

Toward Sharia Rural Tourism Model Case Study of Sleman District, Yogyakarta

Unggul Priyadi, Yasid Dahri, Eko Atmadji
Universitas Islam Indonesia, Yogyakarta, Indonesia

Concomitant increase in the Muslim population of the world and the Muslims significant expenditure for the purpose of travel, the village halal travel is now becoming one of the most alternatives appeal to invite people to visit. This paper is intended to illustrate the potential and the readiness of people to hold lawful tourist village in Sleman Yogyakarta. To obtain a picture in question, some variables are included in this study. It needs some steps in data collection, including the use of collective engagement process involving some stakeholders to provide guidance on the development of rural tourism. Based on the results, this research also is expected to provide information and approval about sharia-based rural tourism to stakeholders. Respondents of this study are the locals particularly those involved in the business of conventional in the whole tourist villages in the area. Results of the research indicate that most of the villages have infrastructure that badly needs to be improved, lack of human resources skill (technologically backward, not able to communicate through internet, etc.), and limited understanding of both the people and stakeholders of the villages about the conception of sharia-based tourist village. Implications of the findings are discussed.

Keywords: sharia, halal tourism, stakeholders, Muslim tourists

Introduction

Globalization has significant impact on various aspects of development including tourism. Tourism in the global level becomes an important part of the WTTC (World Travel and Tourism Council). Based on the results of a study of World Tourism Organization (WTO), the number of tourists in the world in 2020 will reach 1.5 billion; their spending is about US \$ two trillion, equivalent with US \$ 5.5 billion/day. The tourism industry is expected to bring about economic progress to many people and to many countries all over the world.

Potential tourist village in the province of DIY is quite large, and it is shown by the number of tourist villages in this region (65 tourist villages, among them 38 are in Sleman District—before the eruption of Mount Merapi in 2010). The trend of rural tourism development spreads across the districts of Bantul, Sleman, and Yogyakarta city, and the local government enthusiastically encourages rural-villages to develop tourism themselves so as to invite tourists to visit and stay in any tourist villages in the areas.

Sleman district alone has the potential to be built as the central of tourist villages in the province due to its

Unggul Priyadi, Ph.D., Economic Department, Universitas Islam Indonesia, Yogyakarta, Indonesia.

Yasid Dahri, M.M., Management Department, Universitas Islam Indonesia, Yogyakarta, Indonesia.

Eko Atmadji, Ph.D., Economic Department, Universitas Islam Indonesia, Yogyakarta, Indonesia.

Correspondence concerning this article should be addressed to Yasid Dahri, Faculty of Economics, Universitas Islam Indonesia, Condong Catur, Depok, Sleman, Yogyakarta, 55283, Indonesia.

large natural resources. Mount Merapi as one of the most active volcanoes in Indonesia and even in the world, forests surround it, rivers, all of which are sound combination of exotic scenery, and a variety of unique plants such as salak pondoh is potential in this district. The characteristics of the villages, in general, are equipped with some facilities such as a playground (outbound), tracking, culinary, and also a variety of cultural and historical heritage. Village tourisms located in Sleman are an alternative and attractive tourist destination. The visitors of village tourism in Sleman can obtain beautiful scenery, the air freshness, and comfortable area that radiate from landscapes, traditions and customs, and traditional life of the local community.

The support of the national Islamic Council (DSN) and the Ministry of Tourism play important roles in the achievement of sharia-based rural tourism. From the support, it is expected that the development of sharia-based rural tourism is able to grow and contribute the positive impact on the economy of the Yogyakarta, especially the villagers of Sleman.

The objective of the research is to assess the potential and the readiness of the conventional rural tourism in Sleman to be transformed into sharia-based rural tourism. The assessment includes the identification of the potential, the analysis of opportunities, and challenges of the transformation. From the assessment, it will reveal two clusters of villages, i.e., high and low potential of some villages to be transformed into sharia-based rural tourism.

Theoretical Overview

Sharia-based tourism provides products in the form of tourism hospitality, products, and services that meet the requirements of syar'i (Ramli, 2011). In a broader context, sharia-based tourism includes all services that are free from alcohol, Islamic finance, and sharia-based foods; TV channels are free from the program that are not Islamic; separate swimming pools (male-female); worship facilities; separate transportation (male-female), both modes of air, land, and water; hotel that meets the requirements of sharia (family/individual and single female check-in), good sanitation and clean; and so forth (see Figure 1).

The segment of the market sharia-compliant products and services (including tourism) may be not only for Moslems, but also for non-Moslems. The reason is because the consumption of products and services based on sharia was a good and healthy lifestyle (Ramli, 2011). Basically, the sharia tourism is very concerned about human dignity and the avoidance of human humiliation. Essentially, tourism sharia is halal tourism. Halal is cleaning, healthy, comfortable, and soothing to the soul. This is the fundamental difference sharia tour with a conventional tourist. Therefore, the Moslem tourists cannot be treated in the same way with the non-Moslem tourists.

In the modern era, as now, Islamic tourism must have good communication, and should be supported by the readiness of websites, good tourism databases (segments, locations, attractions, and physical facilities and infrastructures), high quality services, and portal for booking transportation online. Thus sharia-based tourism has been and will continue to create upstream-downstream economic activities, which is based on the principles of sharia-based revenue believed to contribute significantly to both the economy and the behavior of surrounding communities and countries. Fortunately for Indonesia, MUI (Indonesian Ulemas Council), and Kemenparekraf (Ministry of Tourism and Creative Economy) are in cooperation to prepare sharia-based tourism manual. The two institutions work together to make a direction of sharia-based tourism in Indonesia. MUI will take part in the certification process of Islamic products, even to the sharia to be certified tour guide.

Rural tourism has a number of definitions that only two of them will be presented here. First, according to Wise Pen Team, the tourist village is the development of a village that has a tourism potential which is

equipped with supporting facilities such as transportation or lodging¹. Second, the tourist village is a form of integration among attractions, accommodation, and support facilities that are presented in a structure of a society that blends with the procedures and the prevailing tradition (Nuryanti, 1993). There are two main concepts in the tourist village of the components.

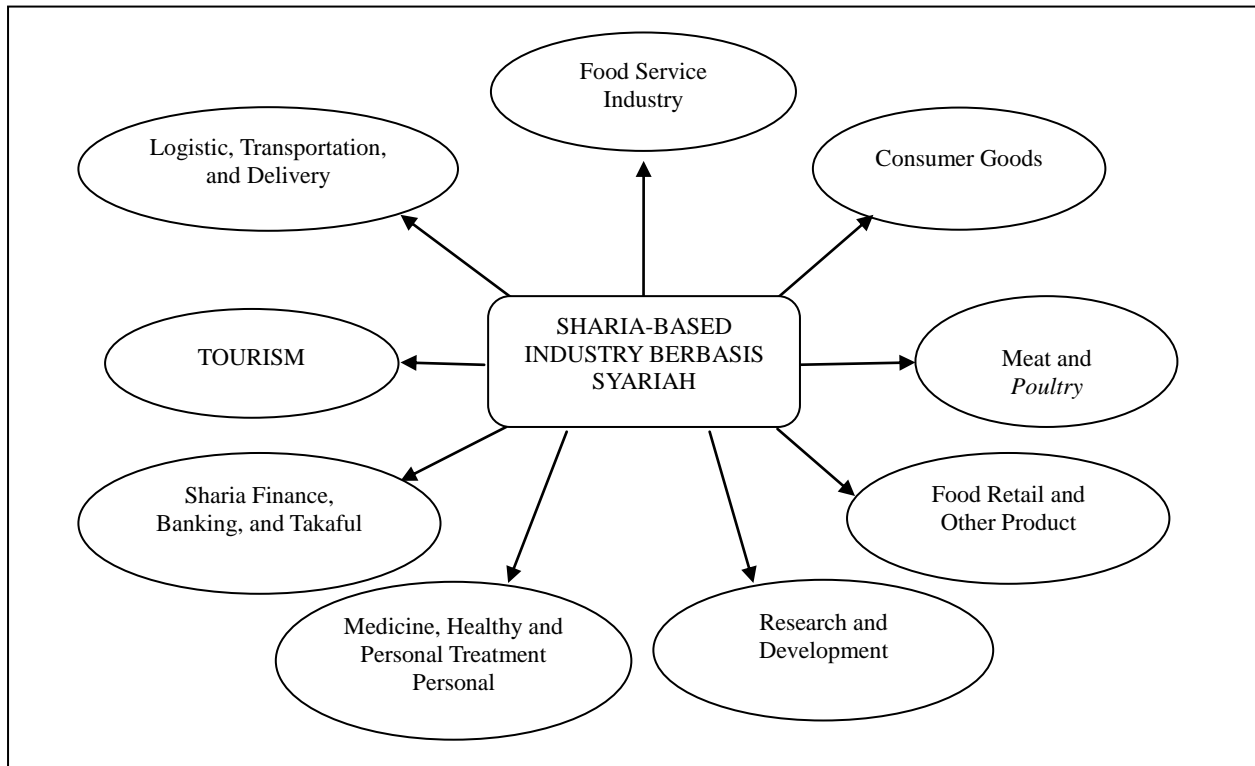


Figure 1. The scope of sharia-based industry. Source: Ramli, Noriah (2011).

(1) Accommodation: The residence is part of the local population and/or units that developed on the concept of family residences.

(2) Attractions: throughout the daily lives of locals along with the physical setting of the village location which allows the integration of tourists as active participation such as dance or language courses and other specific.

Nuryanti (1993) defined the sharia rural tourism as a form of integration among attractions, accommodation, and support facilities which syar'i presented in a structure of village life fused with the procedures and traditions that apply in accordance with the requirements of Sharia. With clear definition, this research uses definition of the basic principles of sharia-based rural tourism development. Some of the principles of sharia-based tourism village development include:

- (1) Development of sharia-based tourist facilities on a small scale and its services inside or close to the village.
- (2) Sharia-based facilities and services are owned and worked by villagers, who performed the same work done individually or by villagers themselves.
- (3) Development of village tourism based on a sharia-based one "nature" traditional culture inherent in a

¹ Definition of rural tourism depends on the definition of rural itself which is the subject of many discussion. (Tourism Department of Republic of South Africa, 2012)

village or “nature” that is close to natural attractions. In other words, the village was developed as a sharia-based service center for tourists who visit it.

Rural development can be achieved through their own initiative or through the transformation of the agrarian-based variety of integrated and/or through strategic investments in economic and social infrastructure that provide benefits to the whole village community, and not just those involved in agriculture (Nuryanti, 1993). Therefore, the provision of farm subsidies can be integrated with development opportunities farm tours and other tourist activities that are relevant to local conditions (Anonymous, 2012). With a picture of the advantages, a tourist village-based sharia as mentioned above, presumably, a tourist village sharia-compliant can be one solution to the poverty and unemployment of rural communities, as it reduces depopulation and migration, increases revenue, provides employment, and stimulates the improvement of sharia products and infrastructure, etc.

Research Methodology

This section will describe the steps and approaches to data collection activities including the initiation of research to final expected product. In the whole process of data collection and data analysis, the results are going to use the process of collective engagement, which involves a number of stakeholders at the beginning of the research process to provide guidance on the development of rural tourism—the process and at the end of the sharia-based research to provide input and approval of the results achieved. The stages of the research process include:

(1) The first stage: data collection.

The field data collected are the data geographically and demographically for the purpose of identification of potential nature and sharia-based activities that can be offered to the prospective tourists. Data collection activities will involve stakeholders, in order to obtain a common vision of the desired future and identify ways to realize this vision in accordance with the recommendations of the local government, which can later be used as a reference for the formulation of a framework involving future planning and allocation sources more effectively.

(2) The second stage: tabulation.

Tabulation of data referring to the rules of Islamic tourism based on the Regulation of the Minister of Tourism and Creative Economy No. 2 Year 2014. Reference is made as grouping approach tourism villages in Sleman potentially be developed into tourist villages based on sharia.

(3) The third stage: analyzing.

Grouping and tourist village analyzing, potentially, are developed into tourist villages based on sharia and analyze the character of the potential possessed overall tourist village. The analysis should focus on the potential of sharia rural tourism in Sleman and the model of sharia rural village that is suitable for the people of Sleman.

Research Procedure

Schematically, the research activities will be undertaken to produce the expected outcome, which involves a number of variables, described in the fishbone diagram. This diagram will be used for construction of the model of sharia rural tourism.

The model of sharia rural tourism should follow the fish-bone diagram. In order to make sharia rural tourism enjoyed by the tourist, several conditions should be fulfilled. The first step to do is the internalization

of sharia values in rural tourism in every village. As a basic behavior of sharia and tourism, people who pay attention to sharia rural tourism should understand sharia values and the way to treat tourist properly. The second step is providing the product such as natural resources and attractions. They are the sales items for the tourists. The third step is building the transportation system and accommodation which is constructed by the people who involve in rural tourism. Likewise, aspirations of stakeholders should be collected and analyzed whether their aspiration is practical. The last step is to enrich tourism management for all people in the village and also ask government to develop physical and non-physical infrastructures.

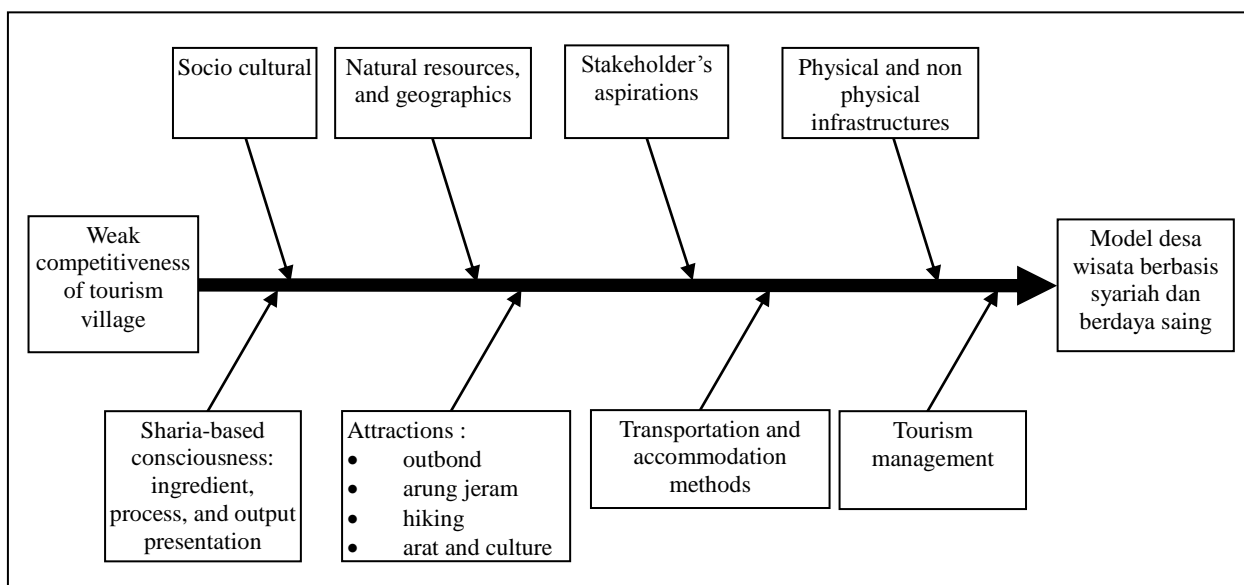


Figure 2. Diagram of research procedure.

Research Outcomes

The first outcome of this research will be a parameter for Major Tourism Village Sharia-compliant based on the wealth of nature and local human resources which are the two main sources of tourism that can be explored and offered to prospective tourists. The second outcome will be the model of sharia rural tourism. Development of a model to the sharia-based tourist village is very strategic in view of its development based on natural and human resources locally, and it makes the exploration and development of both of the principal sources intended to produce products of sharia tourism quality packaged and implemented in accordance with the social conditions of local culture easily accessible because it is supported by the infrastructure (physical and non-physical) which is necessary.

Rural Tourism in Sleman

Data from the Tourism Office of Sleman Regency informed that there are 31 rural tourisms, but only two are no longer in operation. The research data mining is based on 29 rural tourisms (Table 1), which is still active and is mapped in order to analyze whether they can be developed into sharia-based rural tourism.

Based on the parameters, this research uses the number of tourist village in Sleman that consists of 31 tourist villages, from them only 25 tourist villages are feasible to be developed towards sharia-based ones. The categorization is based on the fulfillment of the requirements of Kemenparekraf 2014 dealing with the base of tourism activities. The more the requirements have been met by a village, the more potential the village can be

transformed into a tourist village. From the results of 29 interviews in the tourist village, it was revealed that not all of the existing conventional rural tourism can be transformed into sharia-based rural tourism. There are only 25 villages that could potentially be modified as sharia tourism. Then, the 25 tourist villages were grouped into three categories, high, medium, and low potential.

As an illustration, the following will describe how the tourist village Brayut categorized as a tourist village that has a high potential to be turned into a tourist village sharia. In this village, there is a wide rice field that offers views of fresh green feast for the eyes. It also offers place to play, sanctuary, and learning to appreciate the hard work but happy farmers. Sometimes, the travelers can plow the field with natural plow pulled by water buffalo, rice cultivation while playing in mud, or even if you are lucky (appropriate for the season), you could experience directly to harvest rice.

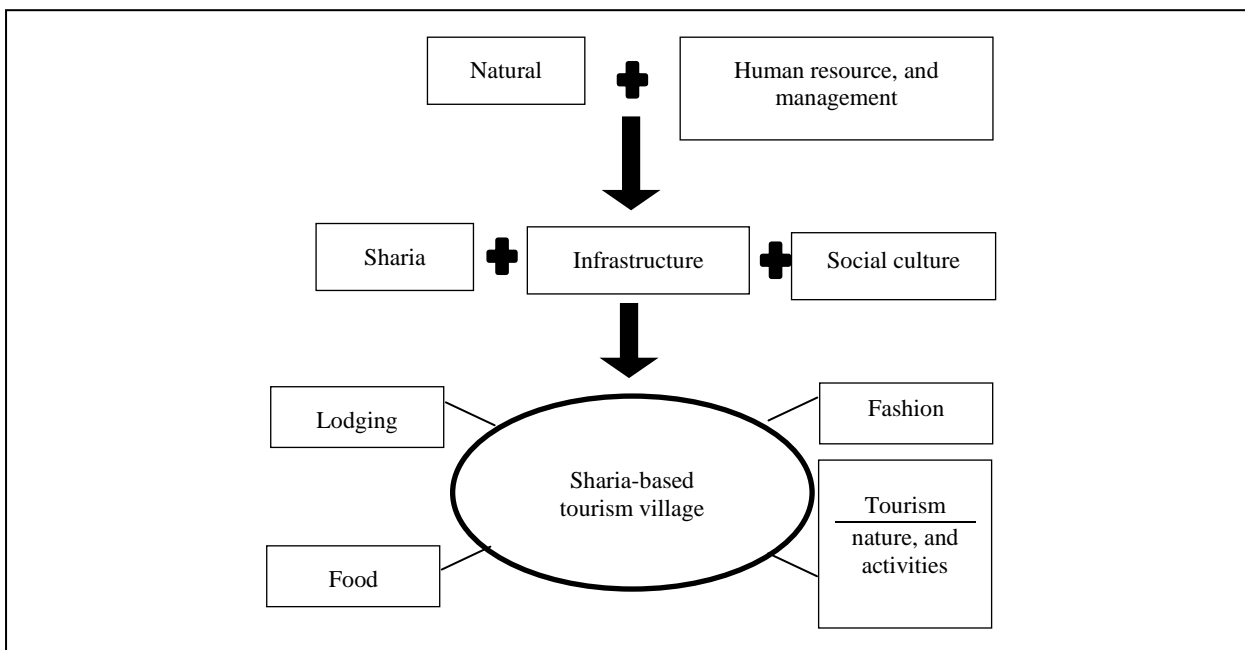


Figure 3. The concept of sharia-based rural tourism.

A tourist can learn many things in the village. Among the things that can be learnt are farming, keeping fish, cooking traditional foods, playing the gamelan, or even practicing a traditional (Javanese) dance in the village, and also make a craft. Seeing the sunset in the afternoon between the contortions of the suppleness of rice in the wind, the village is also offering the simplest to the most luxurious, souvenirs, and traditional congklak game.

Conventional Tourist Village Potential to Be Transformed Into Sharia Tourist Village

The village has a high potential to be turned into a sharia-based tourist village because: It does not accept the couple that is not mahram stay in one room and informed consent in writing. Toilet and bathroom guests and employees are given the urinal divider with one another to maintain the invisibility of aurot and available equipment for purification. In the guest room, there are available prayer rugs, prayer schedules in writing, the Koran, the packaged food, and beverage bearing the halal, not even available access to pornographic and immoral in any form. In places of worship available room, tools for ablution (men and women separate) and

equipment prayers are clean and well-maintained good air circulation, lighting bright enough, and the sound system for a call to prayer can be heard throughout the inn, where, water net for ablution, and no ornament in the form of sculptures and paintings lead to polytheism and pornography.

The management will make the selection of guests who come in pairs, provide information mosques nearby, provide information prayer schedule, and provide restaurant information/halal places. The tourist village also does not provide non-halal food and beverages, or provide food ta'jil (food for ifthar) and dawn when Ramadhan. Kitchen/pantry are only processing kosher food and beverage. There are spa facilities. Therapists, who deal according to the sex of guests, do not touch the sex organs; soaking tubs are not used together, and there is no activity that leads to idolatry. In tourism village Brayut, there is no entertainment that leads to pornography and pornographic and immoral activities when using the music in accordance with the values and ethics of art. In conducting, the business management and managers implement halal assurance system. Even in managing its own human resources, there is a policy for a Muslim employee to use in accordance with the uniform dress code in Islam. For sports instructors, recreation, and outbound adjusted for sex. Categories of potential carried out by a total score are divided by the number of tourist villages (average: 2013/29). Below average scores are categorized into no potential while above the average indicate the potential for medium and high one. Moderate and high potency determination is done by the magnitude range divided by 2: highest score minus the average score $(103-70)/2$. The category of less or low potential tourism villages was based on the score that if it is less than the average of the total plus half of the value range divided by 2. A category of high potential is given if the score is greater than the average total plus half of the value range divided by 2 (86.5). The calculation is based on the criteria of potential to be developed into tourist villages based on sharia grouped in three different categories.

Considering it all, and then Brayut Tourist Village is classified as a conventional tourist village which has high potential to be converted into Islamic Tourism Village. The villages of travel, with the potential for more or less like that of the village Baryut categorized as in the following Table 1:

Table 1

Grouping of Rural Tourism Potential Based on Three Categories

No.	The village of rural tourism	Potential
1	Brayut	High
2	Mlangi	High
3	Kemirikebo	High
4	Palgading	High
5	Garongan	Medium
6	Trumpon	Medium
7	Tunggal Arum	Medium
8	Tanjung	Medium
9	Sangubanyu	Medium
10	Pancul Girikerto	Medium
11	Pulesari	Medium
12	Gabungan	Medium
13	Malangan	Medium
14	Sendari	Medium
15	Dukuh	Medium
16	Jethak II	Medium

Table 1 continued

No.	The village of rural tourism	Potential
17	Sukunan	Medium
18	Kawung	Medium
19	Grogol	Low
20	Penting Sari	Low
21	Kelor	Low
22	Brayan	Low
23	Ketingan	Low
24	Srowolan	Low
25	Rumah Domes	Low

However, most of the villages have infrastructure that badly needs to be improved, so it will increase the attractiveness of the tourists to visit, lack of human resources skill (technologically backward, not able to communicate through internet, etc.). Other constraint of transforming is the limited understanding of both the people and stakeholders of the villages about the conception of sharia-based tourist village. Based on the plus-minus of the condition of each of the tourist villages, there are only 25 villages could potentially be transformed to be sharia villages. This is because, based on Permenparekraf, the tourist villages have been traditionally applying the values and ethics of Islamic teaching in various aspects.

It seems that the development of the villages, either as conventional or sharia-based village tourism, needs a serious commitment and involvement from the local government (providing infrastructure, investment, communication/promotion, and training to increase human skills, etc.). In short, sharia-based village tourism must be integrated to the Jogja tourism as a whole, ranging from investment, communication, training, physical facilities, and so on. It means that sharia-based village tourism is one of the important alternative tourism of Yogyakarta.

Conclusion

This study revealed that of 31 tourism villages in Sleman, two tourist villages are inactive and 29 are still active. The majority of people around the tourist village enthusiastic are welcoming halal tourism. Tourist village in Sleman mostly relies on the potential of nature, such as scenery, beautiful village, or place outbound. However, most of the villages have infrastructure that badly needs to be improved in order to increase the attractiveness of the tourists to visit, lack of human resources skill (technologically backward, not able to communicate through internet, etc.). Other constraint of transforming is the limited understanding of both the people and stakeholders of the villages about the conception of sharia-based tourist village. Based on the plus-minus of the condition of each of the tourist villages, there are only 25 villages could potentially be transformed to be sharia villages. This is because, based on Permenparekraf, the tourist villages have been traditionally applying the values and ethics of Islamic teaching in various aspects.

Suggestion

- (1) The Government is expected to provide help to exploit and increase the potential of the existing potential in the tourist village to be developed into a tourist village based on sharia.
- (2) Government is expected to provide training for managers of tourist villages and communities to improve human resources in the tourist village understanding the importance of the tourist village of sharia.

(3) Encouraging promotional activities in order to improve and develop the appeal of sharia-based tourism village towards the domestic and foreign tourists.

Implication

Apparently, sharia-based rural tourism is an important and attractive alternative in Sleman district, Yogyakarta. All the stakeholders must think that sharia tourism is not only comparable to conventional one, but also it can be a combination of existing attractions, so that it increases the fascination of Yogyakarta tourism. Therefore, sharia tourism development should be integrated to the development of entire Yogyakarta tourism. The development of Sharia tourism also needs the involvement of stakeholders. Besides, the development includes also the preserving of local culture and natural environment as the focus to have the milestone of uniquely local product. Unfortunately, the development has insufficient support from government, such as lack of regulations, poor public transportation and communication, limited financial capital, and especially the absence of public training for tourism skill of human actors.

References

- Tourism Department of Republic of South Africa, (2012). *Rural Tourism Strategy*. <https://www.tourism.gov.za/AboutNDT/Branches1/domestic/Documents/National%20Rural%20Tourism%20Strategy.pdf> (accessed March 21, 2016)
- Mu'tasim, & Radjasa (2013). *Dogma and tourism, assessing religious transformation at Muhammadiyah Community Borobudur*. Pustaka Pelajar. Yogyakarta.
- Nuryanti, & Wiendu (1993). *Concept, perspectives and challenges, paper reports as part of the International Conference on Cultural Tourism*. Yogyakarta, Gadjah Mada University Press. p. 2-3.
- Ramli, & Noriah (2011). Sharia-based tourism: The untapped market for the sharia-based industry and its services. Paper Presented at Sharia-Based Tourism, Kuwait. irep.iium.edu.my/.../BERBASIS_SYARIAH_TOURISM-Kuwait, seen on May 20, 2013.
- Majalah Gontor (2012). *Understanding sharia-compliant and thayyib*. [http://www.majalahgontor.net/index.php?option=com_content&view=article&id=435:konsep-berbasis-syariah-halalan-thayyiban-in-food &catid= 67: Dirasah & Itemid = 129](http://www.majalahgontor.net/index.php?option=com_content&view=article&id=435:konsep-berbasis-syariah-halalan-thayyiban-in-food-&catid=67:Dirasah-&Itemid=129) (accessed March 21, 2016).
- Dakwatuna, (2013), *Kememparekraf-MUI Siap Hadirkan Wisata Halal di Indonesia*, <http://www.dakwatuna.com/2013/04/09/30915/kememparekraf-mui-siap-hadirkan-wisata-berbasis-syariah-in-Indonesia/#ixzz2TnPgkKt> (accessed March 21, 2016).