

WISATA SYARIAH: IDENTITY, LIFESTYLE, AND A NEW MAGNETISM IN TOURISM INDUSTRY IN INDONESIA

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A B S T R A C T

Religious diversity is one of the unique factors owned by Indonesia to strengthen the social and religious dynamics. Indonesia is known as a country that has a cultural and religious heritage with the symbol “cultural modernization”. One of its forms is by offering various categories of tourism which are known as Wisata Syariah (Syariah Tourism). Tourism is one of the most important sectors in the global economy moving. Halal tourism is a new product in the tourism industry that is now becoming a trend in some countries in the world, especially in countries that are predominantly Moslem. Malaysia, Turkey, and India are trying to attract Moslem tourists from around the world by offering facility tours or travel packages in accordance with the religious beliefs of Moslem travelers. According to a report from the State of the Global Islamic Economy (2015: 16), the Moslem population of the world reached 1.6 billion people or 25% of the world population has reached 7 billion. Moslem populations are scattered in many countries, but there are 56 Moslem-majority countries with a GDP of 6.7 trillion dollars. This paper will try to explain the concept of Halal Tourism that its connection with the deployment of the product or the media in the field of tourism and is only used to the identity or lifestyle of a country, and how it affects the development of the tourism industry in Indonesia.

KEY WORDS : Wisata Syariah, Identity, Lifestyle, Tourism industry, Moslem population

INTRODUCTION

Background

Syariah tourism has actually been long developed in Indonesia. It can be traced since the run of religious tourism packages, in the form of pilgrimage tours and spiritual tourism. Syariah tourism can be in the form of nature tourism, cultural tourism, and artificial tourism, which is framed in Islamic values. But as a government term and program, Syariah tourism in Indonesia is relatively new. Ministry of Tourism and Creative Economy, just about two years developing the Syariah tour. In the context of religious tourism, Indonesian people are more familiar with religious or religious tourism terminology (for Moslems) and spiritual tourism (usually for non-Moslem) or non-Moslem tourism (Sucipto and Andayani 2014: 41-42).

Indonesia is a country with abundant natural resources. The tourism industry is one of the great potentials owned by Indonesia. However, now the tourism industry should be the focus of government development to increase revenues from various sectors, in order to compete with some countries in the world that have brought the concept of Islamic tourism. Referring to the World Economic Forum (WEF) data of The Travel and Tourism Competitiveness Index, Indonesia has improved in the last two years. In 2011, Indonesia's competitiveness rankings are ranked 74th among countries in the world. In 2013, Indonesia's position rose to the order of 70 (Nirwandar, 2014: 54). Many of the challenges facing Indonesia in the tourism sector in terms of infrastructure improvements, inadequate human resources, services, and policies, as well as community empowerment, especially for rural communities.

The discussion in this paper uses the theoretical model developed by Diana Crane-Herve. Crane is a professor emeritus of sociology at the University of Pennsylvania. As one of the editors of *Global Culture: Media, Arts, Policy, and Globalization* (2002), in his study on *Culture and Globalization*, Crane stated that cultural globalization, in this case, is more emphasis on the process of transmission or spread across countries with various forms of media and art. The dissemination of the forms of cultural globalization is one of them in the field of tourism. In this paper, I try to explain about the concept of Syariah Tourism in relation to the spread of products/media in the field of tourism and whether only serve as the identity of a country or lifestyle, and how its influence on the development of tourism industry in Indonesia.

Methodology

This research is a qualitative descriptive study based on secondary data, using books about tourism and syariah tourism, journals and articles, and official website about the tour as a literature review.

Concept of Syariah Tourism

Etymologically, tourism is a word derived from Sanskrit which in Indonesian means travel. However, there is a fundamental difference between the word tour and travel. The meaning of the journey is to go from one place to another, while the word tour means as a journey to a place that is encouraged to meet recreational needs or for educational purposes. Simply travel is a journey and a stopover made by humans with a specific purpose, but does not intend to settle permanently (Nirwandar, 2014: 73).

Based on Law no. 10/2009 on tourism, what is meant by tourism are various kinds of tourism activities supported by various facilities and services provided by society, businessmen, government, and local government. Tourism is a travel-related activity for leisure, vacation, travel, or tourism. Tourism objects can be historic places or beautiful and attractive natural locations. In other words, tourism is a journey undertaken for recreation or entertainment, as well as preparation for this activity. A complete definition of tourism can be understood as a service industry. Because interpreted as an industry, the tourism moves in the realm of service, ranging from transportation services, hospitality services, shelter, food, beverages, until the other services concerned such as banks, insurance, security, and so forth. Tourism also offers a place of rest, culture, adventure, new experiences and other different. That is all aspects of service required during the recreative journey fall into the category of tourism (Sucipto and Andayani, 2014: 33-34).

Syariah means the way through which to get to the water source. The word Syariah is also used to refer to madhhab or religious teachings. Syariah means rules or laws. Rules are called Syariah/Syariat because it is very clear, and collects many things. In Syariah, terms are all the rules that Allah revealed to his servants, whether related to aqidah, worship, muamalah, or morals. All the rules and principles that form the basis in living the daily life of Moslems is also the Syariah that comes from Al-Quran and Hadith. Thus, because of its wide scope, Syariah of Islam is also intended for the peace, tranquility, and welfare of Moslems in particular, and mankind in general. In the context of religious life, Islam divides three things, namely Syariah, monotheism, and morals. If tauhid focuses more on the life of the worship of the creatures to the contrary, morality gives priority to the rules of social life, so Syariah regulates the wider life path, including halal and haram, social interaction, fellow Moslems, between religion, and in the state context though (Sucipto and Andayani, 2014: 38-45).

Halal tourism is considered as a subcategory of religious tourism. The word Halal comes originally from Arabic language meaning: allowable, acceptable, permitted, and/or permissible. This word is the main source for the

concept of Halal which is not only related to food or food products (as most people will expect or think), but it goes beyond food to cover all the aspects of a Muslim person's life (male or female). Within this regard the concept of Halal is built around the need for any Muslim to have products that are allowable, acceptable, permitted, and permissible from a religious point of view. As such, the concept of Halal includes any Islamic Shari'ah-compliant products which start with food and beverages and moves from it to cover banking and finance, tourism, cosmetics, jobs, travel and transport services, etc (El-Gohary, 2016: 126).

In essence, Syariah Tourism is a tourism concept that promotes rules based on Islamic teachings, not only limited to food or beverages but can include in various sectors like hospitality, transportation, clothing, medicine, even cosmetics. Tourist service in syariah tourism refers to Islamic rules. However, it does not mean non-Moslem tourists are not allowed to enjoy services that follow Moslem standards. One example of this form of service is, for example, a hotel that does not provide alcoholic food or drinks and has a separate swimming pool and Solus Per Aqua (SPA) facility for men and women.

Talking about syariah tourism is not a matter for religious tourism alone, but rather put forward on the implementation of which still pay attention to halal standards for Moslems. Syariah tourism terminology in some countries there is using terms such as Islamic tourism, halal tourism, halal travel, or as Moslem friendly destination. According to Article 1 of the Regulation of the Minister of Tourism and Creative Economy of Indonesia no. 2 The year 2014 on the guidance of the implementation of Syariah hotels business, the meaning of Syariah is the principles of Islamic law as governed fatwa and/or has been approved by the Indonesian Council of Ulama. The Syariah term began to be used in Indonesia in the banking industry since 1992. From the banking industry to other sectors of Syariah insurance, shari'a Syariah, Syariah hotels, and Syariah tourism. Definition of syariah tourism is an activity supported by various facilities and services provided by the community, businessmen, government and local government that fulfills the provisions of Syariah (Kemenpar, 2012). Syariah tourism is used by many people because of its universal product and service characteristics. Tourism products and services, attractions, and travel destinations in Syariah tourism are the same as tourism products, services, objects and destinations in general as long as they do not conflict with the values and ethics of Syariah. So Syariah tourism is not limited to religious tourism (Kemenpar, 2015: 12).

In addition to hotels, transportation in the Islamic tourism industry also uses the concept of Islami. Providers of transportation services are obliged to provide convenience for Moslem tourists in the implementation of worship during travel. This convenience can include the provision of prayer places on the plane, notification in the form of announcements and adzan if it has entered

the time of prayer than certainly the absence of food or drink containing alcohol and the presence of Islamic entertainment during the trip. On October 30-November 2, 2013, the Ministry of Tourism and Creative Economy in the activities of Indonesia Halal Expo (Index) 2013 and Global Halal Forum launched a new product in the tourism industry Halal Tourism. This idea is promoted considering Indonesia is a country with the largest number of Moslems in the world. This is known based on the results of research conducted by the Pew Research Center (2012), a research institute based in Washington D.C., the United States, which is engaged in demographic research, media content analysis, and social science research. On December 18, 2012, the Pew Research Center published his research entitled “The Global Religious Landscape”, about the worldwide spread of religion with coverage of over 230 countries. The research describes the total number of Moslem population spread in various countries amounting to 1.6 billion or about 23.2% of the total world population. Indonesia was named the first rank of the largest Moslem followers with a total of 209.120.000 people (87.2%) of the total population of Indonesia amounted to 237,641,326 inhabitants. The data is also reinforced by population census data conducted by the Central Bureau of Statistics (BPS) in 2010.

Not only as a country with a majority Moslem population, but Indonesia also needs to be proud of the world for being able to run a democracy and interfaith dialogue with good faith. Indonesia has a positive reputation as a democracy and a religiously tolerant country. But unfortunately, the concept of Halal Tourism in Indonesia lags far behind compared to neighboring countries such as Thailand and Malaysia. Though Indonesia has a tourism potential that has been recognized the world. Various reviews on the internet even mention Indonesia as one of the countries that must be visited. Like the beauty, beauty, and uniqueness of Raja Ampat in West Papua reviewed on the Indonesia Travel page. Another example is Rendang and Nasi Goreng which is included in the list of World’s Most Delicious Foods, Bali as one of World’s Best Spa Destination, and Lombok as one of destinations destined to be World’s Best Halal Honeymoon Destination and World’s Best Halal Tourism Destination in World Halal Travel October 20, 2015 held in Abu Dhabi. This is the main attraction of course for foreign tourists as he became known one of the special food and excellent destinations originating from Indonesia. For the tourism sector, Sapta Nirwandar who is currently the Representative of the Council of Experts of the Society of Syariah Economics, in (Marketeters April 2015 edition, p. 61), stated the potential for Islamic tourism is so great. Based on data from the UNWTO Tourism Highlights of 2014, there are about 1 billion world travelers and is expected to rise to 1.8 billion by 2030. As a predominantly Moslem country, Indonesia should be able to maximize that potential. Therefore, Indonesia has started to promote itself as a tourist destination that is Moslem-friendly. However, Indonesia is less expanding

the market segmentation for the tourism industry, especially the market for Moslem traveler. Such conditions make Indonesia lack of place in the hearts of Moslem travelers. Indeed as a country with a majority of the population of Islam, it is easy for Indonesia to develop the concept of Halal Tourism. But in fact not as easy as imagined. The “players” in the tourism industry are not yet convinced of the potential of the Syariah tourism market under the pretext that fear is considered too rigid and closed. Labeling of Syariah tourism in Indonesia is not commonly found.

Syariah Tourism and the Identity of a Country?

According to Crane (2002: 4), in several countries and major cities and cultural organizations are involved in strategies to safeguard and protect inherited cultures, reintroduce traditional culture and strategies to transform local and national cultures for global consumption. As an example of the World Halal Tourism Awards 2016 held in Abu Dhabi, United Arab Emirates, several countries around the world are competing to show and carry “tourism” identity such as hotels, airlines, tour agency organizers, umrah and haj, shipping companies, Sites of halal tourists, even destinations for honeymoon, food, or other tourist attractions. Some countries in the world participate in this event such as Azerbaijan, Malaysia, Indonesia, Palestine, Saudi Arabia, Japan, Thailand, Singapore, and England. Each country chooses the best destination or organization / company to fill the nominations in the event World Halal Tourism Awards 2016.

Quoted in the page charm of Indonesia, said that in the event the World Halal Tourism Awards 2016 in Abu Dhabi, Uni Emirates Arab, on 24-25 November. Indonesia won 12 of the 16 contested categories. Indonesia wiped out all categories and left four categories that were not followed by Indonesia. In the first selection held 24 October-7 November 2016, Malaysia had excelled in 4 core categories. However, in the end, thanks to all the network support that helped as a voter, Indonesia was able to come out as the winner in 12 categories at once. Successful categories are: (1) World’s Best Airline for Halal Travelers Winner: Garuda Indonesia, (2) World’s Best Airport for Halal Travelers Winner: Sultan Iskandar Muda International Airport, Aceh, (3) World’s Best Family Friendly Hotel Winner: The Rhadana Kuta, Bali, (4) World’s Most Luxurious Family Friendly Hotels Winner: The Trans Luxury Hotel Bandung, (5) World’s Best Halal Beach Resort Winner: Novotel Lombok Resort & Villas, (6) World’s Best Halal Tour Operator Winner: ERO Tour , West Sumatra, (7) World’s Best Halal Travel Website Winner: www.wonderfullomboksumbawa.com, (8) World’s Best Halal Honeymoon Destination Winner: Sembalun Valley Region, West Nusa Tenggara, (9) World’s Best Hajj & Umrah Operator Winner: ESQ Tours and Travel, (10) World’s Best Halal Destination Winner: West Sumatra, (11) World’s Best

Halal Culinary Destination Winner: West Sumatra, and (12) World's Best Halal Cultural Destination Winner: Aceh.

Indonesia itself chose Aceh as its nomination for the category of World's Best Halal Cultural Destination 2016. Promotion through electronic media/internet and campaign was held in real by various parties in Indonesia. In Aceh, the head of Tourism Department Reza Pahlevi did not stop looking for votes from all directions. Even they have special forces who jumped directly door to door visited the community. Meanwhile, utilizing Free Day of Motor Vehicle, Head of West Nusa Tenggara Tourism Office, Lalu Faozal mobilized his troops to invite the public to win Lombok in World Halal Tourism Award 2016. Not only that, the campus and schools in several regions in Indonesia, as in Bali, West Sumatra, Bandung, and other areas also enliven the World Halal Tourism Award 2016.

I see that there is an effort to create and transform local and national culture by utilizing the Halal Tourism brand by taking part in the event of World Halal Tourism Award 2016, with the aim to attract foreign tourists while promoting the culture. This is certainly very attention to the central government and local government. Because when viewed from various sectors, it turns out Halal Tourism has a positive impact, especially in the field of economy, travel, and tour, aviation and hospitality. Moreover, Indonesia is a country with the largest Moslem population in the world, this would be a great capital to develop and introduce Halal Tourism in the eyes of the world. According to Crane (2002: 4), cultural globalization is a process that involves competition. In this event, for example, the fate of the state at stake like a football competition. Each country supports and votes on their flagship destinations. The existence of competition and competition is one form of cultural globalization.

Syariah Tourism: The Current Lifestyle and New Magnetism in the Tourism Industry

Halal lifestyle is now a trend in the tourism industry, not only for Moslem tourists but has become a common tourist need. Moslem tourists in the world are "key actors" in this regard. As a result, Halal Tourism developments affect some policies and service systems in several countries in the world. Gold Coast Australia, for example, attracts Moslem tourists by offering Gold Coast Ramadan Lounge. Tourism Minister Peter Lawlor, said tourism data showed that Middle East visitors to Australia accounted for \$ 573 million for the national economy over the past year. In 2009, Queensland welcomed 20,500 visitors from the Middle East and North Africa. In addition, the arrival of the Middle East to Australia is expected to grow more than 12 percent per year between 2008-2013 (Business News Australia: 2016). These numbers indicate an opportunity to further market the Gold Coast to the Middle East,

making visitors from the international region feel more welcome, and making bookings as well as expenditure on regional spending increases.

In Thailand, spa outlets have introduced the concept of a Moslem spa for children in an effort to lure tourists from the Middle East. Global Health City, in Chennai, India, is halal certified in order to better serve the growing medical tourists from Moslem countries. Even the majority of hotels/resorts such as De Palma Group Hotel in Malaysia, Al-Jawhara Hotel in Dubai, Amer Group of Resorts in Egypt, Ciragan Palace Kempinski Hotel in Turkey offers Moslem lifestyle service by not providing alcohol, separating recreation services for women, Provide facilities for prayer and others (Dinar Standard, 2012: 3). In a report published by World Travel Market in London in 2007, it was mentioned that there is a huge potential for Syariah tourism from the economic side. Another article in an article published by The Economist website also mentions the prospect of a large enough for the Islamic tourism industry, not only related to halal products such as food or non-alcoholic beverages but also halal services, especially related to the interaction between male and women tourists. Until 2015, the growth of Syariah tourism industry can be regarded as the biggest growth compared with other types of tourism. Syariah tourism in an article published by traveltourismindonesia.com is described: (1) Grow 100% faster than other tourism sectors, (2) Reach \$ 135 billion worth of outbound travel, (3) Predicted to grow to \$ 200 billion by 2020, and (4) Will be a large generator of direct and long-term business with maximum revenue.

CONCLUSION

The central strength of cultural imperialism and the media, its relation to global capitalism is in the economic sector and its organizing process. Possible impacts are the emergence of cultural homogenization (Crane, 2002: 4). Here I see that Halal Tourism is also a form of cultural homogenization that was originally only as a tourism concept devoted to Moslem families, but indirectly affects profit in some countries and is now beginning to become a lifestyle trend in “non- Moslems “who also do not want to miss to carry Halal Tourism.

Any country that carries the destination of Syariah tourism will certainly pay attention to the supporting factors to facilitate Moslem tourists. Like the services of places of worship in every hotel, do not provide drinks or foods containing alcohol, the private room spa for female and male tourists. The country that began to carry Halal Tourism provides a means for tourists who follow the rules of Islam as well as they will also get the coffers of profits both in the field of tourism and economy.

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