

Islamic Tradition And Religious Culture in Halal Tourism: Empirical Evidence from Indonesia

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Abstract: Indonesia as a country with the largest Muslim population in the world, Indonesia also has a lot of cultural and traditional potential that can be elaborated in halal tourism attractions. This study aims to describe Islamic tradition and religious culture in halal tourism in terms of empirical evidence from Indonesia. This research is a qualitative study using the literature (literature) from previous studies. The library research procedure in this research begins in detail with the selection of topics, then explores information, determines the focus of research, collects data sources, reads data sources, makes research notes, processes research notes, and ends with drawing conclusions. Data collection techniques in this study used editing, organizing, and finding. Data analysis in this study used deductive and interpretative methods. The results show that

Islamic tradition and religious culture in the halal tourism industry has a very important role in the halal tourism industry. These two elements are the main attraction in the attraction of halal tourism destinations in Indonesia. Tourists can learn and feel about Islamic tradition and religious culture in halal tourism packages that have religious and kindness values. The integration of Islamic tradition and religious culture in halal tourism is allowed in Islam as long as it does not conflict with Islamic law.

Keywords: Islamic tradition, religious culture, and halal tourism.

A. INTRODUCTION

Indonesia has a lot of potential that can be developed, one of which is halal tourism. Halal tourism has become a jargon in Indonesia in recent years (Surwandono, et al., 2020: 92). The high potential of halal tourism is influenced by the needs of tourism which have become part of the people's lifestyle. Muslim tourists tend to invite their families to introduce Islamic values (Pawestri, 2020). Halal tourism is starting to develop and become a lifestyle along with the increasing number of the world's Muslim population. This has a significant effect on the large number of Muslim tourists globally, including Indonesia.

It cannot be denied that the contribution of the halal tourism sector to economic growth over the last five years has increased, in line with tourism in general. Both from the contribution to GDP, foreign exchange earnings, arrival of foreign Muslim tourists, and domestic tourist trips that show a positive trend (Sofyan, et al., 2020: 5). The halal tourism sector is one of the sectors capable of increasing employment and economic growth (Ramadhany and Ridlwan, 2018: 147). Currently, halal tourism is starting to be in great demand. This is in line with the increase in Muslim tourists from year to year (Satriana and Faridah, 2018: 32). It is noted that data from the 2019 Global Muslim Travel Index shows that by 2030, the number of Muslim tourists is projected to break the 230 million mark worldwide. In addition, Bank Indonesia data shows that there were 140 million Muslim tourists in Indonesia in 2018 or the growth of the Indonesian halal tourism market reached 18 percent, with foreign exchange reaching more than IDR 40 trillion. Therefore, in the next three years (2024), the Indonesian government is targeting Muslim

foreign tourists who come to Indonesia to reach six million visitors (KNKS, 2020).

As an effort to develop sustainable halal tourism in Indonesia, the Indonesian government through the Ministry of Tourism and Creative Economy (Kemenparekraf) has a vision of making Indonesia a world-class halal tourist destination (Sutono, 2020). Kemenparekraf has made nine strategies to carry out its vision, namely: First, providing facilities and services that make it easier for tourists. Second, increasing the attractiveness or attractions of Muslims. Third, developing connectivity of halal tourist destinations. Fourth, marketing based on the destination, origin and time of day, as well as the preferences of the Muslim travel market. Fifth, developing promotion and marketing communications for selling halal tourism. Sixth, encouraging the use of digital media for marketing. Seventh, developing the quality and quantity of human resources. Eighth, strengthening policies and institutions, synergizing stakeholders, and conducting research. Ninth, increasing industrial competence through the development of Muslim-friendly tourist destinations (KNKS, 2020).

An example of a non-Muslim majority country that has succeeded in developing halal tourism is Taiwan. Taiwan implements policies and strategies that directly target Muslim tourists in the development of halal tourism. The focus of developing halal tourism in Taiwan includes five halal certifications, namely Muslim restaurant, Muslim friendly restaurant, Muslim friendly tourism, halal kitchen, and Muslim friendly tourist guide. This is evidenced by the number of restaurants and hotels certified halal or Muslim friendly which continues to increase in Taiwan, reaching 217 in 2019 (Rahtomo, 2018: 64). Then, in order to create Muslim-friendly tourism, the Taiwan government facilitates toilets with ablution places and places of worship, both in public spaces. The strategy for promoting halal tourism in Taiwan includes facilitating VISA, collaborating with travel agents and local authorities, developing Apps. Tourism, and through the Taiwan Expo (LIPI, 2020).

After the Covid-19 pandemic in Indonesia, tourists are predicted to be able to choose tourist destinations that feel the atmosphere can be easier to maintain conditions of maintaining social distancing. Tourism industry players are required to be creative in designing travel plans that avoid public

transportation and busy tourist objects. For example in the travel plan, it is more focused on visiting remote tourism objects by combining it with cycling activities (sports tourism), spa (health tourism), or natural tourism (spiritual tourism), where tourists tend to be in zones with minimal contact with other people. One of the proposed strategies to accelerate the recovery of Indonesian tourism as a strategic step that can be recommended in the short term to be carried out is Halal Tourism as "Vaccine", Development of Halal Tourism to become a "Vaccine" (program) leading in selected tourist destinations in Indonesia in order to improve service quality for tourists (Rahmadi, 2020).

Halal tourism itself is a tourism concept that is friendly to all tourists (especially Muslim tourists) in the sense of the availability of religious facilities and halal food according to Islamic law (Adinugraha, et al. 2018: 28). Halal tourism is not religious tourism. Halal tourism is intended for the general public, but is equipped with services for Muslim tourists.

Therefore, halal tourist destinations are closely related to Islamic tradition and religious culture (Islamic tradition and religious culture). Theoretically, tradition is defined as something that has been done for a long time and has become part of the life of a community group (Syam, 2005: 18). The most basic thing from tradition is the existence of information passed from generation to generation, both written and oral, because without this, a tradition can become extinct (Kuncoroningrat, 1954: 103). Tradition is a matter / matter of customs and human habits in social life. Meanwhile, the Islamic tradition is the result of the dynamic process of religious development in participating in regulating its adherents and in carrying out their daily life. The Islamic tradition predominantly leads to very light regulations for its adherents and always does not force the incapacity of its adherents. Like Islam, which came to Indonesia is a foreign religion, because in almost all regions of the archipelago, people already have their own established religious beliefs and traditions (Khalim, 2008: 1). The assimilation of traditions with Islamic teachings as well as acculturation of Islamic culture itself is actually very permissible as long as it does not conflict with sharia.

Culture recognizes the existence of human creation (Koentjaraningrat, 2009: 1). Culture is a human way of thinking in a social community (Prasetya, et al., 2004: 30). Culture includes the behavior and results of regular human behavior by the behaviors that must be obtained by learning and which are

all arranged in community life. Meanwhile, religious culture is an effort to realize the values of religious teachings as a tradition in behavior (Fathurrohman, 2015: 51), and has a good culture in halal tourist destinations that are followed by all stakeholders and visitors at these tourist attractions.

By making religion a tradition in halal tourism activities, automatically when Indonesians follow the embedded tradition, they are actually practicing religious teachings. Religious culture is a religious atmosphere that has become a daily habit (Chotimah and Fathurrohman, 2014: 332). Religious culture is not just a religious atmosphere, such as the existence of a halal guarantee system for tourism products, reading the Holy Qur'an in tourist destinations, etc. which are usually created to internalize religious values into visitors. Because in fact, religious values are very important character building values. Humans with character are religious people.

Based on the background description above, it is interesting to study the Islamic tradition and religious culture in halal tourism in terms of Indonesia's very pluralistic and multicultural society.

B. METHODS

This research is a research library because it was carried out using literature from previous research (Yaniawati, 2020: 5). This study collects in-depth information and data through various literature, books, notes, magazines, other references, as well as relevant previous research results, and to obtain answers and theoretical foundations regarding Islamic tradition and religious culture in halal tourism: empirical evidence from Indonesia. Because the function of the research library is to build concepts or theories on which to base studies in research (Sujarweni, 2014: 57), and to develop theoretical aspects as well as aspects of practical benefits (Sukardi, 2013: 33).

The research library procedure in this research begins in detail with the selection of topics, then exploration of information, determining the focus of research, collecting data sources, reading data sources, making research notes, processing research notes, and ending with drawing conclusions (Yaniawati, 2020: 15).

Data collection techniques in this study used editing, organizing, and finding. Data analysis in this study uses deductive and interpretative methods, because this research is a thought that starts with general facts and then draws

a specific conclusion, then this research interprets a meaning into a normative meaning related to Islamic tradition and religious culture in halal tourism: empirical evidence from Indonesia.

C. HALAL TOURISM OBJECTIVITY IN INDONESIA

The tourism industry is one of the largest service sectors providing national income in the form of foreign exchange earnings, job opportunities and national development. With the largest Muslim population in the world, Indonesia is the largest market for the Islamic tourism industry in the world and this should be realized by tourism businesses in Indonesia. Moreover, Indonesia is an archipelagic country with a wealth of flora and fauna as well as culture that is very potential to be developed into one of the foreign tourist destinations. The development of sustainable Islamic tourism, which includes aspects of conservation, education and community empowerment can make a significant economic contribution to all the actors involved (Prabowo, 2021).

The word “tour” has the meaning of travel, which is to make a journey leaving his residence to another place. The word “Islam” means “submission”, or submission of oneself completely to Allah. Followers of the teachings of Islam are known as Muslims, which means someone who submits to Allah’s commands and prohibitions at all times and places. Allah SWT said in Q.S. Adh-Dhariyat [51]: verse 56, which means “And I did not create jinn and humans but so that they could serve Me. Combining the two meanings, Islamic tourism is a journey out of the area where he lives, while still obeying the commands and prohibitions of Allah SWT (Arifin, 2015: 147).

Halal tourism is an implementation of the Islamic economic concept in Indonesia (Samsugaa, 2020: 20). One aspect that determines the development of the halal tourism industry is the religious aspect for Muslim tourists (Destiana and Astuti, 2019: 331). Therefore, this aspect needs the attention of all stakeholders, both central and regional governments that regulate tourism policies, tour operators, tourist experience, industrial operations, and local development (Adinugraha, et al. 2019: 13). However, this important religious aspect has not been described and explored in depth and broadly. Even though tourism is one of the travel activities mentioned in the Al-Quran and documented in the hadith of the Prophet Muhammad (Muhajirin, 2018: 91). This religious aspect becomes very urgent to pay attention to considering the

increasing number of Muslims, accompanied by increased religious awareness, has resulted in increased demand for tourism that is in line with Islamic teachings. Therefore it is necessary to formulate a guide for carrying out Islamic tourism in accordance with the guidance of Islam.

Several initiatives have been undertaken in Indonesia, but they are not sufficient to guide the understanding and application of standard and measurable Islamic tourism. Efforts to explain Islamic tourism are still fragmented. Therefore, a broader and more complete understanding is needed to explain this phenomenon, at a practical level based on Islamic teachings.

As has been done in several Islamic countries, standards have been established that provide guidance to all stakeholders in social interaction through Islamic tourism that is of dual value, worldly and hereafter. Through this standard, it is hoped that the Indonesian tourism industry can realize the market niche of this sector to meet the satisfaction of Muslim tourists who want religious value in the tour packages offered (Widagyo, 2015: 78).

Religion in the perspective of Islam is an indication of the daily way of life of a Muslim in the world for the purpose of eternal life in the hereafter, as stipulated in the Al-Quran and Al Hadith which are its guidelines. Religion shapes Muslim behavior, through evaluating everything in a religious framework into their daily lives, including consumption behavior and making tourism decisions.

There are several terms of tourism with Islamic nuances that are common today, namely: 1) Religious Tourism, emphasizing the uniqueness, beauty and religious value. Religious tourism objects in the form of pilgrimages, visiting mosques, historical buildings of religious value, and others. Therefore, religious tourism is often closely related to historical tourism, which is part of cultural tourism. 2) Halal tourism, arises because Muslim tourists who visit non-Muslim countries, and have difficulty getting halal food. So the provision of halal tourism by non-Muslim countries. Therefore, halal tourism is carried out through the provision of physical facilities in the form of hotels, restaurants, restaurants and others that use halal materials, measured through procedures that meet the requirements of halal certification (Musa, et al., 2015: 5).

Halal tourism is a relatively new concept in tourism studies today. Many tourists feel awkward with the presence of the concept of halal tourism that

emphasizes Islamic values. However, if it is examined more deeply, halal tourism is not a scary monster for tourists because halal tourism can be said to only complement existing conventional tourism. The position of halal tourism is a kind of alternative for Islamic tourists who want to get not only tourism needs, but also spiritual needs. Halal tourism, not only belongs to Islamic tourists, non-Muslim tourists are also allowed to enjoy halal tourism. In the context of the development of halal tourism, we can trace that the development of halal tourism cannot be separated from religious tourism, sharia tourism and then developing into halal tourism (Fatkurrohman, 2017: 16).

D. ISLAMIC TRADITION ON HALAL TOURISM IN INDONESIA

Indonesia has the largest Muslim population in the world, of course Indonesia also has enormous potential to become a dominant player in the halal tourism segment at the global level. The reason is, basically Indonesian culture has become a halal lifestyle (Adinugraha, et al. 2019: 57). Islamic values have long been practiced in the various customs of Indonesian society. Recorded 88% of Indonesia's population embracing Islam. This population consists of hundreds of ethnicities, has 746 types of languages and dialects, and has a mosque spread of more than 800,000 units.

Moreover, Islam in Indonesia is part of the Islamic culture and tradition of Southeast Asia. Apart from being known to adopt more local culture to enrich their Islamic experience, Southeast Asian Islam is also noted by many international social scientists as a group that has moderate, friendly, tolerant, and peace-loving characters. Interestingly, the configuration of the Islamic community which is embraced by hundreds of ethnic groups also has a variety of backgrounds, both historical and cultural. Plus the strong background of local cultural treasures such as the existence of ancestral breeding rites in many ethnicities and certain areas; not except that sometimes there are still elements of dynamism-animism or paganism here and there. So it becomes natural that the form of Islam in Indonesia also brings out the rich and varied colors of Islamic culture. Therefore, between one ethnicity and another in Indonesia, it tends to have a variety of distinctive and different Islamic characters. Call it the Islam of the Malays, the Javanese, the Bugis, the Sundanese, or the Lombok people, and so on. A little or a lot of each of these ethnicities can be said to have provided Islamic interpretations in line with the context and color of their respective localisms (<https://indonesia.go.id>).

In the context of the halal tourism model. The foundation of halal tourism cannot be separated from Islamic law that governs the lives of Muslims (Rasjid, 2000: 11). The diversity of Islamicate forms and the rich colors of Islamic mosaics in Indonesia certainly have their own charm and strong appeal. Armed with hundreds of ethnicities as a phenomenon in the Islamicate region that has a distinctive Islamic color, it can clearly be an attractive offer for foreign Muslim travelers. Now a new image as a country of 'Muslim-friendly tourism' is starting to be strongly embedded. At this point, the character of Islam in Indonesia, which is moderate, friendly, tolerant, and peace-loving, is of course important to be strengthened again as a cultural capital to build Indonesia's national branding (Adona, et al., 2019: 143).

Indonesia has Islam-Javanese or commonly called Islam-Kejawen as a manifestation of Javanese ethnic Islamicate. Also has the Islamicate Sunda Wiwitan, which in a certain sense is often understood as a synonym for Islam-Sundanese for the Sundanese ethnicity. Islam in Bugis-Makassar still carries the local tradition of *surommaca* or *ma' baca*, which is an expression of glorification for ancestors. Not except for the Sasak ethnic group, also known as Islam Wetu Telu. And so forth.

Thus, the tourism sector is expected to contribute significantly to economic growth, and also succeed in building a path of cultural diplomacy for Indonesia as the largest Muslim country in the world. That Islam is a plural phenomenon and really means *rahmatan lil 'alamin* (Kholid, 2016: 1). The Muslim community in Indonesia carries a moderate, friendly, tolerant and at the same time peace-loving character. An Islamic color in Indonesia that has been well known among international social-humanities scientists for a long time.

Islam is the religion of *rahmatan lil 'alamin* which contains instructions so that individual humans become good, civilized and qualified humans, always doing good so that they are able to build an advanced civilization, a humane order. In order for Islamic teachings to always be able to face the times and be able to answer the challenges of the times, Islamic *da'wah* needs to be developed and create alternatives including being able to take advantage of the tourism sector. Tourism that is managed effectively can have various social impacts (Bastomi, 2016: 145). Islamic tradition in halal tourism is everything that comes from or is connected with or gives birth to the spirit of halal tourism

itself. Various Javanese Traditions that can be integrated into halal tourism, including the Grave Pilgrimage Tradition, Kliwonan Tradition, Sekaten Tradition, Suroan Tradition, Selamatan Tradition, and Mauludan Tradition. Historically, tourism in the Islamic tradition began with the emergence of Islam itself as a universal religion, namely when the concept of ziyarah was introduced (Jaelani, 2018: 178). This ziyarah developed and gave birth to various forms. Muslims in Indonesia hope that the glory of Prophet Muhammad SAW's character as the last prophet who brought revelations from Allah SWT can be emulated and followed by themselves and their descendants. The Banjar people in South Kalimantan call the mauludan tradition as "Baayun Mulud" (Nita, 2021).

The tradition of making mosques as religious tourism visits is also included in halal tourism activities in Indonesia. Vacations don't always have to be places of entertainment and also interesting natural tourist destinations. Various places of religious worship also turn out to be quite attractive as tourist destinations. Starting from the rich historical value, architectural beauty, and of course the religious value of the place can help you get a more rewarding holiday experience. In Indonesia, there are many halal tourism objects that people can make as holiday destinations, for example mosques as halal tourist destinations in Indonesia. Among them are the Istiqlal Mosque (Jakarta), the Great Mosque of Central Java (Semarang), the Tower Mosque (Kudus), the Nurul Yakin Mosque or the 1000 Door Mosque (Tangerang), the Cheng Ho Mosque (Surabaya), and so on.

One of the principles of developing sharia-based tourism (halal tourism) is the development of tourism activities based on one of the characteristics of traditional culture that is attached to a religious environment or the character of sharia-based attractions that are close to nature where the development of the environment as a sharia-based service center for tourists visiting both attractions (Rimet, 2019: 55). Tourism development is also a community and regional development activity, one of which is based on the optimal use of tourism as a contributor to state traditions.

Indonesia is a country known for having various religious festivals. Even for the tradition of welcoming Ramadan, each region has its own characteristics. Here are some unique local religious tourism traditions that even attract the attention of many local tourists which can be integrated into halal

tourism activities: 1. Dandangan (Kudus); 2. Dugderan (Semarang); 3. Meugang (Aceh); 4. Bagarakan Sahur (Banjarmasin); 5. Ela-ela (Ternate); 6. Padusan (East Java); and 7. Nyorog (Jakarta). The results of this study reveal that all Islamic traditions integrated in halal tourism activities can increase tourist visits and can increase regional income, increase local welfare, and develop Islamic tourism in Indonesia.

Theoretically, traditions can become customs that apply to a group of people in an area or in a village and village. It may be that a custom is recognized as custom or tradition by a group of people in a certain village, but it is recognized or not carried out by people in other areas. Tradition is generally understood as knowledge, doctrine, habits, practices and others that are passed down from generation to generation, including the way of conveying these knowledge, doctrines and practices (Kholid, 2016: 24). Tourism based on halal values in Islam is understood as products and all tourism activities that provide hospitality services that meet the requirements of shari'i. The influence of a strong cultural pattern in the traditions of the Muslim community in Indonesia, causes the promotion of halal tourism for foreign tourists to only focus on halal hospitality, services and food, compared to religious tourism (Surwandono, et al., 2020: 101). However, tradition and culture are actually habits practiced by people who have passed down values and heritage (Robis, 2019: 123). All traditions and cultures are allowed in Islam as long as there are no elements that make it haram or do not conflict with Islamic law.

E. RELIGIOUS CULTURE ON HALAL TOURISM IN INDONESIA

Cultural tourism in Indonesia has a very unique diversity. Moreover, Indonesia is indeed famous for its cultural diversity from Sabang to Merauke. This cultural diversity is not only attractive to Indonesians, it even gets attention from abroad. Various historical buildings, traditions, and attractions can be seen on cultural tourism in Indonesia. Cultural tourism in Indonesia can be an alternative to enjoying a holiday which is certainly very memorable. Apart from having fun in a new place, tourists can also get various lessons from the culture carried out by the local community.

Some cultural tourism in Indonesia according to Husnul Abdi (2021) can be summarized as follows: Tana Toraja (South Sulawesi); Wae Rebo (Flores, East Nusa Tenggara); Pura (Uluwatu, Bali); Penglipuran Village (Bali); Stone Jump (Nias, North Sumatra); Karapan Sapi (Madura, East Java); Baliem

Valley Festival (Wamena, West Papua); Yogyakarta palace); Tanah Lot Temple (Bali); Sasak Sade and Sasak Ende villages (Lombok, West Nusa Tenggara); Tirta Empul Temple (Bali); Maimun Palace (Medan); Borobudur Temple (Magelang, Central Java); Prambanan Temple (Sleman); Baiturrahman Grand Mosque (Banda Aceh); and Pura Besakih (Bali).

As for Islamic culture in Indonesia, it begins with the influence of Islam in the archipelago culture which has been going on for several centuries. The process of acculturation between Islamic values that entered through the trade route from Gujarat with elements of local culture produces a distinctive character in the culture of the Muslim community in Indonesia. The combination between these two different cultural entities, as well as elements of Hindu-Buddhist culture that entered before and western culture that entered the colonial era, produces a very rich cultural diversity.

The interaction between tourists and the community has a social and cultural impact. The positive socio-cultural impacts of tourism development can be seen in the preservation of the culture of the community itself (Swesti, 2019: 49). Over time, this cultural wealth has experienced ups and downs, so that various conservation efforts are needed so that it is not swallowed up by the times. This is what underlies the idea of establishing the Istiqlal Museum in the Taman Mini Indonesia Indah tourist area. The museum, which stands side by side with the Bayt Al-Qur'an Museum, has been aspired to represent the richness of Indonesian cultural arts with Islamic inspiration from the start. The diversity of tribes makes Islamic cultural heritage in each region in Indonesia each have its own color. This can be seen from the large collection of relics from various regions that are displayed in this museum. Relics consisting of architectural works, weapons, manuscripts, decorations, clothing, various types of handicrafts, and calligraphic art are expected to open the eyes of the general public to the richness of Islamic culture owned by the archipelago.

Among the museum's collections are archival photos of the architecture of mosques in various parts of the country. In addition, various types of traditional clothing that reflect a strong Islamic influence are also displayed, such as traditional Acehnese clothing, various songket weaves from several regions in Sumatra, and various textile motifs both traditional and contemporary. There are also several ancient Arabic manuscripts, various clay jars,

and replica of tombstones which are early evidence of the existence of Islamic societies in Indonesia (Ardee, 2021).

According to Bacaanmadani (2021), the following are some of the Islamic traditions or culture in Indonesia: Halal Bihalal, this Islamic culture is extracted from the inner awareness of past Muslim figures to build harmonious relationships (*silaturahmi*) between people, where everyone says apologize physically and mentally (Napsiah and Sanityastuti, 2020: 296); Tabot or Tabuik, this Islamic culture is a traditional ceremony for Bengkulu people to commemorate the story of the heroism and death of Hasan and Husein bin Ali bin Abi Thalib, the grandson of the Prophet Muhammad (Febrianty, et al., 2020: 143); Kupatan (Bakdo Kupat) On the island of Java, it has even developed into other areas where there is a tradition of the kupatan. The tradition of making kupat is usually done a week after the Eid al-Fitr. Making the kupat is used as a means for religious propagation. Kupat stands for confessing lepat (admitting mistakes) and is a symbol for mutual forgiveness (Amin, 2017: 267); Sekaten, the culture of Sekaten, is held annually at the Surakarta Palace, Central Java and the Yogyakarta Palace. This tradition is carried out and preserved as a form of commemoration of the services of the Walisongo who have succeeded in spreading Islam in Java. Sekaten comes from the word *Syahadatain* which means two sentences of *Shahada* (Sapphira, et al., 2020: 131).

Then Grebeg, this tradition and culture aims to accompany kings or royal officials. Grebeg is held when the Sultan has a dalem ceremony in the form of marrying off his son to his crown. Grebek in Yogyakarta is held every 3 years, namely: First, the pasa-syawal rebekah is held every 1st of Shawwal to honor the month of Ramadan and Lailatul Qadr. The two major grebegs are held every 10th of dzulhijjah to celebrate the sacrifice day. The three grebeg maulud every 12th of Rabiul awwal to commemorate the birthday of Prophet Muhammad. This tradition is also carried out by the City of Solo, Cirebon and Demak (Adib and Saddhono, 2018: 271); Kerobok Maulid in Kutai and Torch Parade in Manado. In the Kedaton Kutai Kartanegara area, East Kalimantan Province, a tradition called Kerobok Maulid is also held. The term Kerobok comes from the Kutai language which means being huddled or huddled by a crowd. This tradition is carried out in order to commemorate the birth of Prophet Muhammad on the 12th of Rabiul Awwal. In another Kutai, Manado, to commemorate the birthday of the Prophet Muhammad, Muslim residents

in Manado City, North Sulawesi hold a torch parade tradition. The torch that was carried by thousands of residents as a symbol of lighting meant that the birth of the Prophet Muhammad was to bring teachings that became the light of faith when humans lived in darkness and idolatry (Fathurrosi, 2020: 113).

The next is "Kasan Wednesday" in Bangka. The Kasan Wednesday tradition is held in Bangka Regency every year, to be precise on the last Wednesday of the month of Safar. This is in accordance with its name, namely Wednesday Kasan from Kara, Wednesday Pungkasan (last). The Kasan Wednesday ceremony is actually not only held in Bangka, but also in other areas, such as in Bogor, West Java and Gresik, East Java. The purpose of this culture is to ask Allah to be kept away from calamities and disasters (bala ') (Saefudin, et al., 2020: 247); Dugderan in Semarang. The dugderan tradition is a unique tradition practiced by the people of Semarang, Central Java. The Dugderan tradition is carried out to welcome the fasting month (Cahyono, 2018: 339); Tradition or Tumpeng Culture. Tumpeng is a way of serving rice and its side dishes in a cone shape. Nasi tumpeng is generally in the form of yellow rice, or nasi uduk. This method of serving rice is typical of Javanese or Javanese Betawi people, and is usually made during festivals or celebrations of an important event. Even so, the tumpeng culture has become a national tradition of the Indonesian nation (Krisnadi, 2020: 39).

Based on this, it can be seen that Islamic culture in the halal tourism industry has a very important role in the world of halal tourism industry. Islamic culture is one of the biggest attractions in halal tourism. Islamic culture has the largest contribution in the halal tourism industry, especially in the component of the tour package, especially in the component of halal tourist attractions. Islamic culture is not only seen as a show, more than that tourists can learn and feel about local culture in halal tourism which has unique, authentic and original religious values.

Likewise, culture, religion and tourism are also related. With religious based tourism, the community can find out the history of civilization and religious figures in the past. In Islam it is also explained to travel in fulfillment of worship, for example, pilgrimage. The cultural wealth possessed by the State of Indonesia is the main attraction of halal tourism which can affect the level of tourist visits, so as to encourage the improvement of people's welfare. Cultural potential in tourism development is part of the product of human

creativity which has economic value (Sugiyarto and Amaruli, 2018: 45). On the other hand, halal tourism can be a medium for all components of society by making it a means of strengthening oneself to promote national unity and integrity.

Tourism recommended by Islam is tourism related to religiosity and spirituality, such as pilgrimages and visits to Islamic historical places, visits about the greatness of God's creation, such as natural landscapes, volcanoes, lakes and the like. Islam and Muslims are resistant to any kind of tourism which conflicts with ethical and moral violations. In principle, all traditions and cultures are allowed in Islam as long as there are no elements that make it haram or do not conflict with Islamic law. There are so many Islamic traditions or cultures that have developed until now. All of them reflect the uniqueness of each region or place.

F. INTEGRATION OF RELIGIOUS VALUE IN HALAL TOURISM

Integration is a process of progressive development in order to create a perfect match between elements, which together create universal culture (Linton, 1984: 266). In terms of value, integration is related to the relationship between traditions, culture and civilization (Habibi, 2016: 61). Integration is also related to the relationship between science and religion, which means combining science and religion. The integration of science and religion is very possible in the Islamic paradigm because it is based on the concept of unity of god (Arifudin, 2016: 161). Thus an academic and intellectual is not confined to one paradigm, but has the ability to integrate between fields comprehensively. For example, integrating religious values in halal tourism in a holistic and comprehensive manner (Adinugraha, et al. 2019: 63).

The study of science and religion is one thing that must be studied deeply. Science in some ways can prove the truth about religion. So the study of the integration of Islamic religious values in halal tourism in Indonesia is very important and urgent to research (Habibi, 2016: 50). Islam is one of the world's major religions and a strong social and political force (Turmudi, 2017: 3). Its influence extends to the tourism domain where Islam can help to determine the demand for travel among Muslims and the direction of their domestic and international tourist flows. Islam also influences formal tourism policy-making and industrial operations in countries where state institutions and value systems are closely linked to Islam, or where there are large numbers of Muslim

citizens. Indonesia is one of the countries that has a majority Muslim population in the world (Henderson, 2010: 75). At present, it is impossible for religious communities to isolate themselves from consumer culture. This relatively recent change demonstrates the intricate interrelationship and internalization of religiosity and capitalist consumer culture that has taken place in religious populations, exemplified in one way by changes in the holiday practices of religious consumers when holidaying in halal tourism destinations (Elaziz and Kurt, 2017: 116).

Islam has an influence on the mode of tourism development and marketing in Muslim countries. Islam also affects tourist behavior such as choice of destinations and preferences for tourism products. It is very important to meet the needs of the Muslim religion in the tourism industry, especially those related to hotels, attractions, transportation, and food outlets. Because of this, Muslims may prefer to remain in a familiar culture when traveling. This is due to the revival of Islamic culture and the spread of Islamic values, economic benefits for the Islamic community and the strengthening of self-confidence, identity and Islamic beliefs in the face of negative stereotypes compared to other cultures, cultures and lifestyles (Al-Hamarneh, 2008: 2). Based on all the descriptions above, this research produces an empirical finding, namely the importance of describing a formulation of the relationship between Islamic religious values in halal tourism in Indonesia through Islamic tradition and religious culture. This is balanced with the halal awareness of the Indonesian people which gradually seems to continue to increase very prospectively from time to time (Iman, 2021). Continuous efforts to integrate Islamic tradition and religious culture comprehensively with aspects of halal tourism in a broad sense, in accordance with sharia principles are very important to be implemented in Indonesia as a commitment to practicing halal life in *Kâffah*.

G. CONCLUSION

Islamic tradition and religious culture in the halal tourism industry have a very important role in the halal tourism industry. Islamic tradition and religious culture are a very big attraction in halal tourism. Islamic tradition and religious culture have the largest contribution in halal tourism destination activities, especially in the components of halal tourist attractions. Islamic tradition and religious culture is not only to be seen as a show, more than that

tourists can learn and feel about Islamic tradition and religious culture in halal tourism which has religious values that bring goodness to all mankind. Comprehensively, continuous efforts to integrate Islamic tradition and religious culture with aspects of halal tourism must be in accordance with sharia principles which are very important to be implemented in Indonesia as a commitment to practice halal life as a whole in the lifestyle of Muslims. In principle, all traditions and cultures are allowed in Islam as long as they do not conflict with Islamic law.

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