Mastering information related to tourist destinations	Mastering the historyof figures and Location of tourist attractions	Attract tourist interest by awakening a spirit of awareness of survival and personalsurvival
5.	Worship facilities	Just a complement	Included in thetrip	Become an integrated part of the tourist attraction, includingentertainment packages
6.	Culinary	General	General	Maminis halal certified

No.	Items	Conventional	Religion	Sharia
7.	Relations with society	Pursuing profit only	Pursuing profit only	Interact according to sharia
8.	Travel agenda	Ignore prayer time and maximize travel	Pursuing profit only	Interact according to sharia

Source: Study by (Battour & Ismail, 2016)

From the characteristics of sharia tourism mentioned above, researchers agree with the implementation of religious spirit in tourism activities. Basically, traveling and Islamic sharia are not two different and separate things. Both have a mutually supportive relationship. Sharia-compliant interactions can be realized in various tourist activities, for example local cultural attractions, the social atmosphere of the community, and organizational culture which always reminds tourists of the essence of life and the greatness of Allah SWT. (QS Al-Baqarah: 186, QS At-Thalaq: 3, QS At- Taubah: 129, QS Al-Fajr: 27-30).

## METHODOLOGY

This research is considered qualitative research because it consists of detailed descriptions of ideas. This type of research is used to obtain in-depth and meaningful data (Sugiyono, 2013). Meanwhile, this research was carried out using a library research approach or in-depth literature study. This approach was chosen because researchers need data from various literary sources in the form of books, research journals, government documents and official online reading as data sources in research. This method is done by selecting relevant and reliable library data sources with a problem formulation (Nafis, 2019). Furthermore, this

method is useful for finding and collecting as much information as possible related to the formulation of concepts and strategies for developing halal tourism villages.

Data collection techniques were carried out by examining several reading sources. The reading sources that this study used were metadata about books indexed by Web of Science (SCI). there were 21 books found when entering the queries "halal" (Topic) AND "tourism". The duration of the books collected were from 2009-2022 This study also tried to review the 21 books to find out the practice of halal tourism in village. The research stages carried out by researchers in carrying out this research are as follows:

1. Analyze the Guidelines for Organizing Halal Tourism in Indonesia. Researchers conduct in-depth studies or literature reviews regarding what must be present in halal tourist destinations, especially halal tourist villages. Apart from that, researchers also explored data through literature related to the opinions of experts in their field which can support and strengthen the urgency of developing halal tourism villages.
2. Formulate a Halal Analysis, which is the result of the process of comparing the guidelines for implementing halal tourism and the standards created by relevant

experts. From this effort, appropriate indicators will be obtained to be applied to Halal Tourism Villages.

Apart from that, researchers carry out documentation related to the data needed, both in the form of government documents and other documents that are related to the problem formulation asked by the researcher. In addition, this method can help researchers minimize the risk of data loss that could occur during the research implementation stage. In this method, researchers also carry out triangulation or check the validity of the data that has been documented. This study used the Miles and Huberman model analysis technique (Given, 2008). The stages of data analysis according to the Miles and Huberman model are as follows:

1. Carrying out data collection through data mining processes.
2. Reducing data by selecting and focusing on simplifying the documents and information that has been collected.
3. Presenting data in the form of short narrative text, charts, and/or the like with the aim of sharpening the researcher's understanding of what actually happened and planning the next research steps.
4. Drawing conclusions as the final stage in the data analysis process is carried out carefully by carrying out verification in the form of reviewing the notes that have been obtained.

## **RESULTS AND DISCUSSION**

The implementation of a Halal or Sharia Tourism Village is carried out with an effort to balance basic needs such as

food, drink and personal hygiene as well as the need for tourists to have fun while still highlighting Sharia guidelines (Mahardika & Indrawati, 2021). This effort is made to create comfort for tourists in enjoying their tour. In general, organizing a tourist village has three advantages, namely as a strategy in preserving the culture and customs that have existed for a long time in the village, it can create new job opportunities for the community, and it can be a stimulus for the surrounding community to work together to maintain village assets, namely environment and village tourist attractions (Ningrum et al., 2019).

The development of a tourist destination aims to improve the social and economic welfare of all levels of society in the surrounding area. These development efforts certainly require the right approach to produce a sustainable tourism management pattern or structure. Infrastructure, in this case, plays an important role in efforts to develop and develop tourist destinations, especially halal tourist destinations. The study of development economic theory explains that to create and increase economic activity, adequate infrastructure facilities are needed (Jaelani, 2017). In this way, infrastructure can be interpreted as the main support for the implementation of a tourism destination development process.

The infrastructure in halal tourist destinations, includes places of worship, tourist entrances, halal restaurants or cafes, sharia-based accommodation, Muslim travel and shopping centers. However, there is one unique thing that Djakfar has also included in the halal tourism infrastructure component, namely human resources (HR). Meanwhile, in terms of understanding, infrastructure is usually

always associated with something that has a physical form, such as buildings. Infrastructure is not always the same and can change according to time and circumstances (Yousaf & Xiucheng, 2018). Infrastructure in the form of human resources as described by (Eliyana & Istyarini, 2017), which can be in the form of rulers, entrepreneurs, tour guides (tour guides), intellectuals (ulama), and the wider community. However, Djakfar provides conditions that if the actors involved must be able to carry out their respective duties and roles well, then the halal tourism industry that is being built will have a progressive trend.

Meanwhile, the Sharia Tourism Village concept proposed by Priyadi (2016: 153) is as follows:

1. Nature and human resources are the potential basis for a tourism village model that can be developed in the future.
  - a. Nature includes geographical conditions or contours or landscapes that will support scenic tourism and activity tourism.
  - b. HR or demographics which essentially includes the skills and creativity of local residents related to sharia-based tourism.
2. Sharia, Infrastructure and Socio-Cultural is a hardware environment that supports easy access to sharia-based tourist villages and software assets that will underlie the value (sharia) of sharia-based tourist villages that will be offered to prospective travelers (Muslim and non- Muslim) who have unique which has attractiveness and competitiveness.
  - a. Sharia describes the level of sharia-based understanding related to all tourism facilities and activities.
  - b. Infrastructure includes hardware (road access and communications, and other physical supports) and software (vision and skills of local residents).
  - c. Socio-cultural includes patterns and lifestyles as well as Islamic customs.
3. Sharia-based tourist villages are equipped with facilities in the form of accommodation, food, clothing requirements and the tour itself.
  - a. Accommodation separates rooms for women and men who are not muhrim.
  - b. Food and drinks, which are provided in stalls or restaurants at tourist locations are made from ingredients, processed and served based on sharia and thayyib-based principles.
  - c. Clothing, while on tour at Sharia-Based Tourism Village locations, all tourists are required to wear clothing that meets Sharia requirements. Likewise with clothes sold to tourists.
4. Tourism in Sharia-Based Tourism Villages can include:
  - a. Nature tourism or natural beauty or the uniqueness of local natural resources.
  - b. Islamic art/culture (antique mosques, music, etc.).
5. Activity tourism can include activities such as: Hiking, Biking, Outbound



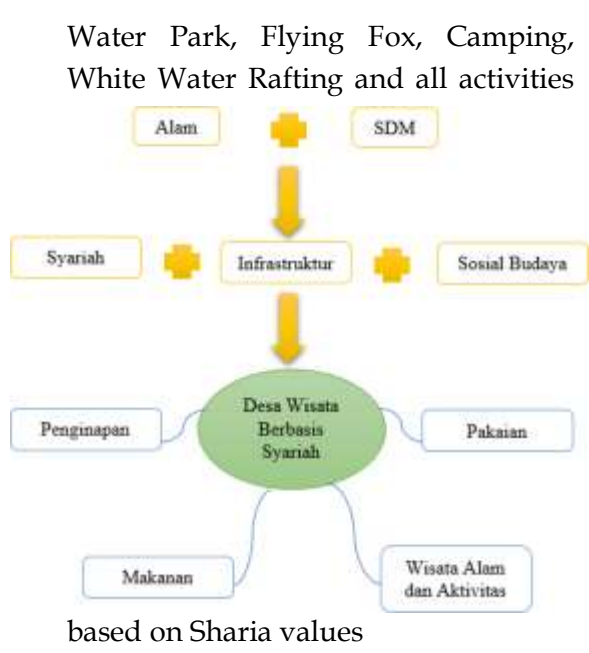


Figure 1. Sharia-Based Tourism Village Concept

Source: Previous research by (Izudin et al., 2022)

Minister of Tourism and Creative Economy Regulation No. 2 of 2014 concerning Guidelines for the Implementation of Sharia Hotel Businesses can be classified into 2 categories, namely the infrastructure category and the service category. The infrastructure category includes the provision of washing equipment, prayer equipment, bathing and ablution, a kitchen complete with cooking equipment, provision of halal food and

drinks, health and beauty spas, and fitness facilities. Meanwhile, the service category includes providing information regarding mosque locations and prayer times, implementing a halal guarantee system, good interactions and prohibiting things that lead to violations of religious norms.

Priyadi (2016: 156) put forward a development model towards sharia tourism villages implemented in Sleman Regency which is the result of modifications to Minister of Tourism and Creative Economy Regulation No. 2 of 2014. This model divides tourist villages into 3 categories, namely tourist villages with high, medium and low potential for development. The categories determined by (Chianeh et al., 2019) are based on the village's ability to manage its potential base as well as fulfilling the sharia tourism village infrastructure and services that can be provided. In practice, these tourist villages are of course required to fulfill two absolute requirements for sharia-based tourism, namely tourism needs and religious needs of tourists which must be reflected through the facilities provided and services provided. From the descriptions of experts and the Ministry of Tourism's guidelines above, several components of the parameters for organizing a Halal Tourism Village can be formulated, as follows:

Table 2. Component Parameters for Organizing a Halal Tourism Village

No.	Parameter	Source
1.	Geographical limitations	Ministry of Tourism
2.	Community enthusiasm	Ministry of Tourism
3.	Management organization	Ministry of Tourism
4.	Tourist destination	Halal Tourism Development Acceleration Team
5.	Sharia accommodation	Halal Tourism Development Acceleration Team TP3H

No.	Parameter	Source
6.	Muslim travel	Halal Tourism Development Acceleration Team
7.	Road access	(Izudin et al., 2022)
8.	Information Center	(Chianeh et al., 2019)
9.	Halal restaurant	(Chianeh et al., 2019)
10.	Closed clothing	(Chianeh et al., 2019)
11.	Modes of transportation	(Chianeh et al., 2019)
12.	Souvenir shop	(Chianeh et al., 2019)
13.	Health services	(Chianeh et al., 2019)
14.	Worship place	(Chianeh et al., 2019)
15.	Water availability	(Chianeh et al., 2019)
16.	Shopping center	(Chianeh et al., 2019)

Source: Processed by researchers (2020)

The table above shows the implementation of a halal tourism village in terms of tourism supporting attributes. These things are realized in the form of providing quality services for visiting tourists. Apart from that, human resources as tourism service providers are one of the keys to the success of halal tourist village destinations.

## CONCLUSIONS

Based on the discussion of the results of this research, researchers can draw the conclusion that efforts to organize a halal tourist village must be able to meet the needs of tourists, namely the need for fun and the need for worship in the form of providing adequate infrastructure. As for the fulfillment of infrastructure in halal tourist villages in the form of tourist destinations, worship facilities, halal-certified food and beverage services, sharia accommodation, good road access, sharia travel, and typical souvenir centers.

There are suggestions that researchers can offer to players in the halal tourism industry to be able to provide halal tourist destinations optimally by prioritizing visitor satisfaction in their travel agenda

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