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# Design and Potential of Halal Tourism Industry in Yogyakarta Special Region

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## Abstract

This study discusses the Analysis of the Potential of the Halal Tourism Industry in the Special Region of Yogyakarta. As a student city and tourism city, Yogyakarta has various tourism potentials that developed to the fullest, such as based on the religious background of its visitors, especially for Muslims. This research aims to find out the possibility of the halal tourism industry in the Special Region of Yogyakarta, explain the industry's concept, and find out its development strategy. The urgency of this research is to map and develop the potential of halal tourism in the Special Region of Yogyakarta and to design the design of the halal tourism industry based on local wisdom values that do not substantively conflict with Islamic law. In addition, to provide a new paradigm in the tourism industry system that still prioritizes comfort based on the values of belief held by tourists. This research is field research in various Yogyakarta tourism areas with a normative - sociological - phenomenological approach. Primary and secondary data sources are obtained through field studies and through document studies related to research using content analysis of research instruments are the researchers themselves. The study results found that there were several religious tourism objects and various other tourist objects that had indirectly applied some of the principles of the sharia tourism industry. The existence of several sharia hotels supports this to increase the attractiveness of Muslim tourists to visit DIY. To further increase the existing potential, it is necessary to have a local government regulation that explicitly regulates the existence of the sharia tourism industry, as has been done by the local government of Lombok, West Nusa Tenggara.

**Keywords:** Special Region of Yogyakarta, Tourism, Halal, Sharia

## INTRODUCTION

Based on a study by the Pew Research Center in America on the growth of various religions globally, Islam and Christianity will have the most followers in the next forty years. However, Islam has become the fastest-growing religion since 2020, with the number of adherents from 1.6 billion will increase to 2.7 billion in 2050.(Ali Permana, 2015) Thus, even in 2075, Islam will become the largest religion in the world.(BBC, 2017)

The growth and development of Islam in the world certainly has implications for various needs, one of which is vacationing, which has become a primary need. In general, the purpose of a vacation or tour is to gather with family in a relaxed and pleasant atmosphere, take educational and cultural trips, have adventures, and so on to reduce the burden of daily activities.

In 2015, the Global Travel Intentions Study (GTIS) released the results of its survey, which stated the purpose of people traveling. The survey was conducted on 13,603 people who traveled during the last two years and the next two years from 25 countries with an age range of 18 years and over. The survey results show that there has been a 33% increase in tourist trips to foreign countries by



the Indonesian people compared to 2013. The data also shows a tendency to be able to take more extended vacations with other destinations. (Kurniawan, 2015)

*Meanwhile, based on data from the Central Statistics Agency (BPS), since October 2017, there has been a surge in the number of foreign tourists visiting Indonesia, which reached 1.16 million visits. (BPS, 2017) These various improvements should positively impact the activities of the Indonesian tourism industry, especially the halal or sharia tourism industry.*

*Indonesia, as a country with the most followers of Islam in the world, needs to look back at the various kinds of tourism potentials that exist so that they don't be caught off guard and left behind by countries with a majority non-Muslim population that have advanced in developing and managing the halal tourism industry such as Thailand so that it becomes the main destination for tourists. Foreign countries.(Sofyan, n.d.) Not only Thailand, countries that have developed halal products targeting Muslim tourists are Japan, Australia, Austria, Germany.*

*For most Indonesians, halal tourism has become part of their lifestyle but is not very well developed due to the unavailability of facilities that facilitate their existence, making it difficult to ensure other halal aspects, such as halal food guarantees, halal certification, and the lack of halal tourism promotion activities. This is known from the Crescentrating report with MasterCard, the Global Muslim Travel Index (GMTI), which is a research and rating agency for the halal tourism industry which states that in 2015, Indonesia was under Malaysia and Thailand, which was in the position to six as a halal tourist destination country. Therefore, the agency asked Indonesia to try even more challenging to develop the halal tourism industry to pass through Thailand and Malaysia. Thus, the Indonesian government must be aggressive in introducing halal tourist destinations and internalizing promotions in government tourism programs, especially various halal tourism packages.*

*To realize it, it is necessary to improve the existing halal infrastructure, such as certified Sharia hotels, which in 2013 only numbered 37 hotels. Then some 150 hotels are becoming a Sharia-based operational system, 1800 restaurants are also preparing to become halal restaurants. As for relaxation places such as the new Sharia Spa, there are only three kinds, and 29 other Spas are also in the process of getting halal certificates. As of September 2019, Indonesia only has 5 halal-certified hotels, namely the Solo Syariah Hotel, Sofyan Betawi Menteng Jakarta, Sofyan Tebet, and two hotels in Aceh.(MUI, personal communication, 2016)*

Specifically in the Yogyakarta area, there are 6 hotels with halal labels, namely Grand Dafam Rohan (DHM Syariah), Ndalem Nuriyyat Spa, Skin Care Family Villas, Royal Homy Syariah, Hotel Adilla Syariah Ambarukmo, Grand Serela Yogyakarta, and Arrayan Malioboro Syariah.(Rangga, 2021)

As a predominantly Muslim country, Indonesia has two regions, the world's most prominent tourist destinations, namely Bali and Yogyakarta. Yogyakarta is the second largest tourist destination after Bali. In addition, many tourist objects continue to be developed, namely nature tourism, historical tourism, educational tourism, and even more recently, night tours.(kemendagri, n.d.)

The large number of tourism potentials owned by Yogyakarta still needs to be developed, especially tourism with the concept of sharia tourism in order to increase the number of foreign tourist visits, especially those from the majority of Muslim-populated countries that require Muslim countries that require halal guarantees for all aspects of tourism is very large, but the condition of halal tourism cannot be fully implemented, such as the lack of regulations related to strict halal provisions.

This can be seen from the absence of provisions/regulations that require restaurants or processed packaged foods to be provided in a halal manner because they are not required to check the halal level of the food served. However, what happens in the field is that only an appeal for restaurants or food products that want to be called halal must first check with MUI through BPOM.(Bawazir, n.d.)

For this reason, this research is important considering that tourism in Yogyakarta is very large and has the potential to be improved, especially in the aspect of the halal tourism industry, so that it can increase the number of tourist visits and provide alternative choices of tourist destinations based on Islamic Shari'a values that can provide comfort for every traveler's faith.

## LITERATURE REVIEW

Tourism is a travel activity for recreation or a short vacation from different areas to each other or between different countries with the aim of visiting tourist attractions that are carried out outside their routine activities.

E Guyer Freuler said that tourism activities had become a necessity of human life, namely the need for health, air change, and awareness of natural beauty, which is the result of the wide association between nations and social strata so as to increase commerce, trade, industry, and tools. Trade transportation. (Maya Yulianingsih, 2010)

Meanwhile, according to the Indonesian Ulema Council (MUI), sharia tourism is tourism that is in accordance with sharia principles. At the same time, Sharia Tourism Destinations are geographical areas located in one or more administrative areas in which there are tourist attractions, worship and public facilities, tourism facilities, accessibility, and communities that are interrelated and complement the realization of tourism in accordance with sharia principles.

In addition, MUI also states that the sharia hotel business is the provision of accommodation in the form of rooms in a building that can be equipped with food and drink services, entertainment activities, and or other facilities on a daily basis with the aim of obtaining profits that are carried out according to sharia principles. (MUI, personal communication, 2016)

In the theme of this research, there have actually been many developments in thinking about the concept of sharia tourism, and it has even been widely published, both in the form of theses, theses, journals, and other scientific research. Therefore, it is necessary for researchers to outline the concept of the halal tourism industry and trace the results of previous research in this literature review to explain the originality of the problems formulated in the problem formulation that distinguishes them from the problems in previous studies. This research specifically and thoroughly discusses the Analysis of the Potential of the Halal Tourism Industry in the Special Region of Yogyakarta, as well as discussing the halal system as an object of study, namely the tourism industry system based on Islamic sharia values, so this is worthy of further research.

The results of previous research that researchers found include the Final Report of the Study on Sharia Tourism Development from the Ministry of Tourism 2015, (Pariwisata, 2015) which has conducted research entitled 'Potential for Sharia Tourism Development in Aceh and Manado Tourism Destinations Without Losing Authentic and Uniqueness.' The results of this study indicate that Aceh is quite maximal in the Sharia tourism movement but still requires improvements and methods for bringing in foreign tourists such as Malaysia. In addition, the Manado area, with its potential, still needs to optimize its business in developing the Sharia tourism industry.

Next is the research of Rizka R, (R, 2016) from the Faculty of Social and Political Sciences, University of Lampung Bandar Lampung 2016, who has conducted research with the theme "Consumer Perceptions About Sharia Tourism and Its Influence on Visiting Interests." Results of research.

This shows that there is a significant influence on the desire to travel to Sharia tourist destinations. The background is because the manifestation of Islamic values in sharia tourism can provide added value both for the industry itself and for the community in maintaining and increasing their faith.

However, this does not close the access of non-Muslim tourists to visit sharia tourist destinations because they are open to the public. In this study, there is no effect on the prices offered by sharia tourism on the interest of public visits because the market is middle-class tourists who are married and even consider the prices offered are relatively affordable. The research also shows that there is the public interest in sharia tourism objects because they are unique and still not familiar to their ears, especially in the Bandar Lampung area.

The next research is Kurniawan Gilang Widagdoyo, (Gilang Widagdoyo, n.d.) entitled "Indonesian Halal Tourism Market Analysis". The results of his research show that the tourism segment for Middle Eastern countries is attractive to Indonesia because it has a very high chance of spending money. Moreover, their average age is 30 to 45 years old who come communally or with their respective families. So, we need the right method in promoting sharia tourism based on the condition of a country, both age and travel motives, which are not forever because they are purely for travel, but there are other interests, namely business.

In addition, there is a research conducted by Arina Gita Nararya and Bambang Pranggono, (Gita Nararya, Bambang Pranggono, 2016) entitled "Strategy for Sharia Tourism Development for Senggigi Beach Tourism, Lombok Island, West Nusa Tenggara". In his research, he found that, in general, the design of nature tourism on Senggigi Beach is a compilation of the concepts of coastal nature tourism and sharia tourism. The strategies that need to be used to develop tourism in quadrant 1 are the massive and rapid development process in partnerships with local and international travel agencies, increasing cooperation between the central and regional governments, and conveying information on a list of tourist attractions destinations and halal restaurant (Ali Permana, 2015). Then provide special events such as breaking the fast-during Ramadan at the hotel, collaborating with residents, imposing a closed dress code for Muslim and non-Muslim tourists, changing the type of business that is contrary to sharia into a business managed by the community in an Islamic manner, prohibition of carrying alcoholic beverages, alcohol, sharp objects, and various things that can reduce the comfort of other tourists.

## RESEARCH METHODS

### Types of Research

This type of research is field research, where the researcher observes directly the events that occur in the field, engages with the local community and/or with participants to know the conditions in the field directly while also getting a more comprehensive picture and data about the local situation.

### Data Collection Technique

The data collection technique in this study is based on the data sources, namely primary data, (Azwar, 2009) and secondary data. Primary data is the main source of data obtained from various references or sources that provide data directly from the field through observation, direct and indirect interviews with research subjects/resources and informants in depth related to the research topic.

The secondary data obtained from various kinds of documents related to the problem being studied. This data comes from books, manuscripts from institutions related to research.

### Research Place

The location of this research is in the Special Region of Yogyakarta (DIY because it is the second largest tourist destination in Indonesia after Bali. In addition, DIY also has various tourist destinations that can be develop in certain segments, namely halal tourism, to increase local and international tourist visits with various religious backgrounds.

### The Scope of Research

The scope of this research includes the design of the halal tourism industry within the framework of Islamic law, which includes government regulations, standards and implementation of halal tourism products, supporting facilities for halal tourism, and public and tourism entrepreneurs' perceptions of halal tourism.

### Research Approach

The approach in this research is normative-sociological. The normative approach is intended to examine various kinds of regulations that exist in developing the halal tourism industry in Indonesia. The sociological approach aims to describe the condition of society complete with structure, layers and various other social phenomena that are interrelated with the research theme. (Moleong, n.d.)

## RESULTS AND DISCUSSION

### Yogyakarta and its Specialties

Historically, the existence of the Special Region of Yogyakarta (DIY) cannot be separated from the origin of the birth of the Ngayogyakarta Hadiningrat Sultanate, as stated in the Giyanti Agreement

of 1755.(idsejarah.net, n.d.) On that basis, an orderly and developing government system was born so that DIY became an inseparable part of the Unitary State of the Republic of Indonesia. NKRI).

The Ngayogyakarta Hadiningrat Sultanate was founded in 1755 by Prince Mangkubumi (Sultan Hamengku Buwono I). Meanwhile, the Duchy of Pakualaman was founded in 1813 by Prince Notokusumo who was the brother of Sultan Hamengku Buwono II with the title Adipati Paku Alam I.

The Sultanate and Duchy, since its inception, are forms of royal government that are recognized for their sovereignty. During the Dutch colonial era, the Sultanate of Yogyakarta was regulated in political contracts in 1877, 1921, and 1940, namely between the Sultan and the Dutch colonial government. It shows that the Keraton did not simply submit to the Dutch. The Dutch East Indies government recognized the Ngayogyakarta Hadiningrat Sultan and the Duchy of Pakualaman as a kingdom with the right to regulate and manage its government household, known as the *zifbesturende landschappen*, which was an autonomous region controlled by a king who recognized the power and sovereignty of the Dutch government through a political agreement.

Yogyakarta has become a particular area under Japanese rule, and Sri Sultan Hamengku Buwono IX as its regional head. Then after the proclamation of Indonesian independence, he and Sri Paku Alam VIII conveyed to the Government of the Republic of Indonesia that the Ngayogyakarta Hadiningrat Sultanate and the Pakualaman Duchy were part of the Republic of Indonesia. Thus, both became the region leaders and were directly responsible to the President of the Republic of Indonesia.

In its development, Yogyakarta has metamorphosed from a feudal and conservative government system into a structured and modern government system.(jogjaprovo.go.id, n.d.) a Position Yogyakarta is a unique region is regulated in the Law of the Republic of Indonesia number 13 of 2012 concerning the Privileges of the Special Region of Yogyakarta. Article 1 paragraph 1 explains that what is meant by the Special Region of Yogyakarta (DIY) is a provincial area with privileges in administering government affairs within the framework of the Unitary State of the Republic of Indonesia (NKRI). That is then re-explained in paragraph 2 that privilege is the privilege of legal position owned by DIY based on history and origin rights according to the 1945 Constitution of the Republic of Indonesia to regulate and administer special powers. Likewise, its authority has been mentioned in paragraph 3; namely, special authority is a particular additional authority owned by DIY and the authority stipulated in the law on regional government.

Furthermore, the authority of DIY as a special region is regulated in Article 7 paragraphs 1 and 2, namely the authority of DIY as an autonomous region includes the lead in the affairs of the DIY Regional Government as referred to in the law on regional government and privileges stipulated in this law, which covers the procedures for filling the positions, positions, duties, and authorities of the Governor and Deputy Governor, DIY Regional Government institutions, culture, land, and spatial planning.(UU Nomor 13 Tahun 2012.Pdf, n.d.)

### **DIY as a Tourism Destination**

Indonesian tourism in 2019 showed an increase in the number of foreign and domestic tourists by 1.88% and 3% compared to 2018. The TTCI (Travel and Tourism Competitive-ness Index) report shows that Indonesia's tourism competitiveness is ranked 40th globally.(Media\_1598878230\_LAKIP\_Kemenpar\_2019.Pdf, n.d.) One area that has become a national and international tourist destination is the Special Region of Yogyakarta (DIY).

DIY is famous as a city of struggle, a cultural center, and an educational center. However, it also has a variety of rich natural and cultural beauty. Until now, DIY is still firmly grounded in the system of rules of life for the Javanese indigenous people, especially and has been running in the community's daily social activities based on traditional values, language, and so on.

As a particular area, the DIY community is vital in preserving their nature and culture. They are also an inclusive society that does not close themselves to the times and cultures from other regions or countries. Another attraction of DIY is the number of tourist objects that continue to grow in number and variety. In addition, DIY is a conducive area with the friendliness of its residents. It is also the attraction of DIY increasingly favored by travelers for traveling. Situations like that are one of the positive impacts of increasing the number of foreign and domestic tourists arrivals every year. On that basis, the level of public trust or visitors from outside DIY to the situation and condition of DIY

as a tourist destination is also supported by the availability of tourism facilities and infrastructure such as accommodation, restaurants/restaurants, telecommunications, entertainment venues, souvenir shops, and so on. the higher it is.(DIY, 2019)

Based on DIY Regulation No. 1 of 2012 concerning the Master Plan for DIY Tourism Development, DIY has a clear and steady direction of tourism development, namely the expansion of DIY tourism forms that have cultural insight. The regional regulation in detail conveys the boundaries that all DIY tourism stakeholders must obey, must be interrelated in various sectors, and the classification of the roles of development actors to achieve the vision of tourism development that has been set.

To increase tourist visits is hoped that the DIY community will become familiar with the tourism awareness movement and implement Sapta Pesona. According to the Decree of the Minister of Tourism, Post and Telecommunications No. 5/UM.209/MPPT-89 concerning Guidelines for Organizing Sapt Pesona, Sapta Pesona is a condition that must be realized in attracting the Sapta Pesona consists of seven elements, namely Faith, Order, Clean, Cool, Beautiful, Friendly, and Memories, and care about environmental sustainability. In addition, there are several added values that visitors are more interested in traveling to Yogyakarta, because of the convenience, security, affordable living costs, cheap souvenirs, local wisdom values that are still firmly held and have become part of the life of the people of Yogyakarta.

The DIY tourist area is divided into five regions based on the regency/city area, namely:

1. Yogyakarta City

The city of Yogyakarta is middle of the city center of Yogyakarta and is in the central courtyard of the palace, which is the residence of a sultan. In addition, the court also serves to receive special guests, traditional ceremonies, storage containers for heirlooms, historical paintings, various kinds of conventional ceremonial purposes, and so on.

In addition, the city of Yogyakarta is also part of the center of civilization of the Ancient Mataram Kingdom, where historical values that are left behind are still found in the Kota Gede area. Such conditions have a cultural influence on the surrounding community. Most of them still adhere to Javanese culture and customs and become the local uniqueness of the community even though they are amid a breakneck pace of development. It also affects various aspects such as development, Yogyakarta specialties, and the tourism industry with religious destinations, namely the Jogjakarta Monument, the Great Building, the March 1 General Attack Monument, the Tamansari Water Palace, the Great Mosque, the Tomb Complex of the Kings of Mataram, Beteng Vredeborg Museum, Sekaten Ceremony, Grebeg Maulud Ceremony, Malioboro Street, Purawisata, Gembiraloka Zoo, Smart Park, 3D Museum, Kota Gede Silver Craft Industry.

2. Sleman Regency

Sleman Regency is located in the northern region of Yogyakarta and is bordered by several other regencies in Yogyakarta and Central Java. Geographically, most of the areas in Sleman are situated on the highest plateau north of Mount Merapi, surrounded by green plains and beautiful natural gifts. As for ethnicity, most of the population of Sleman is Javanese, and there are also many people from various regions in Indonesia.

In various aspects of life, Sleman people adhere to Javanese cultural values They greatly respect the existence of the Yogyakarta Kraton, including their friendly personal characteristics and cooperation in various things.

Located side by side with the city of Yogyakarta, Sleman is also an essential part of the city of education and city of tourism. The various tourist destinations in Sleman include Mount Merapi, Mount Merapi Labuhan Ceremony, Merapi Lava Tour, Kaliurang Tourism Area, Butterfly Park, Breksi Cliff Park, Prambanan Temple, Ratu Boko Palace Temple, Kalasan Temple, Baron Temple, Banyunibo Temple, Candi Ijo, Sari Temple, Sambisari Temple, Mount Merapi Museum, Affandi Museum, Ullen Senta-lu Museum, Aerospace Museum, Grogol Tourism Village, Pulesari Tourism Village, Teletubies House.

3. Gunungkidul Regency

Gunungkidul is one of the districts in the highlands with a variety of tourism industries, nature tourism, arts and culture tourism, culinary tourism, and various kinds of handicrafts, which are superior products of local MSMEs.



Even though it is located in the highlands, Gunungkidul is blessed with amazing natural conditions such as many beach tourism and continues to be developed, namely Baron beach, Kukup beach, Serangan beach, Drini beach, Krakal beach, Sundak beach, Ngrenahan beach, Ngobaran and Nguyahan, Sadranan beach, Sundak beach Wediombong, Siung beach, Pok-singular beach, Indrayanti beach, Jogan beach, Timang beach, Jungwok beach snorkeling. In addition, there are also many other natural attractions, including Jomblang cave, Cokro cave, Pindul cave, Tanding cave, Bobung tourist village, Nglangeran Embung, Sri Getuk Waterfall. Gunungkidul also has a tourist attraction that Unesco recognizes, namely the Sewu mountain area that stretches from Gunungkidul, Pacitan East Java, and Wonogiri, Central Java as a world geopark and included in the Unesco Global Geopark (UGG)

4. Bantul Regency

The area of Bantul district has a variety of exciting tourist destinations ranging from nature tourism, historical tourism, cultural tourism, educational tourism, amusement parks, and the center for the local community craft industry. Various kinds of famous tourist objects in Bantul, among others: Pine Forest, Becici Peak, Watu Goyang, Mangunan Fruit Garden, Cemara Cave Beach, Parangtritis Beach, Parangkusumo Beach, Sand Dunes, Cerme Cave, Imogiri Tomb, Kebonagung Tourism Village, Penguk Kediwung Hill, Banyunibo Waterfall, Kids Fun Park, Grand Puri Water Park, Parangtritis Coastal Geospatial Laboratory.

5. Kulonprogo Regency

Another area in Yogyakarta that still adheres to Javanese traditional and cultural values is the Kulonprogo district. In addition, Kulonprogo also has many interesting tourist destinations to visit, such as Sermo Reservoir, Suroloyo Peak, Clereng Baths, Kalibiru Tourism Village, Kiskendo Cave, Kedung Pedut, Glagah Beach, Congot Beach, and Trisik Beach. (Syakdiah, 2017)

Of the five tourist areas above, the Yogyakarta City Tourism Office has also divided DIY tourism zones/areas into five types, namely:

1. Jogja Tourism Village

The Jogja Tourism Village consists of Pakualaman Tourism Village, Cokrodiningratan Tourism Village, Warungboto Tourism Village, Niti Gedongkiwo Tourism Village, Sayidan Tourism Village, Sosromenduran Tourism Village, and Dewa Bronto Tourism Village, Annual Tourism Village, Dipowinatan Tourism Village, Purbayan Tourism Village, Tourism Village Prenggan, Tamansari Tourism Village, Kauman Tourism Village, Duchy Tourism Village, Pandean Tourism Village, Maju Becak Tourism Village, Rejowinangun Tourism Village.

2. Museum Tour

The museum tour consists of the General Suharto Memorial Museum, the UGM Biology Museum, the Vredeburg Fort Museum, the Yogyakarta Maritime Museum, the Dr. Museum. Mata YAP, Sonobudoyo Museum, Sasana Wiratama Museum, Gembira Loka Museum, Sandi Negara Museum, Kirti Griya Dewantara Museum, Puro Pakualaman Museum, De Mata Trick Eye Museum, Dharma Wiratama Museum, Sasmita Loka Museum, Yogyakarta Struggle Museum, Yogyakarta Palace Museum, Museum Yogyakarta Batik.

3. Historical and Cultural Tourism

Historical and Cultural Tours include the Yogyakarta Monument, the Topo Mute Tradition, Masangin Alun Kidul, Yogyakarta Krapyak Stage, Bregada Kraton Village Tour, Grebeg Sekaten, Yogyakarta Palace, One March General Attack Monument, Yogyakarta Lor Square, Loji Yogyakarta, Beteng Corner Yogyakarta, Plengkung Gate Yogyakarta, Tamansari Water Palace Yogyakarta, Yogyakarta Kilometer Zero Area, Malioboro Yogyakarta, State Palace Yogyakarta Grand Building, Watu Gilang and Watu Gandeng Kotagede Yogyakarta, and Sasana Hinggil Dwi Abad Yogyakarta.

4. Religious Tourism

Religious tourism includes Kauman Gede Mosque, Heroes' Cemetery, King's Tomb of Kotagede, Gondomanan Temple, and Poncowinatan Temple.

5. Culinary Tour

Culinary tours include Bale Raos Restaurant, Mie Ayam Tumini, Gudeg Pawon, Pondok Cabe, Pakualaman Ice Cream Rujak, Lotek Lempuyangan, Lotek and Gado-Gado, Bu Tini Fried

Chicken, Mbok Sabar Fried Chicken, Bakmi Pak Rebo, Pak Pele Alun Fried Rice Alun, Gudeg Wijilan, and Gudeg Yu Djum.

6. Kotabaru Tour

Kotabaru Tourism includes DKT Dr. Hospital. Soetarto, Bethesda Hospital, Bopkri 1 High School Yogyakarta, Kotabaru Company Dormitory, St. Antonius Catholic Church Kotabaru, PT Asuransi Jiwasraya Building, SMP Negeri 1 Yogyakarta, Protestant Batak Christian Huria Church, Mr. Djody Gondokusumo, RRI Yogyakarta Building, Yogyakarta City Tourism Office Building, Notary Office Ms. MF Jenny Setiawati Yogyarso, SH, St Ignatius Collage Building, SMA Negeri 3 Building, SDN Unggaran 1, SMP Negeri 5 Yogyakarta, Babon Aniem, Martyrs Mosque, Museum Sandi, Military Resort Command Headquarters Building 072 Pamungkas, Panti Rapih Hospital, Dr. Eye Hospital. YAP, Gondolayu Bridge, Kewek Bridge, and the TNI AD Dharma Wiratama Museum. As for the seventh, is the Smart Park Tour.(Pariwisata Kota Yogyakarta, n.d.)

## DISCUSSION:

### Definition and Scope of Sharia Tourism and Tourism

Based on the Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism, Chapter I explained that tourism is a travel activity carried out by a person or group of people by visiting certain places for recreational purposes, personal development, or studying the uniqueness of tourist attractions visited in the temporary period. Therefore, tourism is a variety of activities supported by various facilities and services provided by the community, business people, government, and local governments.

Tourism is the overall activity related to tourism. It is multidimensional and multidisciplinary that appears as a manifestation of the needs of each person and country as well as interactions between tourists and local communities, fellow tourists, the Government, Regional Governments, and entrepreneurs.

Tourism destination areas hereafter referred to as Tourism Destinations, are geographical areas within one or more administrative regions. There are tourist attractions, public facilities, tourism facilities, accessibility, and communities that are interrelated and complement the realization of tourism.

The tourism industry is a collection of interrelated tourism businesses in the context of producing goods and services to fulfill the needs of tourists in the implementation of tourism.

As for Chapter III, Principles of Tourism Implementation based on Article 5, it is stated that tourism is carried out with the principle of upholding religious norms and cultural values as the embodiment of the concept of life in a balanced relationship between humans and God Almighty, the relationship between humans and others. Humans, and the relationship between humans and the environment.

This is reaffirmed in Article 12 that strategic tourism areas must pay attention to the local community's cultural, social, and religious aspects. Likewise, in Articles 25 and 26, every tourist and tourism entrepreneur is obliged to maintain and respect religious norms, customs, culture, and values in the local community.

Meanwhile, according to the Fatwa of the DSN MUI No: 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles, Sharia tourism follows Sharia principles. Therefore, tourism is a variety of activities supported by various facilities and services provided by the community, business people, government, and local governments.

Sharia tourism is tourism that follows sharia principles. Sharia Tourism Destinations are geographical areas located in one or more administrative regions. There are tourist attractions, worship and public facilities, tourism facilities, accessibility, and communities that are interrelated and complement the realization of tourism following sharia principles.

Sharia Travel Bureau (BPWS) is a business activity of a commercial nature that regulates. It provides services for a person or group of people to travel with the primary purpose of tourism following sharia principles.



Sharia Hotel Business is the provision of accommodation in the form of room rooms in a building that can be equipped with food and drink services, entertainment activities, and or other facilities daily to obtain profits that are maximized according to sharia principles, namely:

1. Sharia Hotel Business Criteria formulate qualifications and or classifications that include aspects of product, service, and management.
2. Therapists are parties who perform spas, saunas, and or
3. Ijarah contract is the transfer of usufructuary rights (benefits) for an item or service within a particular time with payment of wages.
4. Wakalah bil ujah contract is a power of attorney agreement accompanied by an ujah from a sharia hotel to BPWS for conducting inquiries.
5. Ju'alah contract is a promise or commitment (iltizam) of the company to provide certain rewards (reward/iwadh/ju'alah) to workers ('amil) for the achievement of results (achievement/natijah) determined from a job (the object of the ju'alah contract).(MUI, n.d.)

### General Principles of Sharia Tourism Implementation

The general principles of sharia tourism implementation are based on the Fatwa of the DSN MUI No: 108/DSN-MUI/X/2016, covering several things, namely:

1. The tour operator  
Must avoid polytheism, disobedience, mafsadatan, tabdzir/israf, and evil, and create benefit and benefit both materially and spiritually.
2. The parties and the Contract
  - a. Contracting parties  
The parties in the implementation of sharia tourism are:
    - 1) Travelers
    - 2) Sharia Travel Bureau (BPWS)
    - 3) Tourism Entrepreneur
    - 4) Sharia hotel
    - 5) Tour Guide
    - 6) Therapist.
  - b. Contract between parties
    - 1) The Contract between tourists and BPWS is an ijarah contract
    - 2) The Contract between BPWS and the tour guide is an ijarah or ju'alah contract
    - 3) The Contract between tourists and tourism entrepreneurs are ijarah
    - 4) The Contract between sharia hotels and tourists is an ijarah contract
    - 5) The Contract between the sharia hotel and BPWS for marketing is the wakalah bil ujah contract
    - 6) The Contract between tourists and therapists is an ijarah contract
    - 7) Contracts for the implementation of tourism insurance, storage and management, and development of tourism funds must use contracts that are in accordance with the fatwa with the DSN-MUI and applicable laws and regulations.
  - c. Contract between parties
    - 1) The Contract between tourists and BPWS is an ijarah contract
    - 2) The hotel must not provide access to pornography and immoral acts; Not allowed to provide entertainment facilities that lead to polytheism, immorality, pornography, and bad acts
    - 3) Food and drinks provided by sharia hotels must have obtained a halal certificate from MUI

- 4) Provide adequate facilities, equipment, and facilities for the implementation of worship, including washing facilities
  - 5) Hotel managers and employees are required to wear clothes that follow sharia
  - 6) Sharia hotels must have guidelines and guidelines regarding hotel service procedures to ensure the implementation of hotel services following sharia principles.
- d. Contract between parties
- Tourists are required to meet the following conditions:
- 1) Adhering to sharia principles by avoiding shirk, immorality, evil, and damage (fasad)
  - 2) Maintain the obligation of worship while traveling
  - 3) Maintain noble character
  - 4) Avoiding tourist destinations that are contrary to sharia principles.
- e. Tourist destinations
- Tourist destinations must be directed at efforts to:
- 1) Realizing the good public
  - 2) Enlightenment, refreshment, and calming
  - 3) Maintain trust, safety, and comfort
  - 4) Realizing goodness that is universal and inclusive
  - 5) Maintaining cleanliness, nature conservation, sanitation, and the environment
  - 6) Respect socio-cultural values and local wisdom that does not violate sharia principles.
- f. Tourist destinations
- Tourist destinations must have worship facilities suitable for use, easy to reach, and meet sharia requirements, halal food and drinks that are guaranteed to be halal with the MUI Halal Certificate. In addition, tourist destinations must be protected from polytheism and superstition, immorality, adultery, pornography, liquor, drugs and gambling, art and cultural performances, and attractions contrary to sharia principles.
- g. Spa, sauna, and massage
- Spa, sauna, and massage performed must meet the following conditions:
- 1) Using halal and not unclean materials that are guaranteed to be halal with the MUI Halal Certificate
  - 2) Avoid porn action and pornography
  - 3) Protecting the honor of tourists
  - 4) Male therapists may only provide spa, sauna, and massage to male tourists; and female therapists are only allowed to do spa, sauna, and massage to female tourists
  - 5) There are facilities that make it easier to perform worship.
- h. Sharia travel agency
- The Sharia Travel Bureau is required to comply with the following provisions:
- 1) Organizing tour packages following sharia principles
  - 2) Have a list of accommodations and tourist destinations that comply with sharia principles
  - 3) Have a list of halal food and beverage providers that have the MUI Halal Certificate
  - 4) Using the services of Islamic Financial Institutions in providing tourism services, both banks, insurance, financing institutions, guarantee institutions, and pension funds

- 5) Managing funds and investments must be following sharia principles
  - 6) Mandatory to have a tourist guide that can prevent acts of shirk, superstition, immorality, adultery, pornography, liquor, drugs, and gambling.
- i. Sharia tour guide
- Sharia tour guides are required to meet the following conditions:
- 1) Understand and be able to implement sharia values in carrying out their duties; especially those related to the jurisprudence of tourism
  - 2) Noble, communicative, friendly, honest, and responsible
  - 3) Have work competence according to applicable professional standards as evidenced by a certificate
  - 4) Have a polite and attractive appearance following sharia values and principles.

Meanwhile, according to the Global Muslim Travel Index (GMTI), halal tourism includes family-friendly destinations, services, and facilities at Muslim-friendly destinations, halal awareness and destination marketing, general security for Muslim tourists, the number of Muslim tourist arrivals that are pretty crowded, food choices and halal guarantees. In addition,, accessible and good access to worship, facilities at Muslim-friendly airports, good accommodation options, ease of communication, reach and awareness of the needs of Muslim tourists, and air transport connectivity.

### Quality Tourism Concept

The map of Indonesia's tourism development is now directed towards Quality Tourism Experience. According to the United Nations World Tourism Organization (UNWTO) in its Practical Guidelines for Integrated Quality Management in Tourism Destinations, a quality tourist attraction results from a process that produces satisfactory tourism products and services, according to the needs and expectations of consumers, including the price. Reasonable, so mutually beneficial. This follows the provisions and various supporting factors such as safety and security, cleanliness, accessibility, communication, infrastructure, and public service facilities. It also includes aspects of ethics, transparency, respect for human values, nature, and culture. According to UNWTO, the quality aspect represents three things simultaneously, namely:

#### 1. Professional Tools

Professionals Tools is a quality standard that can be used to identify and control business processes in general and specific strategies aimed at providing good services. The quality levels include organizational quality, operational system quality, and perceptual quality. Meanwhile, in the tourism industry, the quality aspect must be followed by an active commitment from its human resources. Furthermore, to improve the quality, it is also necessary to have a friendly attitude and the availability of jobs for the local community in the hospitality sector.

#### 2. Management models

As a management model, quality lies in the design of the relationship between competence and work, namely the transition process from the Pyramid system to a flat system and prioritizes methods rather than results. So in its implementation requires a solid commitment from stakeholders.

#### 3. Powerful Marketing Tool

A powerful marketing tool is a marketing strategy that makes consumers the goal of activity to know what consumers need.

According to UNWTO, quality cannot run without the active role and harmonization of the parties to provide their experiences in tourism. Quality is obtained from a continuous process of reducing deficiencies and activity failures. Substantially, the quality aspect is related to the abstract and subjective personality. Quality is also a measuring tool in meeting the primary human needs that have been limited by social sense and surroundings. Quality also requires general criteria that can not be combined and between mandatory requirements and self-regulation. Quality is also the result of a joint effort.

In this case, it can be said that quality must be part of an organization's management and planning to improve performance, adapt products and services, and strengthen competitive destinations. In addition, quality is also an ethical choice, which is a form of responsibility and behavior in doing better by respecting society and the environment. This is where quality, sustainability, social responsibility, and accessibility become a single unit and become something impossible if there is quality without ethics.

The sustainability aspect has the same principle as quality because the tourism industry requires a strategy for a long time by maximizing the potential of few and often damaged resources, such as nature tourism and human heritage. Sustainability aspects, including social, cultural, economic, and environmental, are quality ingredients in the tourism industry. Both are very closely related, especially in the management of the tourism industry. Even implementing quality aspects in the tourism industry will be a reference in developing Indonesian tourism in the future. (*Rencana Strategis Kemenparekraf-Baparekraf 2020-2024.Pdf*, n.d.)

### Halal Tourism Industry Design

Many terms are found in halal tourism in foreign languages, namely Islamic tourism, sharia tourism, halal travel, halal-friendly tourism destinations, Muslim-friendly travel destinations, halal lifestyle, etc.

From an industrial perspective, Halal tourism is a by-product that does not erase the substance of conventional tourism. It is also part of the expansion plan for the Indonesian tourism industry, which is based on the nation's culture and the values of Islamic teachings while maintaining the local wisdom aspect in each tourist attraction.

The term religious tourism can be interpreted as pilgrimage tourism, which means visiting people who are still alive or have died. However, the general public understands the meaning of pilgrimage as an act of seeing a deceased person to his grave.

The activity of pilgrimage had existed before Islam, although it was later banned. However, pilgrimage activities are carried out again as a form of remembering death. (Jaelani, 2017)

Changes in the design of halal tourism have developed, including understanding based on different experiences, namely between religious tourism and sharia tourism. Religious tourism is one of the oldest forms of tourism that is thought to have existed before there was a form of tourism today. When someone makes a pilgrimage, it will be associated with that person's religion as a part of behavior that blends between piety and atones for sins committed.

Before halal tourism developed as fast as today, Sharia tourism appeared first and has become part of various kinds of human needs. In this case, sharia tourism emphasizes the main value of sharia in traveling, so that it seems that there are limits for the Muslim community. However, in its development, sharia tourism destinations have opened up opportunities for non-Muslim tourists by changing the term sharia tourism into halal tourism, which can be accepted more widely by non-Muslim countries.

Based on the Global Muslim Travel Index (GMTI) report, with the change of the term, the existence of sharia tourism has developed quite drastically. This is supported by the tremendous growth rate of information technology and the shift in the population of tourists from various parts of the world, which are excesses of the industrial era 4.0. Therefore, changes in the distribution of destinations for the halal tourism industry are carried out to adapt to the current tourism era, so it is hoped that the halal tourism concept map will also experience changes from the concept of halal travel 1.0 changing direction to the concept of halal travel 2.0.

### DIY Halal Tourism Industry Potential

Indonesia is very rich in various kinds of tourist destinations, both conventional and sharia (halal). It has been set Ministry of Tourism so as not to be left behind by other Southeast Asian countries. For this reason, the Ministry of Tourism has drawn up the concept of the Three Greats by establishing 13 tourist destinations that enter through the main routes, namely Bali, Jakarta, and Batam. Through these three doors, foreign tourists can visit existing sharia tourist areas. In addition, they can also reach tourist areas in West Java, Banten, and Lampung.

Meanwhile, if through the gate of Bali, tourists can reach surrounding locations such as Lombok, East Java, Central Java, and DIY. Then if foreign tourists enter through the Batam area, they will be directed to tourist destinations around West Sumatra. However, in general, the areas declared ready are Jakarta, West Java, NTB, DIY, and East Java. (*Asisten Deputi Penelitian Dan Pengembangan Kebijakan Kepariwisata Deputi Bidang Pengembangan Kelembagaan Kepariwisata Kementerian Pariwisata, Laporan Akhir Kajian Pengembangan Wisata Syariah. Pdf, n.d.*)

The assessment of the readiness of sharia tourism destinations is based on various criteria, namely:

1. Product  
Outcome expansion must be based on general provisions and standards that have been implemented for the halal tourism industry and its attractiveness.
2. Human Resources and Institutions  
The expertise of the halal tourism industry players can be improved through various training and education that are compatible with the standards required by Muslim visitors.
3. Promotion  
The socialization media and marketing of halal tourism must be adapted to the character of Muslim tourists, namely according to the provisions of the World Islamic Tourism Mart (WITM), Arabian Travel Mart, Emirates Holiday World, Cresentrating.com, halaltrip.com, etc.

Although DIY is included as a sharia tourist destination, so far, there has been no special designation for certain tourist areas/destinations that can be categorized as sharia tourism destinations or halal tourism. However, in general, various kinds of tourist destinations in DIY still pay attention to and consider aspects/values of life, both those originating from religious, cultural norms, and regulations related to the implementation of tourism that has the relevant agencies have set.

One area that has implemented halal tourism in West Nusa Tenggara (NTB) through Regional Regulation Number 2 of 2016 concerning Halal Tourism. Article 1 paragraph 16 explains that halal tourism is a tourist visit activity with tourism destinations and the tourism industry that prepares products, services, and management facilities that meet sharia.

Whereas in Article 2, it is stated that the reason for making the regional regulation is to provide security and convenience of service to tourists to enjoy tourist visits safely, halal, and obtain convenience for tourists and managers in tourism activities.

The marketing strategy for the halal tourism industry carried out by the NTB regional government is to involve BPPD, DSN-MUI, ASITA, FKD, PHRI. And HPI is mapping and analyzing market opportunities and marketing basics to a more prospective market, expanding and strengthening the impression of the region as a safe, comfortable, and competitive halal tourism destination. Meanwhile, halal tourism promotion activities are carried out by communication and marketing media, including the expansion of a synergistic and sustainable integrated marketing partnership area.

The NTB regional government also provides guidance, supervision, and reporting on the course of halal tourism. Coaching is carried out through outreach activities, stimulation, guidance, and training in collaboration with DSN-MUI, BPPD, PHRI, ASITA, FKD, and HPI. The supervision is carried out through monitoring and evaluation activities. In addition, the NTB Government also imposes sanctions for those who violate these regulations in the form of verbal warnings, written warnings, termination of employment.

Based on these conditions, DIY can have its opportunities and challenges to be able to develop the potential of the halal tourism industry as has been determined by DIY to be included in the map of halal tourist destinations in Indonesia so that it requires support from parties, including the DIY Government as a form of adding and complementing the number of tourist attractions in Indonesia. DIY.

## CONCLUSION

Based on this study and analysis, this research concludes that tourism development in DIY has been running based on the Yogyakarta Special Region Regulation Number 1 Th. 2012 concerning the Master Plan for DIY Tourism Development. The regional regulation has explained various kinds

of provisions that must be obeyed by all parties related to DIY tourism and requires cooperation in multiple sectors to realize the vision of DIY tourism development. Therefore, the development of halal tourism in DIY has several opportunities and challenges that require support from various levels of society, such as government regulations, the active role of tourism business actors, academics to examine the opportunities and prospects of DIY halal tourism, and others.

*The recommendation from this study is that the DIY provincial government needs to make regulations or regional regulations that regulate the halal tourism industry as is the province of West Nusa Tenggara with its regional regulations governing the halal tourism industry, namely Regional Regulation Number 2 of 2016 concerning Halal Tourism. The DIY provincial government needs to collaborate with various parties to study, implement and evaluate the potential of the halal tourism industry. We need a massive promotional strategy for DIY halal tourism because there are already a lot of Sharia/halal hotels, although not all of them have halal certificates. As for the number of hotels that have not been certified halal, it is suspected that they are not interested in participating in halal hotel certification, including the costs incurred as a result of certification, such as hotel HR training costs and certification costs still need to be reconsidered.*

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