



Challenges and Opportunities for Halal Tourism in Banyumas

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Abstract

The tourism sector is one of the sectors that has an important role in the Indonesian economy. Since the concept of halal tourism emerged in early 2010, various reactions have emerged to the development of halal tourism. This year, Indonesia won the title of Top Muslim Friendly Destination of the Year 2023 in the Mastercard Crescent Rating Global Muslim Travel Index (GMTI) 2023 in Singapore. Indonesia's halal tourism rose to number one from the previous number two. This increase is an extraordinary achievement. In 2021, Indonesia is ranked fourth and in 2022 second. As one of the regencies in Central Java located south of Mount Slamet, Banyumas has many natural tourist destinations. Diversity of tourism such as nature tourism, religious tourism, to educational tourism is available in Banyumas. The beauty of this tourism can be seen from the number of tourists both from within and outside the region who visit. The increase in Muslim tourists is an opportunity and challenge to improve the tourism sector in Banyumas. This research uses qualitative research methods. This qualitative research method is used as a research procedure that produces descriptive data. This research concludes that Banyumas Regency as one of the regencies in Central Java Province is known to have tourism potential that is very potential to be developed. The development of halal tourism in Banyumas still has many challenges, namely air transportation access is not yet available. Tourism destinations are not yet evenly distributed, many are concentrated in the Baturraden area. Facilities and infrastructure supporting tourism activities still need to be improved in quality and quantity. Tourism attractions are less varied. There have not been many promotional events carried out related to halal tourism. In addition to the challenges, there are certainly many opportunities for halal tourism in Banyumas, namely the strength of the natural and geographical conditions of Banyumas Regency, which is dominated by a fairly large mountainous area. There are many waterfalls and other water tourism attractions. Location on the South Java crossing route. There are several destinations with religious nuances.

Keywords: *challenges; opportunities; halal tourism*

A. INTRODUCTION

Tourism is a very important source of national income for many countries, not only in developing countries, but also in developed countries. The potential of the tourism sector as an important source of income, so that many countries are trying to develop strategic as a destination that must be visited by tourists (Adawiyah, 2021).

In addition to being an important source of financial and foreign exchange earnings for many countries, tourism is also one of the activities that contribute effectively to increasing GDP, and is a major driver of economic growth and development (Jaelani, 2017).

Many countries have utilized tourism as a social and cultural communication tool. On the other hand, the tourism sector has been utilized as an industry that has a very close relationship with various other economic activities, both directly and indirectly, as well as one of the main pillars of green economic growth (Ansari & Hali Makki, 2020).

The tourism sector is one of the sectors that has an important role in the Indonesian economy. The existence of tourism influences the Gross Domestic Product (GDP) through foreign exchange earnings, tax revenues, and other contributions. Tourism is a promising service industry. In its development, the tourism industry has become its own prima donna for the regional, national, and global economic order (Ramadhani, 2021).

Data from the Ministry of Tourism and Creative Economy in 2014 explained that the Tourism Industry experienced a significant surge in its contribution to the national economy. The overall export of Indonesian goods and services has increased, which was originally 10% increased by 17% and became the biggest donor so that it the 4th rank by earning foreign exchange of 10 billion USD. This directly impacted GDP by 3.8% with a calculated multiplier of around 9%. multiplication reached around 9%. This sector has increased in terms of in terms of job creation. Its total labor absorption reached 10.18 million people or 8.9% of all workers. Based on GMTI 2019 data, the number of world Muslim tourists is predicted to reach 230 million by 2030. In line with this, in 2018 halal tourism in Indonesia showed significant growth, reaching 18%. Therefore, assuming that Indonesia is a large market share for world Muslim tourists, the Ministry of Tourism is targeting 25% or the equivalent of 5 million of the 2019 achievement of foreign tourist arrivals (www.kemenparekraf.go.id, 2019).

This year, Indonesia won the title of Top Muslim Friendly Destination of the Year 2023 in the Mastercard Crescent Rating Global Muslim Travel Index (GMTI) 2023 in Singapore. Indonesia's halal tourism rose to number one from the previous number two. This increase is an extraordinary achievement. In 2021, Indonesia will be ranked fourth and in 2022 second. This achievement is the result of the collaboration of related parties, especially the Indonesian Halal Tourism Association (PPHI), Halal In Travel, Mastercard

Crescent and others. Through this collaboration, PPHI was able to win two awards at once, namely the Stakeholder Awareness Campaign of the Year from the Mastercard Crescent Rating GMTI Awards and the Stakeholder Awareness Campaign of the year from the Halal In Travel Awards 2023 (www.kemenparekraf.go.id, 2023).

This achievement is expected to encourage the target of creating 4.4 million jobs in 2024, one of which relies on halal tourism. Job creation in the tourism sector is six times more than other sectors and also empowers the community significantly. Referring to the kemenparekraf.go.id page, there are already 5 halal tourism destinations in Indonesia listed in the Indonesia Muslim Travel Index (IMTI), namely Aceh, Lombok, West Sumatra, Riau Islands and DKI Jakarta. There is quite a lot of halal tourism potential that can be developed in Indonesia. By focusing on three major concepts that religious-based tourism must have (Widiyanto et al., 2022).

The number of foreign tourist visits to Indonesia in February 2023 reached 701.93 thousand visits, up 567.27 percent compared to February 2022. Although it fell slightly by 4.62 percent compared to January, the revival of the tourism sector is increasingly felt. The revival of the tourism sector is increasingly felt. This is indicated by the cumulative increase in the number of foreign tourist visits from January to February 2023 which reached 1.44 million visits, up 532.94 percent compared to the same period in 2022 (Faraby, 2021).

Since the concept of halal tourism emerged in early 2010, various reactions have emerged to the development of halal tourism. Some see with apathy that halal tourism only presents the commodification of religion and exclusivism so they tend to reject it. Other opinions see halal tourism as important to develop along with the development of a new religious lifestyle (Feriadin & Rinuastuti, 2021).

The readiness of halal destinations can be seen from three aspects, namely products, human resources (HR) and institutions, as well as promotions. The high public interest in halal tourism on the one hand and the low response of the industry in the country are interesting problems to be studied. Low industry response in the country is an interesting problem to be studied from a communication perspective. From a communication perspective. The gap shows differences in perceptions about halal tourism, as well as signaling the existence of barriers between the government and tourism stakeholders (Al Qita et al., 2022).

The trend of halal tourism in the world, has not been in line with the response of the industry in Indonesia in implementing the concept of halal tourism in Indonesia. Total population should be a great opportunity for the growth of halal tourism in Indonesia (Ferdiansyah, 2020).

Knowledge and awareness of halal products make the growth of the halal industry is increasing. The increasing halal industry has given rise to halal tourism as a new

phenomenon. This is also supported by various literatures that explain that Muslim tourists care about the consumption of sharia-compliant products and services when visiting tourist attractions. Products and services according to sharia when visiting tourist attractions. Interest in halal tourism is experiencing increasing growth. The increase is in line with the increase in Muslim tourists from year to year (Nesvianda et al., 2019).

Muslim tourists are expected to increase by 30 percent by 2020 and also increase the spending value to 200 billion USD. To explore the huge potential of halal tourism, many countries (both Muslim-majority and non-Muslim countries) have started to provide tourism products, facilities, and infrastructure to meet the needs of Muslim tourists. However, many business players and parties involved in the tourism sector are still constrained in understanding (both products, facilities and infrastructure) of halal tourism (Triatmo et al., 2019).

Banyumas Regency is a regency located in Central Java Province, Indonesia. The capital is Purwokerto City, the regency is bordered by Brebes Regency to the north; Purbalingga Regency, Banjarnegara Regency, and Kebumen Regency to the east, and Cilacap Regency to the south and west. Mount Slamet, the highest mountain in Central Java, is located at the northern end of the regency (Azizuddin & 'Ainulyaqin, 2022).

Banyumas as one of the districts in Jawa Tengah is located between 7°15' and 7°37' south latitude and between 108°39' and 109°27' east longitude. Banyumas Regency is divided into 27 Districts. The area of Banyumas is recorded at 1 327.59 Km² or about 4.04 percent of the area of Central Java Province (Ibrohim et al., 2021).

Banyumas Regency divided into 27 subdistrict with 331 villages, are both led by a regent and an assistant regent. Each subdistrict is headed by the so called Camat. About 30 urban villages headed by Lurah and 301 rural villages led by the so called Kepala Desa .

As one of the regencies in Central Java located south of Mount Slamet, Banyumas has many natural tourist destinations. The beauty of this tourism can be seen from the number of tourists both from within and outside the region who visit. Not only natural tourism, but cultural, educational, historical and culinary tourism are also abundant in Banyumas.

Room Occupancy Rate (TPK) of star classification hotels in Banyumas in January 2022 was recorded at 36.6 percent. January 2022 was recorded at 36.03 percent, a decrease of 0.31 points compared to the December 2021 TPK which was recorded at 36.34 percent.

Meanwhile, when compared to the same period in 2021, the January 2022 TPK increased by 15.31 points compared to the December 2021 TPK of 36.34 percent. January 2022 experienced an increase of 15.25 points against the January 2021 TPK of 20.78 percent. 2021 which was recorded at 20.78 percent.

The tourism sector plays an important role in Banyumas because it is considered as one of the contributors to employment growth and economic growth. Thus, the tourism sector is seen as one of the most important sources of Gross Domestic Product (GDP). The increase in Muslim tourists is an opportunity and a challenge to improve the tourism sector. Based on that, this paper aims to analyze the opportunities and challenges of halal tourism in Banyumas.

B. METHODS

This research uses qualitative research methods (Creswell, 2012). This qualitative research method is used as a research procedure that produces descriptive data in the form of written or spoken words from the people observed. Kirk and Miller in Moleong define that qualitative research is a certain tradition in social science that fundamentally depends on observations of humans both in their areas and in their terms. Meanwhile, according to Bogdan and Taylor, the qualitative writing method is a research procedure that produces descriptive data, namely written or spoken words from people and observed behavior.

This research uses descriptive qualitative (Neuman, 2014). The focus of research in qualitative research is based more on the level of importance, urgency and facilitation of the problem to be solved, as well as factors of limited energy, funds and time. In this study, the focus is on analyzing the opportunities and challenges of halal tourism in Banyumas. Then, data sources, according to Lofland in Lexy J. Moloeng, the main data sources in qualitative research are words and actions, the rest are additional data such as documents and others. In this regard, the types of data are divided into words and actions, written data sources, photographs and statistics. The data source used in this writing is secondary data.

Secondary data is complementary data, which functions to complement the data required by primary data. In terms of data sources, additional material derived from written sources can be divided into sources of books and scientific magazines, sources and archives, personal documents, and official documents. In this research, secondary data includes documents, journals or articles, and photos that are in accordance with the topic or focus of writing. Literature books, previous research documents in the form of previous research results (Creswell, 2018).

C. DISCUSSION

In the KBBI (Big Indonesian Dictionary), Tourism is that which is related to travel for recreation; travel. According to Law Number 10 of 2009 concerning Tourism, Chapter I states that tourism is a travel activity carried out by a person or group of people by visiting certain places for the purpose of recreation, tourism, and tourism. Group of people by visiting certain places for recreational purposes, personal development, or studying the uniqueness of the tourist attraction visited in a temporary period. Visited in a temporary period of time. Tourism is a variety of tourist activities and supported by various facilities

and services provided by the community, entrepreneurs, government, and government. communities, entrepreneurs, governments, and local governments (Nesvianda et al., 2019).

Halal tourism according to Battour & Ismail can be defined as all objects or actions that are allowed according to the teachings of drinking and worship. Actions that are allowed according to the teachings of drinking and worship. Opportunities like this should be developed by Indonesia to boost foreign tourist arrivals. foreign tourists who are Muslim (Al Qita et al., 2022).

The Minister of Tourism has drafted Regulation No. 1/2016 on the Implementation of Tourism Business Certification. This regulation regulates halal tourism business certification. However, the article on halal tourism business certification in the regulation was also revoked with the issuance of Regulation of the Minister of Tourism of the Republic of Indonesia Number 12 of 2016 concerning Amendments to Regulation of the Minister of Tourism Number 1 of 2016 concerning the Implementation of Tourism Business Certification. In 2016, the Indonesian Sharia Council of the Indonesian Ulema Council DSN-MUI issued Fatwa Number 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Sharia-based Tourism. The aspects of tourism regulated in it include: hotels, spas, saunas, and massages, tourist attractions, and travel agencies. However, the fatwa will not apply effectively if it is not positively applied in the form of a tourism ministerial regulation. Therefore, the government is expected to immediately make standard regulations related to hotels, spas, saunas and messages, tourist attractions and travel agencies based on the DSN-MUI fatwa (Ansari & Hali Makki, 2020).

As stated by the Ministry of Tourism and Creative Economy (Kemenparekraf), sharia tourism is an activity that is supported by various facilities and services provided by the community, entrepreneurs, central government, and the government. Facilities and services provided by the community, entrepreneurs, central government, and local governments that fulfill and do not deviate from sharia provisions. Sharia tourism has the characteristics of products and services that are universal, its existence can be utilized by many people. Products and services tourism products and services, tourist objects, and tourist destinations in sharia tourism are the same as with tourism products, services, objects and destinations in general as long as they do not conflict with sharia values and ethics. So, it is not limited only to religious tourism (Nesvianda et al., 2019).

According to Ma'ruf Amin, Chairman of MUI emphasized that for Muslim tourists, sharia tourism is part of da'wah. For non-Muslim tourists, sharia tourism with halal products is a healthy guarantee. Sharia tourism with halal products is a guarantee of health MUI halal certification has been passed the Food and Drug Administration (BPOM) so it is guaranteed to be healthy and clean. Muslims don't need to worry about the halalness, non-Muslims can be sure that this food must be clean (Rachmiate, Atie, 2020).

Sofyan's definition argues that sharia tourism is broader than religious tourism, which is tourism based on Islamic sharia values. Religious tourism, namely tourism based on Islamic sharia values. As recommended by the advocated by the World Tourism Organization (WTO), sharia tourism is strongly prioritizes halal and safe products for consumption by Muslim tourists. However, this does not mean that non-Muslim tourists cannot enjoy halal tourism and local wisdom (Putri, 2020).

Meanwhile, according to Tohir Bawazir, sharia tourism is a tour whose process is in line with the principles of Islamic sharia values, both starting from the intention solely for worship and admiring Allah's creation, as long as it is in the process of traveling. The intention is solely for worship and admire Allah's creation, while on the trip, do not leave worship and after arriving at the tourist destination, do not leave the tour. The journey does not leave worship and after arriving at the tourist destination, does not lead to things that are contrary to sharia, sharia tourism is not lead to things that are contrary to sharia, eat and drink that are *halalan thayyiban*, until his return can increase our gratitude to Allah SWT (Adlan, 2021).

Opinions from the Ministry of Tourism and Creative Economy and the National Sharia Council-Majelis Ulama Indonesia sharia tourism has the following standard criteria criteria as follows:

1. Oriented to the public good
2. Oriented to enlightenment, refreshment and tranquility
3. Avoiding polytheism and *khurofat*
4. Avoiding sins, such as adultery, pornography, pornoaction, liquor, drugs and gambling.
5. Maintaining behavior, ethics and noble human values such as not being hedonistic and immoral.
6. Maintain trust, security and comfort
7. Be universal and inclusive
8. Preserve the environment
9. Respect socio-cultural values and wisdom (Dafiar Syarif, 2021)

The halal tourism market in Indonesia is huge. In addition to the majority of the population professing Islam, there are also a growing number of tourism destinations that offer "halalness". Although there are various problems that have been identified for the development of halal tourism destinations, with the significant scale of domestic tourism and the huge potential among Muslim and non-Muslim markets, halal tourism is an important tourism segment with great growth potential. The development of halal tourism is important because the benefits are not only felt by Muslim tourists. Halal tourism is open to everyone including non-Muslims (Sayekti, 2019).

Halal tourism arises from the needs of Muslim tourists according to Islamic teachings, namely in accordance with the Al-Quran and Hadith. Thus, the concept of halal tourism is the actualization of the concept of Islam, namely the value of halal and haram as the main benchmark. This means that all aspects of tourism activities are inseparable from halal certification. Certification that must be a reference for every tourism actor (Makhasi & Rahimadhi, 2020).

To evaluate the opportunities and challenges of the halal tourism industry comprehensively. First, we must recognize and study the components of the value chain of the halal tourism industry. Then a strategic analysis is developed based on the strengths, weaknesses, opportunities, and threats (SWOT) of each entry point of the value chain. The next stage is to map the quick wins strategy and medium and long term strategy recommendations (Jati & Sunarko, 2021).

The halal tourism industry cannot be separated from its supporting industries or in this case it is included in a series of entry points. Some of these entry points form a halal tourism value chain consisting of tourism destinations, transportation equipment, hotels and accommodation, restaurants and cafes, and travel and tour (Ahyani et al., 2022).

Halal tourism is a form of culture-based tourism that prioritizes the values and norms of Islamic Sharia as its basic foundation. As a new concept in the tourism industry, halal tourism requires further development and a more comprehensive understanding of the collaboration of Islamic values embedded in tourism activities. Halal tourism is interpreted as a process of integrating Islamic values into all aspects of tourism activities (Wicaksana et al., 2020).

Therefore, halal tourism can be explained as a tourist location that provides facilities that meet Islamic teachings to meet the various needs of muslim travelers and achieve the goal of Muslim hospitality. This definition includes non-Muslim destinations that aim at Muslim tourists to make tourism Muslim-friendly by meeting their needs. With this condition, it will provide opportunities for entrepreneurs to be able to utilize production for Muslims or non-Muslims to market their products to the Muslim travel market (Artanti & Adinugraha, 2020).

The concept of halal tourism is an actualization of the Islamic concept where the value of halal and haram becomes the main benchmark, this means that all aspects of tourism activities are inseparable from halal certification or halal standards that must be a reference for every tourism actor. The concept of halal tourism can also be interpreted as a tourism activity based on worship and da'wah when Muslim tourists can travel and admire the creation of Allah SWT (tafakur nature) while still carrying out mandatory prayer obligations five times a day and all of this is well facilitated and stay away from everything that is prohibited by Him (Rahmi, 2020).

Furthermore, in 2019 the Muslim Traveler Faith-Based Service Needs 2.0 was published which accommodates three new things that must be fulfilled in the context of halal tourism, namely:

1. No negative sentiment towards Muslims (No Islamophobia), negative sentiment in some countries related to Muslims, has the potential to disrupt safety and comfort in traveling.
2. Social Justice (Social Causes), the main principle of Islamic belief is social justice. This includes being mindful and having empathy for oneself, others and the environment. For example, green behavior and environmentally friendly tourism practices.
3. Local Muslim experiences, unique experiences of tourists obtained in tourist destinations, which strengthen their identity as a Muslim and are also related to Islamic history. These include visits and tours to Islamic heritage sites, interacting with local Muslim communities at local mosques or interacting with Muslim tour guides (Nurohman & Qurniawati, 2021).

The development of halal tourism in Indonesia can be implemented as follows:

1. Development of family-friendly destinations, with priority on regional destinations proclaimed as the best halal tourist destinations such as Lombok and Aceh. Ensuring tourist areas that are free from alcoholic beverages and separating Ikhwan and akhwat in tourist areas.
2. Development of Muslim-friendly services and facilities, by providing places of worship not far from destinations, halal-labeled food and beverages, toilets with clean water, services and facilities to support the month of Ramadan, Tour and Travel that makes tour packages that do not clash with prayer times, and the provision of Sharia hotels.
3. Development of halal awareness and destination marketing, with halal certification from MUI for each standardization of facilities to create a sense of security, comfort, and hygiene in consuming tourist services or goods (Mahardika, 2020).

Smart Tourism concepts that can be applied to support the development of halal tourism in Indonesia include the following:

1. Building the element of informativeness, with the delivery of information provided through technology and utilizing Big Data, with functions that are useful for Muslim tourists, reliable and valuable for Muslim tourists before and during travel to halal tourist destinations.
2. Building the element of accessibility, by providing easy access provided to Muslim tourists who use technology while traveling in halal destinations.

3. Building elements of interactivity, by establishing interactions with Muslim tourists on one of the platforms that are useful as a Muslim Tourists Information Center to build feedback in the form of reviews, criticisms and suggestions, or other things.
4. Building the element of personalization, by giving Muslim tourists the freedom to provide constructive comments so that the manager of halal tourist destinations can fix what is lacking (Haryanti et al., 2021).

Halal tourism development in Indonesia can apply elements of family-friendly destination development, Muslim-friendly services and facilities, and Halal-conscious destination marketing programs that can be simulated by utilizing the smart tourism concept by building elements of informativeness, accessibility interactivity, personalization for Muslim tourists. Halal awareness and destination marketing programs that can be simulated by utilizing the concept of smart tourism by building elements of informativeness, accessibility interactivity, personalization for Muslim tourists (Basyariah, 2021).

The government together with tourism industry stakeholders and business actors continue to maintain the momentum of strengthening the recovery of the tourism sector through the implementation of quality, sustainable, and digital-based tourism industry development policies. This includes improving the quality of tourism human resources to have world-class competitiveness (Reza, 2020).

In addition, the organization of quality events will also continue to be supported to bring in foreign tourist visits and boost the movement of foreign tourists. There are 137 events planned to be held in 2023, namely 37 sports tourism events, 49 MICE events (Meeting, Incentive, Conference, Exhibition), 38 music and creative events, and 13 special interest events (Adawiyah, 2021).

The government since the end of 2022 has also intensified the *Bangga Berwisata di Indonesia (BBWI)* program to stimulate the interest and pride of the Indonesian people to travel domestically. The implementation of the BBWI program is expected to boost foreign tourist trips by 1.2-1.4 billion in 2023.

Central Java Province as one of the provinces in Indonesia that holds a lot of tourism potential, such as its enchanting natural beauty, a variety of interesting cultural traditions, and various types of traditional food with distinctive flavors spread across 35 regencies / cities in Central Java (Putri, 2020).

This diversity of potential is a wealth that must be managed well. Central Java is a tourist destination in Indonesia that has a variety of cultural and natural attractions, some of the cultural attractions that are widely known in Central Java are relics of ancient sites such as Borobudur Temple, Prambanan and others. In addition to cultural heritage tourism, in

Central Java there are also a variety of natural attractions in the form of mountains, the beauty of beach tourism, natural caves, waterfalls and others.

Banyumas Regency as one of the regencies in Central Java Province is known to have tourism potential that is very potential to be developed. Its location on the slopes of Mount Slamet offers many tourist attractions derived from its geographical conditions. There are many tourist destinations in the form of waterfalls (curug), pine forests, mountain slopes, tourist parks, hills with viewpoints, rivers and other water tourism along with many artificial attractions that were developed according to the natural conditions of Banyumas Regency on the slopes of Mount Slamet. This makes Banyumas Regency a potential halal tourism destination.

The strategic location of Banyumas Regency on the southern route is one of the favorite routes to get to the pantura route and the cross route to Jakarta. Several facilities related to supporting tourism in Banyumas Regency were also identified. In Banyumas Regency, there are 173 hotels/closings spread across 12 sub-districts. These consist of 9 starred hotels and 164 non-starred hotels. The largest number of hotels is in Baturaden Subdistrict, with 111 hotels (3 star hotels and 108 non-star hotels).

The following is an overview of tourism in Banyumas



The business of providing accommodation is a business that provides specialty services that can be equipped with other tourism services. It includes hotel, villa, cottage/home stay, camping, caravan stop, and other accommodation that are used for tourism purposes. Room occupancy rate is the number of room-nights occupied divided by the number of room-nights available, multiplied by 100 percent.

Average length of stay is the number of bed-nights used (guest night) divided by the number of guests coming to spend the night at the accommodation. Bed occupancy rate is the number of bed-nights used (guest night) divided by the number of bed-nights available, presented in percentage. Double occupancy rate is the number of bed-nights used (guest night) divided by the number of room-nights occupied, presented in percentage.

Tourism is one of the leading economic driving sectors. Not only as a regional income generator, the existence of tourist objects will encourage the emergence of the handicraft and food industry for souvenirs; restaurants/food stalls; and lodging businesses, among others. Meanwhile, the local government will be moved to build roads and other supporting public facilities. And it will eventually have social impact, namely in reducing unemployment and increasing the standard of living of the community, especially residents around the location of tourist attractions.

In 2022, there were 187 accommodation establishments in Banyumas Regency. And the number of the classified hotel (star hotel) were 17 units, an increase of 1 compared to 2021. Meanwhile, the number of the nonclassified hotels has decreased by 4 due to business closures, even though there are also newly opened establishments.

The highest room occupancy rate in 2022 was in December at 43 percent. And the highest average length of stay in January was 1,39 nights. The number of tourist attractions in 2022 were 92, of which 12 are regional owned. The number of tourist attractions and the visitors has significantly increased after previously experiencing a drastic decline due to covid-19 pandemic.

Banyumas Regency has good potential for the tourism sector. Diversity of tourism such as nature tourism, religious tourism, to educational tourism are available in Banyumas. One of the most demand is education-based nature tourism. Various types of nature tourism are offered with their respective beauty. Such as Lokawisata Baturraden which offers the beautiful charm of the slopes of Mount Slamet, Small World in Baturraden which has miniature buildings from all over the world as a place of education, Sendang Mas Puppet Museum, Balai Kemambang Park, Andhang Pangrenan Park, Karangsalam tourist village which presents various natural tourist destinations and camping areas that are very suitable for camping.

The new tourist attraction, Taman Lazuardi, is a recreational area for the local community and is located on the slopes of Mount Slamet, precisely in the village of Susukan Sumbang. The development of the tourism sector in Banyumas is so good that every year many visitors come for a vacation. Not only from local tourists but there are also foreign tourists who come. This, in turn, grows the people's economy,

Number of Visitors of Tourism Object Owned by The Government of Banyumas Regency, 2020-2022

| Objek Wisata <i>Tourism Object</i> | 2020 | 2021 | 2022 |
|---|----------------|----------------|------------------|
| (1) | (2) | (3) | (4) |
| 1 Taman Rekreasi Andhang Pangrenan - Purwokerto Selatan | 36 920 | 22 266 | 56 607 |
| 2 Taman Hiburan dan Rekreasi (THR) Panglima Besar Soedirman - Karanglewas | 21 538 | 38 578 | 77 716 |
| 3 Museum Wayang - Banyumas | 3 435 | 1 391 | 15 167 |
| 4 Pemandian Tirta Husada Kalibacin - Rawalo | 2 264 | 5 995 | 10 126 |
| 5 Gedung Kesenian Soetedja - Purwokerto Selatan | 6 150 | 680 | 9 815 |
| 6 Lokawisata Baturraden | 262 445 | 179 268 | 408 476 |
| 7 Taman Apung Maskemambang - Purwokerto Utara | 94 920 | 60 198 | 274 427 |
| 8 Menara Teratai - Purwokerto Timur ¹ | NA | NA | 165 110 |
| 9 Taman Botani - Baturraden ¹ | NA | NA | 3 400 |
| 10 Bumi Perkemahan Kendalisada - Kalibagor | 1 133 | 800 | 2 040 |
| 11 Curug Gemawang - Somagede | 20 000 | 798 | 321 |
| 12 Kolam Renang Tirta Kembar - Purwokerto Utara | 2 423 | - | 12 692 |
| Banyumas | 451 228 | 309 974 | 1 035 897 |

Catatan/Notes: -

Sumber/Source: Dinas Pemuda, Olahraga, Kebudayaan dan Pariwisata Kabupaten Banyumas
Youth, Sport, Culture and Tourism Agency of Banyumas Agency

Number of Tourism Object by Ownership in Banyumas Regency, 2018-2022

| Tahun Year | Pemerintah/BUMN State-Owned | Pemerintah Provinsi Province-Owned | Pemerintah Kabupaten Regional-Owned | BUMDes Village Owned | Swasta Private |
|---------------|--------------------------------|--|---|-------------------------|-------------------|
| (1) | (2) | (3) | (4) | (5) | (6) |
| 2018 | 3 | - | 6 | 5 | 6 |
| 2019 | 16 | - | 8 | 8 | 19 |
| 2020 | 17 | - | 9 | 22 | 54 |
| 2021 | 20 | - | 10 | 23 | 36 |
| 2022 | 19 | - | 12 | 22 | 39 |

Sumber/Source: Dinas Pemuda, Olahraga, Kebudayaan dan Pariwisata Kabupaten Banyumas
Youth, Sport, Culture and Tourism Agency of Banyumas Regency

The existence of tourism has a positive impact on workers in the tourist area including the local government. Another impact is the increased demand for public transportation. The distribution of hotels in Kabupaten Banyumas is divided into starred and non-starred hotels. The total number of hotels recorded in the Indonesian Central Bureau of Statistics in Banyumas Regency is 184, consisting of 16 star hotels and 168 non-star hotels. Non-star hotels fully dominate the hotels in Banyumas Regency. One of the largest distributions is in Baturraden sub-district, which amounted to 106.

The tourism industry in Banyumas Regency is supported by several aspects including access, communication, environment, and services. This tourism carrying capacity is based on the Indonesian Muslim Travel Index (IMTI) which is adopted with the instruments of the GMTI Crescentrating Aces Framework model. This model makes a reference and assessment of the acceleration of tourism development in Indonesia, especially in Banyumas Regency.

To realize halal tourism requires support from various aspects. Referring to the halal tourism ecosystem, there are five aspects that must be fulfilled, namely products, services, infrastructure, government support, and also human resources. The development of halal tourism or Muslim-friendly tourism in Indonesia still faces many challenges. The challenges come from the pattern of understanding of the community to the availability of adequate infrastructure. The main challenge to understanding halal tourism comes from the level of understanding of the community itself.

Halal tourism should be understood as tourism that makes it easier for Muslims to travel. For example, it is easy to access places of worship when traveling in a destination. Furthermore, there is a need for certification that ensures a halal product to provide assurance. This is actually very much needed for foreign tourists. The next challenge, Ronald said, is that

infrastructure to support the halal tourism industry also needs support. Not just about road infrastructure, but basic facilities that support Muslim needs.

Currently, there is still a high gap between halal tourism infrastructure in big cities and regions. The last challenge is about the packaging and promotion strategy of halal tourism itself. For example, Middle Eastern tourists traveling to Malaysia can easily obtain information about tourism. While in Indonesia with a very large area, access to information must still be addressed so as to provide comfort for tourists.

The direction of halal tourism strategy and promotion must be focused on understanding additional services. Not limited to Muslim tourists, but also for non-Muslim tourists in need. Halal tourism is actually also in line with the principles of sustainability. Because the essence of halal tourism includes healthy and clean (Ferdiansyah, 2020).

In Banyumas, the challenges of halal tourism are still many, namely weaknesses Air transportation access is not yet available. Tourist destinations are not yet evenly distributed, many are concentrated in the Baturraden area. Facilities and infrastructure supporting tourism activities still need to be improved in quality and quantity. Tourist attractions that are less varied. There have not been many promotional events carried out related to halal tourism.

In addition to the challenges, there are certainly many halal tourism opportunities in Banyumas, namely the strength of the natural and geographical conditions of Banyumas Regency, which is dominated by a fairly large mountainous area. There are many waterfalls and other water tourism attractions. Location on the South Java crossing route. There are several destinations with religious nuances.

D. CONCLUSION

Banyumas Regency as one of the regencies in Central Java Province is known for its tourism potential. Its location on the slopes of Mount Slamet offers many tourist attractions derived from its geographical conditions. There are many tourist destinations in the form of waterfalls (curug), pine forests, mountain slopes, tourist parks, hills with viewpoints, rivers and other water tourism along with many artificial attractions developed in accordance with the natural conditions of Banyumas Regency on the slopes of Mount Slamet. This makes Banyumas Regency a potential halal tourism destination.

The development of halal tourism in Banyumas still has many challenges, namely air transportation access is not yet available. Tourist destinations are not yet evenly distributed, many are concentrated in the Baturraden area. Facilities and infrastructure supporting tourism activities still need to be improved in quality and quantity. Tourism attractions are less varied. There have not been many promotional events carried out related to halal tourism.

In addition to the challenges, there are certainly many halal tourism opportunities in Banyumas, namely the strength of the natural and geographical conditions of Banyumas Regency, which is dominated by a fairly large mountainous area. There are many waterfalls and other water attractions. Location on the South Java crossing route. There are several destinations with religious nuances.

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