



COMMUNITY-BASED HALAL TOURISM AS A SUSTAINABLE ECONOMIC DEVELOPMENT STRATEGY

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Abstract

This article offers a strategy for generating a sustainable economy through community-based halal tourism. Based on data from the Kerinci Regency Research and Development Bappeda in 2020, there are 127 tourist attractions spread across 16 sub-districts. Then, each sub-district of Sungai Penuh City has 46 cultural heritage sites and 25 tourist destinations. However, this tourism potential is not managed optimally. Tourism is one of the sectors that contributes the largest foreign exchange to the region and benefits the community. The method used is a qualitative research method with a library research approach. Data analysis techniques use data reduction, data presentation, and conclusion. This research shows that sustainable economic development can be strengthened through community-based halal tourism by optimizing pillars such as the social pillar, tourism management, stakeholder roles, and social media. Then, the economic pillar creates MSMEs and opens up job opportunities and environmental pillars. If all of these pillars can be maximally applied to halal tourist destinations, this will impact realising a sustainable economy. Because the community understands governance and can accommodate tourism potential, the community also feels the benefits of economic revival.

Keywords: Halal Tourism, Community, Sustainable Economy.

Abstrak

Tulisan ini bertujuan untuk menawarkan strategi dalam membangkitkan ekonomi berkelanjutan melalui konsep pariwisata halal berbasis masyarakat. Berdasarkan dari data Bappeda Litbang Kabupaten Kerinci tahun 2020 terdapat 127 objek wisata yang tersebar di 16 kecamatan. Kemudian di setiap kecamatan Kota Sungai Penuh tersebar 46 cagar budaya dan 25 destinasi wisata. Akan tetapi, potensi wisata tersebut tidak begitu dikelola secara maksimal. Padahal, pariwisata merupakan salah satu sektor penyumbangan devisa terbesar bagi daerah dan manfaat bagi masyarakat. Metode yang digunakan adalah metode penelitian kualitatif dengan pendekatan kepustakaan (*library research*). Teknik analisis data menggunakan reduksi data, penyajian data, dan penarik kesimpulan. Hasil penelitian ini menunjukkan bahwa melalui pariwisata halal berbasis masyarakat, pembangunan ekonomi berkelanjutan dapat diperkuat melalui optimalisasi pilar-pilar seperti, pilar sosial; pengelolaan wisata, peran stakeholder, dan media sosial. Kemudian pilar ekonomi; tercipta UMKM dan terbuka lapangan pekerjaan dan pilar lingkungan. Jika semua pilar tersebut dapat diterapkan dengan maksimal terhadap destinasi wisata halal, maka hal itu akan berdampak pada terwujudnya ekonomi berkelanjutan. Karena masyarakat telah



memahami tata kelola dan memiliki kemampuan untuk mengakomodir potensi pariwisata, sehingga masyarakat juga merasakan manfaat dalam bangkitnya ekonomi.

Kata Kunci: Pariwisata Halal, Masyarakat, Ekonomi Berkelanjutan

Introduction

Indonesia is a developing country with an area of 1,904,569 kilometers² (Akhmad, 2019) followed by a wealth of natural resources that can be utilized to support tourism development, such as nature tourism and cultural tourism (customs, tribes, and historical relics) which are very beautiful, exciting and have the potential to be developed into world-class tourist destinations (Rahmayani et al., 2021).

Regionally rich areas have more tourism options available, which makes them more diverse and attractive, and they tend to be ahead of the rest in terms of tourism development (Wahyudi & Gunanto, 2022). For example, Jambi Province, especially the natural world of Kerinci – Kerinci Regency and Sungai Penuh City, Kerinci is a general designation that describes the geographical location of Kerinci Regency and Full River City.– stores various peculiarities (uniqueness) in the form of local wisdom, natural beauty, culinary, flora and fauna that can function as the foundation for sustainable economic development.

Based on data from the Kerinci Regency Research and Development Agency in 2020, there are 127 tourist objects spread across 16 districts (Bappeda Litbang Kabupaten Kerinci, 2019). All sub-districts in the City of Sungai Penuh have distributed over 46 cultural reserves (Badan Pusat Statistik Kota Sungai Penuh, 2021) and 25 tourist destinations (Dinas Kebudayaan dan Pariwisata Kota Sungai Penuh, 2022). However, this tourism potential is not optimally managed. In fact, tourism is one of the foreign exchange contributing sectors (Witro et al., 2020), the biggest for the region, especially for the country (Reza, 2020), and benefits to society (Aponno, 2020). In addition, the tourism sector has contributed to accelerating economic development and employment so that it can reduce unemployment rates and can improve the economy of communities around tourist destinations (Gustya, 2020).

A shari'ah-based tourism approach can be a valuable strategy to help promote tourism in Indonesia, as most of the population is Muslim or adheres to Islam (Ihsan et al., 2019; Lihat juga Yuliana et al., 2022). Accordingly, 99% of the natural population of Kerinci adhere to Islam (BPS Provinsi Jambi, 2022) which indicates that the halal lifestyle should be attached to the Kerinci people. Thus, Kerinci has tourism potential, which in its development can be juxtaposed with the halal lifestyle of its people.



Based on the description above, this study discusses sustainable economic development strategies that depart from community-based halal tourism. Therefore, to answer and describe this, the author wrote in an article entitled: "**Community-Based Halal Tourism as a Strategy for Sustainable Economic Development.**" Then several formulations of the problem can be formulated, namely, how is community-based halal tourism in the economic realm? And how do the foundational elements of locally based halal tourism contribute to long-term economic growth?

Research Methods

The research method used is qualitative research with a library research approach. Library research is a research method that is library in nature (Hasan, 2022; Creswell, 2010). Data sources in this library research study can be divided into primary and secondary data sources (Subagyo, 2006). Primary data is obtained directly from the first source, which is accumulated by 20% (Samsu, 2017). Meanwhile, secondary data consists of already available data and can be obtained by researchers by reading, viewing and listening, which is accumulated at 80% (Kusumastuti & Khoiron, 2019). These sources come from books, commentary books, scientific articles, as well as reports from various surveys, where these reports are used as data to complete the article.

Data analysis techniques use data reduction, presentation, and conclusion (Miles & Huberman, 2014). Data reduction is selecting, focusing on simplifying, abstracting and transforming rough data that emerges from written records. After data reduction, the next stage is data presentation, meaning that data presentation is usually done in the form of short descriptions, charts, relationships, between categories, and so on. Through data presentation, the data is organized and arranged in a relationship pattern to make it easy to understand. Then, after the data has been reduced and presented, the following analysis stage is concluded.

Result and Discussion

Community-Based Halal Tourism in The Economic Sphere

In language, tourism has been recorded in the Qur'an, namely, *sarayasiru-sairan* (Walking, traveling) (Read Q.S Al-Ankabut (29):20 dan Qs. Saba' (34) : 18), *safar* (journey) (Read: Q.S al baqarah 184.), *rihlah* (journey) (Read Q.S Quraisy 106:1-4.), *hajara-yuhajiru-muhajiran* (move (read: Q.S Annisa' (4) : 100), *asra* (run) (Read: Q.S Al-Isra' (17) : 1), *saha-yahsihu-siyahan* (walk or travel) (Read: Q.S At-Taubah (9) : 2 dan



112), *dharaba* (travelling) (Read: Q.S At-Taubah (9) : 2 dan 112). Therefore, tourism is a travel activity in the form of recreation and entertainment.

Various models of tourism development whose goal is to benefit society as a whole. Halal tourism which has gained popularity and is in high demand among travelers. Halal tourism aims to offer a favorable experience for both visitors and locals (Mafudi et al., 2021), Halal tourism is one of the tourism industries whose main target is Muslim tourists (Qory et al., 2021), but not closed to non-Muslim tourists (Suryani & Bustaman, 2021). Halal tourism is not only enjoyed by Muslims, but can benefit various groups (Ma'rifah et al., 2020). According to *Global Muslim Travel Index* (GMTI), as quoted by Susie Suryani, Halal tourism is tourism that follows Islamic principles, which include providing separate facilities and services for men and women, ensuring food and drinks are Halal, having adequate public facilities, and not allowing gambling and alcohol (Suryani & Bustaman, 2021). With the name "Halal," which not only stands for food and drink but also for hotels, facilities, and services that adhere to Islamic law, halal tourism offers more areas of tourism that are welcoming to Muslim tourists. It also reflects Islamic sharia (Nailul et al., 2023).

Community-based tourism is a type of tourism in which local communities have extensive and proportional control and engagement in its development and operation, with the majority of the benefits remaining in the locality (Putra, 2015), supported livelihoods, preserved the values of socio-cultural traditions and natural heritage resources, and contributed to the welfare of society. (The ASEAN Secretariat, 2016). As a result, it is clear that community-based halal tourism is industry that adheres to Islamic laws and that tourism development incorporates the entire community. The Qur'an gives human legitimacy to travel and explore themselves by beeping:

"It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection" (Q.S al-Mulk (67): 15) (Departemen Agama RI, 2010).

Ibnu Katsir in Tafsir Ibnu Katsir explains that in this verse, humans are ordered to travel as they wish from all over and spread out to carry out various forms of trade and business (Katsir, 2005b) and enjoy the beauty of the world. Wahbah Zuhaili, throughout Al Munir's Tafsir also added this, saying that He is the God who has made the roads, grown the plants, and produced the fruits (Az-Zuhaili, 2003c). This verse also shows that



travelling or travelling is a suggestion because by doing so, the blessings that Allah has showered down in diverse directions are something that one would always appreciate and be grateful for. By doing tourist visits, the local community's economy will be helped. According to the word of God:

"And from their properties was [given] the right of the [needy] petitioner and the deprived" (az-Zariyat (51): 19) (Departemen Agama RI, 2010).

Tafsir Al-Munir, written by Wahbah Zuhaili, explains that part of the assets obtained is to be allocated to the poor and to people who need help as a form of assistance and doing good to others. In the above verse said {السائل} means the poor are asking. Then {الْمَحْرُوم} means a poor person who keeps himself from begging so that people think he is a well-off person, so they don't give him alms (Az-Zuhaili, 2003b). Al-Qurthubi in Tafsir Al Qurthubi added that this verse is an obligation to issue assets other than zakat, whether it is to connect hospitality (family income), to buy banquets for guests, to help people in need (Al-Qurthubi, 2007b), and conducting tourist visits, will inadvertently be able to help the economy in the area.

Pillars of Community-Based Halal Tourism in Supporting a Sustainable Econom

Social Pillar

a. Tourism Management

According to KBBI V "management" is a process, a way of managing activities by mobilizing other people's energy and achieving specific goals (Tim Redaksi, 2008). Related tourism management is a way to advance tourism by working together to achieve common goals. There are four basic concepts in tourism management, namely, planning, organizing, actuating, and controlling.

1) Planning

Planning is a process of determining the goals to be met, and planning is also the initial action in an activity (Mesiono & Aziz, 2020). In advancing tourism, careful planning is needed from the start so that what is desired in growing halal tourism can be fulfilled.

2) Organizing

The organizing function can be used to establish structure, division of tasks, and having the power to guarantee the practical human resources required to carry out a task. Determining the needs of the action and assigning the right people to carry out specific tasks is very important for the successful advancement of tourism (Mesiono & Aziz, 2020).



Tourist destinations also need a structure for dividing tasks and authorities, starting from the chairperson, deputy chairperson, secretary, flag officer, and field head, all of whom must involve the community around halal tourist destinations. With this structure, halal tourism destinations will continue to operate, be cared for, and be maintained by the community.

3) Coordination

Coordination is the process of unifying the actions of various people or fields in a tourist destination to achieve goals. Therefore, coordination activities in tourism development emphasize multiple management functions and accompany the efforts of all people involved in achieving the purposes of these halal tourist destinations (Mesiono & Aziz, 2020).

4) Supervision

Supervision is a process to ensure that the results of a business or activity are met or an actor works according to the expected standards. This is the last step in achieving the desired halal tourism destination (Mesiono & Aziz, 2020).

b. Stakeholder Role

Stakeholders in an activity are individuals or groups who have a legitimate interest in the success of the activity and have the power and ability to influence the outcome (Chandra et al., 2011), by helping or cooperating. As contained in the following Al-Qur'an:

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty” (Q.S Al-Ma'idah (5): 2) (Departemen Agama RI, 2010)

Al-Qurtubi in Tafsir Al-Qurthubi explains that this verse commands us to help each other, cooperate in doing good (Al-Qurthubi, 2007c), and renounce all forms of evil. And Allah forbids cooperation, aiding one another in evil, corruption, and engaging in forbidden behavior (Katsir, 2005a). The tourism sector will rise and progress if all parties, both the Regional Government, the Tourism Office, Village Heads, customary stakeholders, and elements of the entire community, work together to advance halal tourist destinations. Thus, sustainable economic progress in a society will be implemented.

c. Social Media as Promotional Media

Social media is an online tool that allows to contribute, share, and create material with ease. Examples of social media include



blogs, social networks, wikis, forums, and virtual worlds that are utilized by people all over the world (Surokim, 2017). Traveling can make humans feel the joy which makes them able to think and appreciate how extraordinary God's creation is. As explained in the Qur'an:

"And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner" (Q.S Al-Furqan (25): 56) (Departemen Agama RI, 2010).

Asy-Syaukani explained that the meaning of this verse is the bearer of good news for believers, namely heaven (Asy-Syaukani, 2013), and a warner for the disbelievers, namely hell (Al-Qurthubi, 2007a). In the halal tourism sector, social media can also bring good news to the public regarding the latest information regarding halal tourist destinations. Using social media, both Instagram and Facebook, in the halal tourism sector will invite interest and visitors regarding this tour. Social media is also a place for the promotion that has universal power. In line with that, the information obtained from social media, the public can spread this information by word of mouth. Thus, social media contributes and becomes an essential part of the tourism sector to support a sustainable economy, with many visiting halal tourist destinations.

Economic Pillar

a. Created Micro, Small, and Medium Enterprises (UMKM)

UMKM are micro, small and medium businesses that are productive on their own, carried out by individuals, groups, branch companies and other people (Hanim & Noorman, 2018). In that case, the community around halal tourist destinations to move in search of their own sustenance. As Allah says in the Qur'an, the following:

"And there is no creature on earth, but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register" (Q.S Hud (11): 6) (Departemen Agama RI, 2010).

This verse explains that nothing that crawls on earth will lack sustenance because the Lord God has provided it. Say *dabbatin*, and Creeping means anything that walks, crawls, creeps, and spreads. Therefore, enter into it all humans and animals. Everything is gathered in the word *dabbatin*, and God has already made preparations for its



nourishment, including food that is ready for it to eat. (Hamka, 2001) With the availability of supervision on earth, the community must carry out movements in order to achieve this sustenance, such as trading or creating UMKM by the community at tourist objects in a lawful way of the local community's economy will experience an increase. One solution to support the movement of MSMEs is to maximize productive zakat funds, including in the form of business capital investment in MSME actors for the advancement of mustahik businesses. (Rizal, 2022).

b. Open Job Fields

The tourism sector will indirectly create jobs and become a helper for the surrounding community who do not have jobs. As stated in the Qur'an to help each other in work.

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise" (At-Taubah (9): 71) (Departemen Agama RI, 2010).

Wahbah Az-Zuhaili in Tafsir Al-Munir explains this verse that those who believe always defend one another, support one another (Az-Zuhaili, 2003d), and help each other in work. M. Quraish Shihab in Tafsir Al-Misbah explains that believers who have strong faith have proven the strength of their faith through their good deeds, both men and women so that some of them become helpers for others in all their affairs and needs. The proof of the strength of their faith is by doing what is right, preventing wrongdoing, performing prayers with humility, paying zakat ideally, and they are obedient to Allah and His Messenger regarding all His guidance (Shihab, 2005).

The interpretation above suggests that there is collaboration in the tourism sector, such as investors, restaurants, hotels, and villa entrepreneurs, to open a business there. By helping each other, jobs can be opened for all people who need jobs around halal tourist destinations, such as parking attendants, ticket guards, cleaning managers, restaurant employees, hotel employees, tour guides, and photographers, so that the unemployment rate will increase decrease.

Environmental Pillar

The environment is a condition that is directly related to anyone who occupies the area and all aspects in it (Wihardjo & Rahmayanti, 2021). For



this reason, protecting the environment has been hinted at by the Qur'an, the following:

"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return (to righteousness)" (Q.S Ar-Rum (30): 41) (Departemen Agama RI, 2010).

Wahbah Az-Zuhaili in Tafsir Al-Munir explains that damage, chaos, and irregularities have appeared everywhere in various corners of nature. There is a lot of harm, a lack of benefits, a shortage of agricultural products or fruits, a lot of deaths, a lack of rainfall, widespread drought, and barren land. All of this results from human transgressions, iniquity, and sins in the form of disbelief, tyranny, violations of things that must be respected, and opposition to and hostility to true religion. This is so that they feel rewarded for some of their deeds and bad behaviour in this world (Az-Zuhaili, 2003a).

This verse recommends always doing good and staying away from immoral acts to avoid punishment from Allah SWT. Maintaining the environment, cleanliness, and natural beauty around halal tourist destinations is required so that visitors to tourist attractions enjoy these tours, and the economy will continue to run.

Community-based halal tourism is a strategy for advancing the local community's economy by maximally applying all the pillars described above to halal tourist destinations, so this will impact the realization of a sustainable economy. Because the community understands governance and can accommodate tourism potential, the community also feels the benefits of economic revival.

Conclusion

Community-based halal tourism is a travel activity in the form of recreation and entertainment by applying Islamic rules in tourism and involving the community in tourism development. The Qur'an gives legitimacy to humans to travel and explore themselves, as explained in Q.S al-Mulk verse 15. Travelling to a tourist spot, the local community's economy will be helped as in Q.S az-Zariyat verse 19.

Improving the community's economy through halal tourism can be carried out with a strategy that includes the accumulation of pillars such as: 1) Social pillar: Involve the community in tourism management, starting from planning, organizing, coordinating, and supervising. The stakeholders



involved are the Regional Government, the Tourism Office, the Village Head, traditional stakeholders, and elements of the entire community. As well as utilizing social media as a forum for promoting halal tourist destinations. 2) Economic pillar: The community has the awareness to become UMKM actors. Thus, the community can open jobs so other people can get employment around halal tourist destinations. 3) Environmental pillar: Maintaining the environment, cleanliness, and natural beauty around halal tourist destinations is a must so that visitors to tourist attractions enjoy these tours so that visitors will continue to arrive and the economy will continue to run.

Suggestion

1. For halal tourism to become a reality, what must be considered is the regulations and support from the regional government of Kerinci Regency and the government of Sungai Penuh by issuing a Regional Regulation on halal tourism.
2. Local governments (Kerinci and Sungai Penuh City) must pay attention to the available infrastructure to increase the development of community-based halal tourism destinations to improve the community's economy.
3. For the people of Kerinci Regency and Sungai Penuh City to be able to read and take advantage of opportunities from halal tourism, either by opening businesses around halal tourist destinations or by collaborating with the government and the community.
4. The limitations of this research lie in the research method used, which this paper analyzes using a library research approach. Future research can use qualitative research methods with a field study approach in order to obtain and identify conditions in the field in a real and empirical way

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