



Development of Halal Tourism to Improve The Community Economy in The Halal Tourism Village of Setanggor

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Abstract

This study aims to describe the development of the halal tourism village in Setanggor. It employs a qualitative method with a descriptive approach. The findings indicate that the development of halal tourism in Setanggor involves empowerment through the active participation of the community and the role of the village government. This concept is also referred to as Community Based Tourism. Setanggor's Halal Tourism Village was formed by integrating the ideas of village tourism, halal tourism, local wisdom, characteristics of resources, and uniqueness possessed by Setanggor's Halal Tourism Village, thus creating innovations in the development of halal tourism in rural areas. In its management, Setanggor's Halal Tourism Village offers products that adhere to Islamic principles. Community participation in managing Setanggor's halal tourism village is reflected in the creation of employment opportunities after the village becomes a tourist destination, thus positively impacting the welfare of the local community.

Keywords: *community based tourism; halal tourism; halal tourist village; local community*

A. INTRODUCTION

The halal business trend worldwide is showing significant progress (Ali et al., 2021), ranging from the emergence of halal products (food and beverages), halal cosmetics, halal fashion, and halal tourism to lifestyle (halal lifestyle) (Adinugraha et al., 2018). Knowledge and awareness of halal products contribute to the increasing growth of the halal industry (Rahman et al. 2011; Hamdan et al. 2013).

According to data from the Ministry of Tourism, the Islamic economy sector has experienced significant growth in lifestyle products within the tourism sector, particularly in halal tourism (Dini Andriani et al., 2015). The concept of halal tourism involves the application of Islamic values within the tourism industry, with a primary focus on halal and haram concepts. This means that every aspect of tourism activities should have halal

certification as a guideline for all involved in the tourism industry (Chookaew et al., 2015). The development of the tourism industry can expand job opportunities and increase community income (Hawkins & Mann, 2007).

Indonesia, as a country with religious and cultural diversity, possesses a heritage of history and traditions inseparable from spiritual aspects, and the religious practices of its people can be a potential for tourism development (Jaelani et al. 2016). Regarding halal tourism in Indonesia, the country has a significant asset in its Muslim population, which constitutes the largest Muslim population in the world. Indonesia thus has bright prospects for driving the halal industry, considering the abundance of markets (Hakim, Muslikhati, 2019). The development of halal tourism serves as an alternative travel industry in Indonesia, aligning with the global trend of halal tourism as part of the global Islamic economy (Samori et al. 2016). The tourism sector plays a crucial role in the global economy as it is considered one of the contributors to job creation and economic growth in any country (Satriana & Faridah, 2018).

In early 2019, Indonesia was honoured as the best halal tourism destination in the world for 2019, according to the Global Muslim Travel Index (GMTI), surpassing 130 destinations worldwide. In Indonesia, the Ministry of Tourism continues to campaign for halal tourism programs to its regional heads. As an appreciation for regions that strive to develop halal tourism, the Ministry of Tourism awards the top five best halal tourism destinations, with West Nusa Tenggara (NTB) ranking highest in Indonesia in the 2019 Muslim-based Travel Index (IMTI) (Global Muslim Travel Index Report, 2022), thus indicating a rapid development of the tourism business in NTB province, which is one of the many prime halal tourism regions in Indonesia (Rahmatullah, 2023).

Regarding the role of the tourism sector, the development of this sector not only provides support for economic growth but also can contribute to development from social and cultural perspectives. One way to support the development of the tourism sector is through the development of tourist villages. The tourism sector also has the largest potential in rural areas. According to the Village Potential data in 2018, there were a total of 1,734 tourist villages across Indonesia (Badan Pusat Statistik, 2020). In 2011, 569 villages were developed into tourist villages, a number that increased to 978 in 2012 and then reached 980 in 2013 (Adinugraha et al. 2018).

The development of the halal tourism village of Setanggor is carried out with environmental protection and community involvement, also known as Community Based Tourism. Tourist villages are based on the principle of protecting the surrounding environment and empowering communities through social, cultural, and economic aspects by providing employment opportunities, generating income, and preserving the culture and local traditions. Community involvement in the development of tourist villages is essential. According to Trisnawati et al. (2018), the improvement of community welfare is not only

measured by economic income but also by the development of village infrastructure as access to cities, as well as the enhancement of human resources quality indicated by an increase in the knowledge and skills of the community. Local communities must be actively involved and given the opportunity to participate because the ultimate goal is to improve the welfare and quality of life of the community (Setyaningsih, 2015).

This research focuses on the development of halal tourism villages in rural areas, which adopt the concept of Community Based Tourism (CBT) in their management. The aim is to plan and implement the development of halal tourism in rural areas, particularly through the village of Setanggor in Lombok, West Nusa Tenggara (NTB), with the goal of building sustainable rural halal tourism destinations. This study employs a qualitative descriptive research method to elucidate and illustrate the development of community-based halal tourism villages in Setanggor, which are ambitious in developing halal tourism in rural areas.

B. METHOD

This study uses qualitative methods to explain how halal tourism development efforts are involved in improving the economy in the Setanggor Halal Tourism Village. The Setanggor tourist village adopted new innovations by combining the concept of halal tourism into the structure of the tourist village, creating a new model known as a halal tourist village which is managed participatively by the community, thus having the potential to improve their welfare.

Data was collected through two methods, namely primary and secondary data. Primary data was obtained through interviews with a number of informants selected based on their knowledge of tourism village management. The informants to be interviewed were village heads, heads of *Kelompok Sadar Wisata (Pokdarwis)*, people who own *UMKM* in tourist villages.

Secondary data was obtained through literature reviews from various sources such as reports, journals, articles and news. Discussion regarding the process of establishing the Setanggor tourist village. Data obtained through interviews and published media interview results.

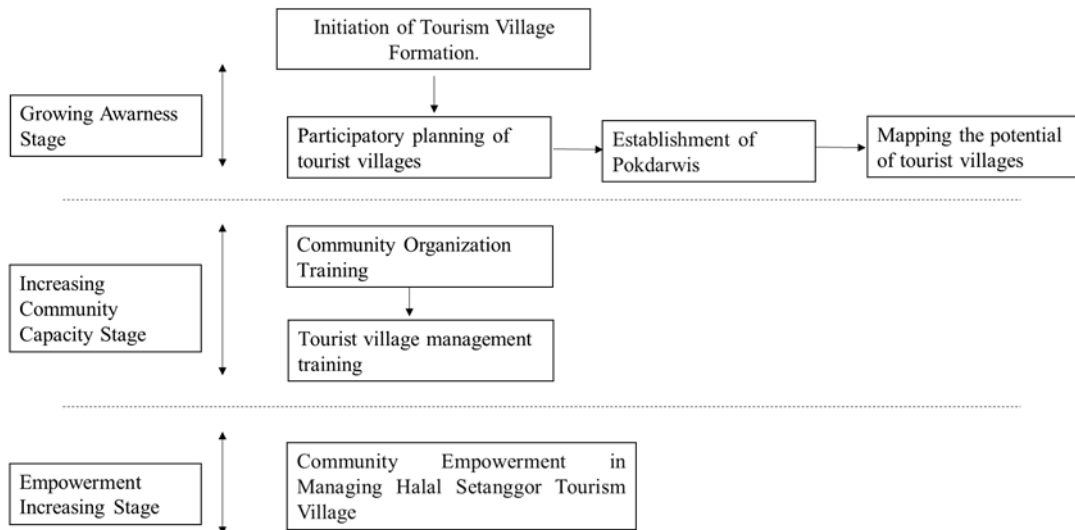
C. RESULTS AND DISCUSSION

1. The process of establishing the Setanggor Halal Tourism Village

Tourism villages are one of the community empowerment programs. The development of tourist villages as a community empowerment program is intended to provide power and an effort to overcome poverty in an area by cultivating the local potential in that area. The community has a vital role in supporting the success of tourism village development, so powerless communities need to be empowered to create independence and economic prosperity for the community. After conducting

interviews and findings in the field, the establishment of the Setanggor halal tourism village went through three stages: awareness, capacity building, and empowerment.

Figure 1. Stages of the process of establishing the Setanggor Halal Tourism Village



The Setanggor Halal Tourist Village is a tourist village that was formed by combining the concepts of tourist villages, halal tourism, local wisdom, resource characteristics, and uniqueness possessed by the Setanggor Halal Tourism Village to create innovations in the development of halal tourism in rural areas. Figure 1 shows the stages of establishing the Setanggor Halal Tourism Village.

a. Growing Awareness of the Setanggor Halal Tourism Village Community Stage

The problem faced by the people of Setanggor Village is that they cannot utilize existing natural resources because Setanggor Village is vulnerable to drought during the dry season. Setanggor Village has an area of 676 hectares, with 483 hectares of rice fields stretching out with beautiful views. Even though it has a large area of rice fields, Setanggor Village experiences little economic prosperity from its natural products.

The harvest production of the people of Setanggor Village has decreased because most of the agricultural land cannot be planted, so many of the male population experience unemployment during the dry season. Not only that, the female residents of Setanggor Village have expertise in weaving songket cloth, but they experience obstacles in marketing woven products because the weaving artisans only manage their business independently and are limited to accepting orders, so they do not have a steady source of income every month.

Setanggor Village is rich in diverse cultural heritage, including gamelan groups, dance groups, and traditional dramas. This village also holds historical objects in the form of old gongs that are hundreds of years old. However, this

artistic and cultural treasure is threatened with extinction because it is rarely used and played with. Overall, this village has unique potential and a different attraction from other villages, but it faces threats from ongoing changing times.

As a newcomer to Setanggor Village, Ida Wahyuni knows the village's various potentials. However, it is a shame that the local community still needs to be made aware of this potential; in fact, the community believes that their village has no attractions that can be promoted. Facing these challenges and realizing the various potentials that Setanggor Village has, Ida Wahyuni is trying to find alternatives to improve community welfare while maintaining and reviving the arts and culture that already exist in Setanggor Village. The approach is to make Setanggor Village a tourist village, which is unique and has its own characteristics.

This initial initiation began with participatory planning followed by representatives of village residents paying attention to the involvement of various elements. The first meeting was held between different community leaders in Setanggor Village. The figures involved include traditional and religious leaders, village heads, youth leaders, youth groups, and other respected figures. This meeting took place in July–August 2016 to unite understanding regarding the development of Setanggor Village into a tourist destination.

To form the Setanggor Halal Tourism Village, Ida Wahyuni also involved community participation. Another step to accelerate the development of halal tourism in Setanggor Village is the formation of the *Kelompok Sadar Wisata (Pokdarwis) Sekartije Mertakmi*, which consists of all hamlet heads and involves several young people who have a sense of care, responsibility, and an active role in developing the tourism sector in their village. The hamlet head was chosen as a member of the tourism awareness group with the hope of spreading the Tourism Village concept widely to the community, considering his essential role as a village official who has significant influence and is respected by residents.

When the tourist village was first formed, residents disagreed with its existence. They are worried that the arrival of tourism will negatively impact the continuity of the Islamic customs, culture, and values they hold. As a solution, the tourist village manager proposed establishing a halal village so that every activity presented does not violate the Islamic values the local community believes.

The next step is to recognize the potential of the village to increase public awareness of the various potentials the town has as a first step in designing a tourism village development plan. Identifying these different potentials is the primary basis for compiling the tourist village's various attractions. Apart from that, understanding the potential and wealth of the town will provide insight to the

community, especially those who will act as tour guides (Antara and Arida, 2015). The potential of the Setanggor Halal Tourism Village is then grouped into four main categories: (1) religious potential, (2) livestock potential, (3) weaving potential, and (4) plantation potential. From these four potential categories, they were then developed into 14 tourist spots. The essence of tourism products is focused on tourist destinations. This destination refers to a place or region with advantages and distinctive characteristics in terms of geography and culture. This aims to attract tourists so that they are interested in visiting and enjoying the beauty and uniqueness of the destination (Suwena & Widyatmaja, 2017).

Awareness is the first stage carried out in carrying out empowerment. This individual awareness becomes the initial capital to encourage active community participation. This awareness stage aims to encourage the public to understand the problematic conditions and the benefits of efforts to resolve them. Awareness of local resources, both human and natural, is limited to the level of knowledge and has also been actualized into direct efforts to utilize local resources owned (Wrihatnolo & Dwidjodjowijoto, 2007). The development of tourist villages must be connected to community participation. Therefore, it is necessary to have situations and conditions in society that have a tourism-aware mindset. It is hoped that applying a tourism awareness attitude will develop proportional understanding and understanding between various parties, which will encourage the community to participate in tourism.

b. Increasing Community Capacity Stage

This stage is the stage where the process of enabling society occurs. Enabling here means providing knowledge and skills to increase community capacity (Wrihatnolo & Dwidjodjowijoto, 2007). Efforts to increase capacity are carried out for tourism village managers to encourage empowerment and resolve the problems faced. Efforts to increase capacity are carried out through collaboration with relevant agencies, such as inviting consultants with in-depth knowledge of tourist villages. The aim is for people who were previously unfamiliar with the concept of a tourist village to understand it better through the guidance and teaching provided by the consultants. The community organizer training aims to equip participants with a series of community organizing knowledge to organize the community, especially in developing tourist villages.

The development of halal tourism in Setanggor Village depends on local potential and requires skills in establishing relationships with outside parties. The involvement of various parties, primarily through collaboration with tourism managers, can produce a more effective and efficient system. One of the strong relationships that supports tourism development in the Setanggor Halal Tourism

Village involves the government, especially the village government, in organizing skills and knowledge training for individuals or groups related to businesses in the tourism sector. Training to increase capacity for Pokdarwis members and the surrounding community includes tour guide training provided by the Central Lombok Tourism Office and UMKM workshops.

It is hoped that increasing capacity increases the community's ability to be active in an empowerment framework that can overcome problems from their roots (Wahyuningsih and Husnah, 2017). This capacity increase is intended to empower the community without depending on outside parties. Increasing the capacity of Pokdarwis members is an essential capital for developing the Setanggor Halal Tourism Village. The development among Pokdarwis members is seen not only from the group's widely highlighted activities but also from what each individual has achieved.

c. Empowerment Increasing Stage

Empowerment is an indicator that determines welfare. The empowerment efforts must encourage sustainability, which does not just stop for some time but can be continued. This stage is directed at giving the community power to manage their resources, expand networks, and make decisions without depending on external parties (Wrihatnolo and Dwidjodjowijoto, 2007).

Forming a tourist village is one form of empowerment that takes advantage of natural resources and local communities. The process of community empowerment is closely related to internal and external factors. The internal factor is the community's ability to organize itself, while the external factor is the role of the facilitator. The role of Pokdarwis members in the initial stages is very active but will experience a gradual decline as the process progresses to the point where the community can carry out activities independently (Mardikanto and Soebiato, 2012). In this case, Ida Wahyuni can be seen as the initiator of the establishment of the Setanggor Halal Tourism Village and as a facilitator. In the process of establishing the Setanggor Halal Tourism Village, Ida's initiatives and community empowerment efforts will decrease and will ultimately stop. This role will be handed over to administrators of tourism awareness groups or other entities deemed capable by the community.

Empowerment can be seen in several aspects, such as economic and social. One form of improving the financial sector is the creation of jobs in the tourism sector. This employment opportunity allows community participation in managing tourist villages to be observed realistically. According to the 2020 monograph data, the residents of Setanggor Village mostly make their living in the agricultural sector with a tourist village; the community takes the opportunity to

join and take part as managers or workers and set up their businesses in the tourist village so they that this has an impact on creating jobs in the tourism sector includes, among others; tour guide, homestay owner, **UMKM** entrepreneurs, homestay employee, etc.

Another benefit that can be felt from the existence of a tourist village lies in the social aspect. The achievement of social empowerment cannot be universally measured in percentage terms. Forms of achievement in this social aspect are qualitative and subjective for those who experience them. However, this does not reduce the importance of social empowerment when discussed in the context of society. The social element that can be seen developing after the existence of the Setanggor Halal Tourism Village is that the community participates in its development, starting from the initial planning stage to the development and management process of the tourist village.

2. The implementation of halal value in Setanggor Halal Tourism Village

The Setanggor halal tourist village has brought the latest innovations by combining the concepts of halal tourism and tourist villages. The main goal is to create a destination that combines these two concepts. The management of the Setanggor Tourism Village is committed to applying Islamic principles in its management so that the "halal" aspect is not just a name. According to the DSN MUI fatwa, the general principles of organizing halal tourism include efforts to avoid polytheism, immorality, obedience, tabdzir, or israf, and creating material and spiritual benefits (Djakfar, 2018). The development of halal tourism is significant because the benefits are not only felt by Muslim tourists. Halal tourism is open to everyone (Jaelani, 2017).

The implementation of halal principles can be seen in the variety of tourism products the Setanggor Halal Tourism Village offers. For example, in the Setanggor Halal Tourism Village, when visitors arrive at the village, they are required to wear traditional Sasak clothing, which is more closed so that they look more polite and covered when walking around the village. This action is based on the guidelines stated in the MUI DSN Fatwa, which emphasizes that tourists are expected to comply with applicable norms, behave well, and fight for goodness around halal tourism destinations (Tim Pusat MUI, 2020).

The DSN MUI fatwa also states that in halal tourism attractions, there are no artistic or cultural performances that violate Sharia principles. Therefore, the Setanggor Halal Tourism Village offers attractions through Al-Quran recitation sessions in Berugak. Apart from that, Setanggor Village also presents arts such as the Gendang Beleq attraction, the Asih Trasne dance, and the Colossal Gandrung Dance as part of the attractions offered to visitors.

According to Islamic law, it is not permissible for Muslims to eat pork or pork by-products, animals that have died before being slaughtered, animals that have been slaughtered incorrectly or not slaughtered in the name of Allah, blood and blood by-products, alcohol, carnivorous animals, birds. Predators (Battour et al., 2014). In the Setanggor Halal Tourism Village, food and drinks are guaranteed to be halal because all the village residents are Muslim. This ensures that ingredients used in food are avoided from those considered haram, such as alcoholic drinks and pork products. Even though there is no official halal certification, halal food in the village is guaranteed because of the residents' religious background. Halal tourism can provide various halal products that are safe for consumption by Muslim tourists. However, this does not mean non-Muslim tourists cannot enjoy halal tourism (Jaelani, 2017).

Halal tourism is a form of travel that follows the principles of Islamic Sharia values, whether from a pure intention to worship or to admire Allah's creation. During the trip, his intention was solely to worship and admire Allah SWT's creation; during that time, he did not leave his worship. Likewise, after arriving at a tourist destination, stay within the aspect of worship (Bawazir, 2013). At the Setanggor Halal Tourism Village, there are mushola, including mushola spread across various locations and a main mosque. The mosque and mushola are actively used for the five daily prayers. When there is an attraction that coincides with the call to prayer (adzan), the attraction will stop to allow Muslim tourists to carry out their worship. Tourists will be directed to the prayer room or mosque closest to the tourist location. Easy access to worship is critical when traveling because a Muslim must worship five times a day (Abrori, 2020). During Ramadan, several attractions, such as arts attractions, are not displayed, so only educational-based attractions will be held. The Setanggor Halal Tourism Village management will notify visitors about this change.

At Setanggor Halal Tourism Village, accommodation is available in the form of homestays. The village implements a rule that requires tourists to have rooms separated by gender if they are not married. A policy also prohibits tourists from bringing non-halal food or drinks into the village, including homestays.

Setanggor Halal Tourism Village offers the uniqueness of local tradition and cultural resources of the Muslim community and the natural beauty of a tourism destination. This initiative is based on a commitment to Islamic principles in everyday life, which harmoniously aligns with the concept of halal tourism. Therefore, the tourism village management can see it as an added value that becomes a unique characteristic (branding) in the development of tourism in the village. The tourism managers in Halal Tourism Village of Setanggor strive to provide a special tourism experience by applying principles of halal tourism that align with local wisdom. The presence of tourism activities in Setanggor Village is triggered by the well-received adoption of the halal concept by the local community. Thus, Halal Tourism Village of

Setanggor not only adopts the halal label but also implements Islamic Sharia principles in all aspects of its implementation.

3. Setanggor Halal Tourism Village Improves the Community's Economy

Setanggor Halal Tourism Village manages tourism activities by and for the local community. This approach aims to develop village potential without disturbing daily routines and local wisdom, thereby indirectly encouraging communities to continue to innovate. This can provide benefits and positive impacts in implementing the Community Based Tourism (CBT) concept in tourism management in the Setanggor Halal Tourism Village.

The concept applied by CBT is closely related to empowerment, where people are empowered to explore their potential, with the hope that after receiving empowerment, they can be independent and help themselves (self-help) (Mayangsari et al., 2018). Setanggor Village has various tourism potentials, including cultural authenticity and rural natural beauty. By focusing on rural tourism, the people of Setanggor Village strive to maintain the authenticity of their culture and natural environment to attract tourists looking for a halal tourism experience.

Tourism plays a crucial role in enhancing the economic sector. Local businesses will thrive, jobs can be created, and income will diversify. This is what makes tourism highly impactful on the economy of a region (Subarkah, 2018). The benefits of developing the Setanggor halal tourist village in terms of economic and socio-cultural aspects felt by the community include opening new job opportunities. This employment opportunity allows community participation in managing tourist villages to be observed realistically. People can join and take part either as managers or workers and set up their businesses in tourist villages to create new jobs in the tourism sector, including tour guides, homestay owners, UMKM entrepreneurs, homestay employees, etc.

Community participation in managing the Halal Setanggor tourist village is reflected in the creation of job opportunities after the village becomes a tourist destination. Among the younger generation, popular jobs include being a tour guide or homestay employee. Meanwhile, mothers can contribute by providing food and making souvenirs. Men generally play a role in developing tourist village facilities, such as signage, and being active in art and homestay ownership. In this way, all levels of society manage the Setanggor Halal Tourism Village, which ultimately provides them with income.

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making souvenirs. Men generally play a role in developing tourist village facilities, such as signage, and being active in art and homestay ownership. In this way, all levels of society manage the Setanggor Halal Tourism Village, which ultimately provides them with income. This is also done to establish the Setanggor Halal Tourism Village, namely, that the natural charm of Setanggor and the local wisdom of the community are resources that can be utilized to improve the economy of the community and tourism actors.

Moreover, the existence of various new business fields or jobs for the local community will ultimately lead to new prosperity for them. Not all of this may have a more significant impact on the economic strength of the local government due to the increasing per capita income and creativity of the people.

D. CONCLUSION

The development of the Halal Tourism Village of Setanggor is a community empowerment initiative aimed at providing empowerment and addressing poverty in Setanggor village by harnessing the local potential of the area. The formation process of the Halal Tourism Village of Setanggor involves three stages: awareness building, capacity building, and empowerment. This village integrates the concepts of tourism village, halal tourism, local wisdom, as well as the characteristics of local resources and uniqueness, leading to the creation of innovations in halal tourism development in rural areas, with all tourism products adhering to Islamic values.

This form of tourism should provide added value to the appeal of rural tourism destinations, aiming to drive economic development in rural areas and accelerate economic growth and the welfare of the local community. The Halal Tourism Village of Setanggor is developed through the active participation of the community and the village government through the "Community Based Halal Tourism" model. The benefits of developing the Halal Tourism Village of Setanggor, from economic and socio-cultural perspectives, include the creation of new job opportunities. These employment opportunities allow community participation in the realistic management of the tourism village. People can join and contribute as managers or workers, establishing their businesses in the tourism village to create new job opportunities in tourism-related fields, such as tour guides, homestay owners, MSME entrepreneurs, homestay staff, and others.

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