

SHARIA TOURISM CULTURE IN INDONESIA

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Abstract

The purpose of this study is to find out how sharia tourism culture exists in Indonesia, methodology using qualitative research type analysis, general findings that occur in halal tourism culture in Indonesia in general there are still many stake holders who refuse some destinations to be used as halal tourism, the conclusion of success is driven by effective advertising and marketing plans. Relationships with local travel agencies need to be improved and maintained properly as a form of cooperation with travel agencies and airlines to promote sales to reach the target market well, while providing incentives for family travel, travel marts, product knowledge training, and agency to be improved.

Keywords: Culture, Destinations, Sharia Tourism,

INTRODUCTION

Tourism is now one of the main sectors that contribute significantly to Indonesia's national income and explains that the contribution of the tourism sector to the national economy has increased in recent years. This is seen when the global economy whose export income fell like last year is facing a global crisis. Tourism has increased its share of Indonesia's total exports of goods and services from 10% to 17.5 ri, increasing its position as the top foreign exchange earner from 5th to 4th place, with foreign currency revenue of 10% billion U.S. dollars. On the other hand, when the contribution of tourism to GDP reaches about 9% considering the multiplier effect, the direct contribution to GDP reaches 3.8%. The absorption of labor in this sector has also reached 10.18 million or equivalent to 8.9% of the total number of

workers, making it the fourth largest sector of labor creation.¹

Indonesia is currently known as the country with the largest Muslim majority in the world, with a Muslim population of 207,176,162. Tourism and values, Islamic tourism, and Shariah can be the answer to these conditions. In the last 5 (five) years, the number of foreign tourist visits to Indonesia was dominated by foreign tourists from ASEAN countries such as Malaysia and Singapore.² In addition, from several European countries, in particular Russia, and from the United States, Australia, and Middle Eastern countries such as Saudi Arabia and Qatar. Of these countries, foreign tourists visit Indonesia the most from outside Asian countries, Middle Eastern countries, especially

¹ Ahimsa - Son of Integration National and Threat that Faced. Lecture Common Anthropology Coentjaraningrat Memorial Lecture XV. Jakarta, (2018, October 19).

²BPS. (2010). from Bureau Navel Statistics: <http://sp2010.bps.go.id/index.php/site/tabel?tid=321>.

Saudi Arabia, the United Arab Emirates, and some countries in the coastal region.

Therefore, in-depth research is needed on the development of Indonesia's Sharia tourism potential, considering aspects of Middle Eastern tourists as the main target market for foreign tourists, the design of more focused marketing strategies and potential that can attract tourists. Visit Middle Eastern countries such as Saudi Arabia, Bahrain, Kuwait, Oman, Qatar, United Arab Emirates, Egypt and become a major contributor of tourists to Indonesia.³

Sharia tourism is a form of culture-based tourism that prioritizes Islamic sharia values and norms as a fundamental foundation. As a new concept in the tourism industry, of course, Islamic tourism requires further development and a complete understanding of the cooperation of Islamic values incorporated into tourism activities. Muslim tourists are the most tourists in Indonesia which is also the most populous Muslim country in the world. The concept of Islamic tourism is the answer to a large undeveloped market that has not been fully touched. With the world's largest Muslim population, Indonesia is the world's largest market for Islamic tourism, and the sustainable development of Sharia tourism can make a significant economic contribution to all stakeholders.

The concept of Islamic tourism the process of integrating Islamic values into all aspects of tourism. Islamic beliefs and Islamic sharia values as beliefs are basic criteria in building tourism activities. Sharia tourism pays attention to the core values of Islam in

³ Chanin, O. (2015). Guide Lines on Halal Tourism Management in the Andaman Sea Cost of Thailand. *Journal of Economics and Management* Vol 3, No 8, 791-794.

its presentation, ranging from accommodation and restaurants to tourist activities that are always related to Islamic norms. The concept of Sharia tourism is an update of the Islamic concept where halal and haram values are the main criteria. That is, all aspects of tourism activities cannot be separated from halal certification. Halal certification should be a reference for all tour operators. The concept of Sharia tourism is that Muslim tourists perform mandatory prayers five times, all of them are well socialized and stay away from everything that is prohibited by him.⁴

The basics of Sharia tourism, of course, understanding of the importance of halal on aspects of tourism activities in various hotels, shipping facilities, food and beverage facilities, financial systems, equipment and service providers. For example, a Sharia hotel will not accept a hospitality partner whose non-muhrim (not visible marriage certificate) is next to a hotel with a sharia concept. Alcoholic beverages Sell foods that include beef with disabilities in Islam. In addition, the choice of tourist destinations that meet the application of the concept of Sharia tourism, the application of all experiences of the value of tourist attractions is the lack of appropriate mosques. Entertainment and prostitution activities, and society is the implementation of Islamic syar'i values, such as gambling, chicken factories, and ritualism.⁵

Based on the psychographic state of the traveler, a large group of tourists can be

⁴Fandeli, Chafidand Mukhlison. 2000. *Entrepreneurship Ecotourism*. Yogyakarta: Faculty Forestry UGM and BKSDA Yogyakarta.

⁵Pitana, I. GdeandI Ketut Sun Diarta. 2009. *Introduction Science Tourism*. Yogyakarta: Andi Offset.

distinguished by their personality. Classify travelers by their nature, open and closed, addicted and self-reliance, adventurous or obedient. He proposed to classify tourists into five traits called psychocentric, approaching psychocentric, midcentric, approaching allocentric and allocentric.

METHODOLOGY

The method this research uses is a qualitative analysis method that describes the characteristic characteristics of the problem, finds the truth, and is an explanatory method for solving the problem being examined. Qualitative analysis in this survey uses internal and external data sources. The data is then used as primary data and secondary data. Primary data is some key information such as listening to expert exposure from the Group Dispatching focus program implemented at the source of the fiscal year. The popularity of most local beaches with observations with observations of the potential market development strategies of the Naphthoe list was held between the Ministry of Tourism and several speakers, and researchers from several tourist attractions that have been achieved. Expert results are related to secondary data sources of the corresponding literature and market acceleration profiles and naphthoe lists. The results of the discussion are comprehensively analyzed with relevant concepts and theories, and can be drawn to the analysis of Halal Tourism Culture in Indonesia.⁶

⁶ Ernas, S., & Qodir, Z. (November 2013). Religion and Culture deep Integration Social (Learn from Experience People of Fakfak in Province Papua West), Journal Thought Sociology Volume 2 No.2, p.43-58.

RESEARCH AND DISCUSSION RESULTS

The Government of Indonesia, in particular the Ministry of Tourism, currently has six main objectives for the period 2014-2019 is first, the contribution of tourism to gross domestic product (GDP) increased from 9% in 2014 to 15% in 2019. The contribution of tourism to GDP in November 2015 was 9.5%; Second, foreign exchange increased from Rp 140 trillion in 2014 to Rp 280 trillion in 2019. Currently the contribution of tourism to gross domestic product is estimated at 4%, and the country's foreign exchange is equivalent to Rp 155 trillion; third, the contribution to employment opportunities increased from 11 million in 2014 to 13 million in 2019; Fourth, the Tourism Competitiveness Index increased from 70 in 2014 to 30 in 2019; Fifth, the number of tourists increased from 9.4 million in 2014 to 20 million in 2019. The number of tourists in September 2015 was 8.69 million; Sixth, the number of domestic tourism increased from 250 million in 2014 to 275 million in 2019.⁷

To achieve these six goals, Indonesia has categorized Indonesian tourism products into three main products, namely: 1) Natural Tourism which includes marine tourism, adventure tourism, and ecotourism; 2) Cultural tourism includes cultural and historical heritage tourism, shopping and culinary tours, city and village tours; 3) Artificial tourism includes sports tourism and integrated tourism.

⁷ Octaveiyanti, S. S. (2013). Impact Social Culture Interaction Tourist With Community Local At Area Sosrowijayan. Journal National Tourism Vol5 No. 3, (201-208).

The above tourist grouping is based on Law No. 10 of 2009 concerning Indonesian Tourism and then clarified by the great concept in Indonesian Tourism marketing, the Great Concept is an approach to tourism regional development that integrates the dimensions of infrastructure, accessibility, connectivity, activities, facilities, hospitality and market preferences related to the selection of entrances or points of distribution, tourist movement patterns, readiness and business certainty and tourism management in order to improve the optimization of the value of benefits and positive impacts for the community, business and the region.⁸

The determination of the territory in Great Tourism in Indonesia is based on the number of tourist arrivals, connectivity and accessibility of destinations and tourist perceptions. There are at least three main greats that are the benchmark for success achieved by tourist destinations in Indonesia, including: 1) Great Bali which includes the West Nusa Tenggara and East Nusa Tenggara regions and East Java; 2) Great Jakarta which includes Banten and West Java as supporting destinations; 3) Great Batam which covers the Riau islands, Nangroe Aceh Darussalam, Riau, West Sumatra.

Characteristics of Middle Eastern Foreign Tourists

Various opinions say that the Middle East region is a non-African Arab country coupled with Iran and Israel. David E. It defines East Japan as a member of the Arab League, such as Egypt, Libya, Morocco,

Algeria and several North African countries. The Middle East is one of the most rapidly growing markets in the world. In the Middle East, the main Tourmarkets are the 6 countries of Country Golf Country (GCC) Saudi Arabia, united Arab Emirates, Kuwait, Bahrain, Qatar, Oman – they put on about 60 of the total international outings and about 75otri. Middle East. The percentage of expatriates in GCC countries is significantly higher than the number of expatriates from the Middle East. An estimated 60% of foreign tourists from the GCC are locals and an estimated 40% are foreigners.⁹

Middle Eastern tourists can comfortably visit Indonesia where 90% of the population is Muslim. In almost every area there are places of worship, prayer facilities, and many hotels that guarantee hygienic and halal food. Middle Eastern entertainment options, airline price promotions, package holidays, and a strong economic recovery are major factors affecting the number of flights departing from the Middle East.

The behavior of foreign tourists from Abroad can be explained based on the destination, outdated stay in the destination area, the amount of expenditure, duration, the homogeneous age of tourists and the intensity of the trip. The travel patterns of foreign tourists from the Middle East to Jakarta are very diverse, especially business travel patterns, recreational tourism and shopping tours make Jakarta a very potential destination as one of the destinations. Due to the increasing frequency of flights from Jeddah and other Middle Eastern cities to

⁸Soekanto, S. (1990). *Sociology One Introduction Concise*, Edition New. Jakarta: Hawk Press.

⁹Dwi putra. 2013. Preferences Tourist Towards Means Tourat Area Tour Nature Eruption Merapi. *Journal Planning Regionand City*, Vol.24 No.1. Body Planning and Building National.

Jakarta and vice versa. Like Jakarta's destination services, to increase the intensity of foreign tourist travel from the Middle East, airport facilities need to be improved.¹⁰

The analysis of tourist visitors is very good so that if done periodically to predict the tendency that appears in tourist attractions. Complete and comprehensive and consistent visitor data will be needed by managers, research institutions, and local governments to monitor and evaluate tourist attraction visitors. Identification of tourist attraction visitors can also be used as a picture of market needs.

In the character of tourists a tourist attraction can give a strong enough influence on tourism as a whole. Characteristic analysis of tourists is closely related to planning, diversification of tourist attractions, carrying capacity of objects, analysis of tendencies, analysis of segmentation and marketing promotion strategies.

A wide variety of tourist characters have been developed using

In terms of psychographics, tourists from the Middle East are just as different from foreign tourists from other regions. The types and characteristics of Middle Eastern tourists identified include entrepreneurs and professionals, upper-middle-class travelers, young people and students, and traders.¹¹

Professional businessmen, these tourists come from several cities in Saudi Arabia and other Middle Eastern countries

such as Jeddah, Riyadh and Dammam. This type of traveler likes the easy and fast. They attach great importance to time, discipline, and satisfactory quality of service. Since these people are educated travelers, they are very worried about the benefits of travel. The shopping behavior of these travelers is more selective and they have less time to rest and relax.

The development of this tourism concept has a very wide impact which is then followed by the views of the general public regarding tourism issues, tourism players, tourists, and tourism support sectors such as industry, trade, aviation, banking, communication, education, and culture.

These middle and upper class travelers, these middle and upper class travelers, as mentioned above, come from the metropolitan environment of the Middle East. The average monthly income in this class is very high. Such tourists are usually very noisy when choosing destinations, entertainment, and other attractions. They are generally highly educated, so they think about what they really need, not what they want. The quality of services and products and their benefits are usually recognized by this type of traveler.¹²

Youth and Students, youth and students with a well-funded and modest style are also some of the potential tourists in the Middle East. Young people and students who usually act according to current trends need to be offered daily travel products at affordable prices. This great potential should be directed to develop its own attraction for these young people and students to feel comfortable and spend money in destinations, including

¹⁰Twinnings, SariC.,et al. 2014. Preferences Tourist Towards Visit Tour Island Samosir With Analysis Konjoin. Journal Saintia Mathematics, Vol.2, No. 3, H. 267.

¹¹Gusti, R R. Pangestuti Hardiyanti Princess Ning 2018. Strategy Marketing Bureau Trip Tour Deep Bring Tourist Iran to Bali. Thesis. University Udayana.

¹²Yoeti Oka. 2012. Basic-basis Understanding Hospitalityand Tourism. Bandung PT. Alumni.

cultural and historical heritage tours, shopping and cooking tours, city and village tours.

Traders, goodeconomic growth and conducive security and political sites , encourage higher buying and selling activities as a result of the convoy activities of traders are also getting higher. This is as a relatively good potential for Jakarta to become a trading center.¹³

CONCLUSION

The Indonesian state represents the prospects of future tourists, and success is driven by an effective advertising and marketing plan. Market characteristics and behavior determine the success of market communication. Currently, the Middle East market is only part of the Arab countries, and the level of foreign spending and tourism is already quite high. The promotional strategy approach uses promotional media such as electronic media and print media advertising in the country, makes gadgets at arrival airports for tourists in Arabic, and works with MICE agencies to create events in Indonesia. It needs to be improved by traveling invitations. City agents and wholesalers travel to visit Indonesia.

The Middle East market remains attractive to Indonesia because it has the potential to produce high-quality products in Indonesia. The average resident on this trip is 30-45 years old and travels with a large group or family, and marketing communication strategies need to be tailored to the age characteristics and travel motives that are primarily business.

Relationships with local travel agencies need to be improved and maintained as follows: Working with travel agencies and airlines to promote sales in order to reach the target market well, while providing incentives for family travel, travel marts, product knowledge training, and agency to be improved.

Tourism Representative Office needs to be activated as a provider of information about products that Middle Eastern tourists are interested in such as shopping products, art&heritage, and other information from the Middle East, Restaurants, and others.

Compound society as described in the previous section is an unavoidable inevitability. It has been explained how tourism acts as one of the drivers of community plurality in Yogyakarta. The plurality of the community has made Yogyakarta a cultural meeting room from various regions in Indonesia and abroad. Social interaction that occurs in a plural society on the one hand can result in social integration and on the other hand can also produce conflict.

Conflict is defined as a state in which there is a difference of opinion or perception between two individuals and groups towards a thing. According to Coser conflict can be divided into two types, first realistic conflicts that are motivated by concrete or material issues such as the seizure of economic or territorial resources. The two non-realistic conflicts are conflicts that occur due to sources that are ideological, principles, self-esteem, self-identity, and rules.

Explained by Giddens in (Zainuddin, 2004) that today there are not many multicultural societies that do not have a history of conflict and even hostility between their ethnicities. This further confirms that in multi-cultural societies there is a tendency for conflict for the Indonesian context, at

¹³Kotler, Philip and Kevin Keller. 2009. Management Marketing. Jakarta: Gramedia.

least we can see in the second half of the last decade of the 20th century facing various conflicts: both tribal, regional, religious, and between other groups. Among the conflicts are conflicts in Timor-timor (1995), Situbondo (1996), Tasikmalaya (1997) Surabaya, Ambon, Ujung Pandang, Pekalongan, Pasuruan (Thayib, 1997: 207-8), Kupang (1998), Maluku and North Maluku (1999) West Kalimantan and Central Kalimantan (2000).

Yogyakarta as a region with a plural society is also inseparable from conflicts, including conflicts that occur in WatuKodok Beach Tourism. This conflict occurs because of unilateral claims on the management of the Watu Kodok area from a migrant who intends to invest in tourism in this region. Then there is a government rule in the RTRW which states that within 100 meters of the beach must be sterile from the building. On the other hand, land that is outside the 100-meter limit has been sold to investors. This causes residents to become marginalized, missing opportunities to be able to feel the benefits of tourism in this region from the sale of food and beverages.

Then the case of the preparation of the tradition of sea alms at Baru Pandansimo Bantul Beach, DI Yogyakarta, which intervened and was forcibly dispersed by a group of unknown people. They reasoned that the tradition was contrary to the teachings of one of the religions.

Differences in views between the two groups towards the tradition of almsgiving that saw it as a tradition were forcibly dissolved by other communities that had different views. Ahnaf & Salim said there were 71 cases of identity-nuanced violence during 2000-2016. Then Tirto Research in 2017-2018 there were 7 cases of violence and intolerance in

Yogyakarta. While in 2019, there have been two similar cases: the first case of Slamet Jumiarto family who are prohibited from settling in a hamlet in Bantul just because the person concerned is Catholic; second, the destruction of the cross at the Christian tomb complex run by Bethesda Hospital. In the case of Slamet Jumiarto's family, in early April, there was denial from the local community, namely under the pretext of "local wisdom". There is also an argument sourced from the community that immigrants should follow local environmental rules.

In community life, conflict is a natural and common phenomenon, and cannot be eliminated in the process of social interaction. The results of research from setara institute said that cases of social conflict that occurred in Yogyakarta so far are still considered to be within reasonable limits and are still far from the red limit. Although it cannot be eliminated, conflict can be controlled and minimized so that the potential for greater threats can be avoided.

Indirectly this also explains that even a large and great conflict has a chance to be reconciled. Although it is considered still within reasonable limits this phenomenon seems to have shown that the resolution of conflict problems has not reached its roots, because it always presents recurring problems, causing social integration when it is warmly discussed again.

Social integration in the plural society in Yogyakarta is a situation that is desired together, as stated in the spirit of the 1928 youth oath and the understanding of unity as in the 1945 Constitution. For this reason, in the following description we want to discuss some of the factors that play a role in encouraging the realization of social integration of the people of Yogyakarta.

The first is the wealth of noble values of javanese culture that lives and develops in Yogyakarta, especially in this

case which is related to coexistence with harmony, peace, salaras. There are two basic values that are upheld by the people of Yogyakarta in connection with the concept of harmonization and harmony of coexistence, namely harmony and respect.

In the view of javanese society, harmony is a situation to maintain a harmonious, peaceful, safe, and without disputed community life. Respect contains values in building social relationships with other individuals or groups. This means there are values that govern and limit how to behave to others, for example in child and parent relationships, relationships with peers.

This value of harmony and respect reflected in everyday life led to the Javanese being famous as a delicate, gentle, polite ethnicity. These values also make javanese as a closed ethnicity and difficult to be straightforward. This is because those who want to avoid conflict, so tend to seem silent and do not want to argue when there are differences of opinion. Although not all Javanese people have this closed and silent nature. In fact, many of us find Javanese who are honest, open, as they are, and do not like pleasantries. But we believe that the value of harmony and respect is one of the social capitals in realizing social integration of people in Yogyakarta in a pluralistic society.

Second, the high culture of gotong royong in Yogyakarta. The word gotong can be interpreted as shouldering, lifting, while royong can be interpreted together. In simple terms, cooperation means a form of active participation of every part of society to do something together.

Koentjaraningrat in classifies gotong royong that has been widely known by indonesian people into two, namely gotong royong please help and gotong royong bakti work. Mutual aid activities help occur in most aspects of people's lives in Indonesia, such as helping harvest in agricultural

activities, activities in one household, helping neighbors who carry out weddings or birthdays, even in disasters or deaths. While the activity of gotong royong filial work is usually done to do something that is in the public interest, which can also be distinguished between cooperation on the initiative of citizens with cooperation imposed by a party.

The concept of cooperation can also be interpreted in the context of realizing social integration of society. Gotong royong is a social capital in forming a force that realizes cross-ethnic unity. The meaning of collective action to struggle, self-governing, common goal, and sovereignty contained in cooperation activities makes it a strong capital in realizing social integration. The values contained in cooperation are a spirit of togetherness that can be realized in the form of behavior or actions of individuals who are done selflessly (expecting retribution), doing something collectively to realize the goals of the community or the goals and interests of certain individuals in a community.

Yogyakarta is very rich in mutual aid culture and has become an ingrained tradition for its people. The movement spirit of cooperation for the progress of Jogyakarta which was declared deputy mayor of Yogyakarta and the traditional ceremony of Merti Bumi Tunggal Arum which is loaded with the spirit of cooperation is a tangible form of this. The Month of Bhakti Gotong Royong Masyarakat (BBGRM) since it was first proclaimed by the Regional Government in 2003, the culture of "contributing" and "nonjok" which reflects the spirit of cooperation of the people of Yogyakarta, and so on shows how gotong royong culture has become a culture and part of the life of the people of Yogyakarta. Although the current of modernization has eroded the culture of cooperation in

urban areas, but in rural areas of Yogyakarta the spirit of cooperation is still felt very strongly.

Third, there is a leader figure who acts as a mediator in realizing the social integration of society. In Yogyakarta the role of the most significant and influential mediator lies in the figure of Sri Sultan Hamengkubuwono X. His background as well as the King of Kraton Ngayogyakarta as well as a governor of good standing makes the leadership, he gets for generations does not make him ignore the

noble values in him that are rarely owned by other leaders today.

The charisma attached to it, the humble nature, grounded and calming of its people has made Sri Sultan a figure who is respected and obeyed, and is respected by the people of Yogyakarta. This kind of character is the capital for Sri Sultan to act as a mediator of conflicts that occur in his region, as well as realizing the social integration of the plural Yogyakarta community.

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