



From Conventional Tourism to Sharia Tourism: Achievements and Requirements

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Abstract

The global tourism industry has seen significant growth, including in Indonesia. However, as Muslim awareness of Sharia principles increases, there is a growing need for alternative forms of tourism that not only offer entertainment but also align with Islamic values. This article discusses the paradigm shift from conventional tourism to Sharia tourism. The researcher used the library research method, which involves reviewing, analyzing, and examining data obtained from various written sources relevant to the research topic. Library research aims to obtain a theoretical foundation and in-depth understanding of the issues being studied through literature sources, including concepts, implementation, and challenges faced. Conventional tourism often does not consider aspects of halal-haram, modesty boundaries, and interactions between the sexes, whereas Islamic tourism emerges as a solution by prioritizing Islamic ethical principles in all tourism activities. The study indicates that Islamic tourism has significant potential as an alternative tourism model that not only attracts Muslim tourists but also fosters the growth of a sustainable halal industry. However, this transition requires collaboration between the government, industry players, and the community to be realized optimally.

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INTRODUCTION

Along with the development of the tourism industry the term sharia tourism has emerged. Initially the concept of sharia was generally used in the banking world. However, the tourism world did not want to be left behind (Karjaya, 2020). As the country with the largest Muslim population in the world, Indonesia has a great opportunity to become the world's leading destination for sharia tourism (Priyanto, 2016). To achieve this, the Ministry of Tourism and Creative Economy (Kemenparekraf) collaborated with the Indonesian Ulama Council to hold the Grand Launching of Sharia Tourism in 2013 (Hariani & Hanafiah, 2024).

The principles guiding Islamic tourism are to ensure consumer safety by emphasizing honesty, integrity, and respect for local culture (Nasir et al., 2022). There are five components included in Islamic tourism by Kemenparekraf and MUI:

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the culinary sector, Muslim fashion, hospitality and accommodation, cosmetics and spa, as well as Hajj and Umrah. Thus, Islamic tourism today is not limited to Islamic historical sites, grave visits, and similar activities (Kessler, 2016). This represents a significant potential that Indonesia possesses, which can be fully developed (Khadijah et al., 2021).

Sharia tourism is not an exclusive form of tourism intended solely for specific groups of tourists. Therefore, non-Muslim tourists can also enjoy the beauty, service, and various tourist attractions that adhere to Sharia ethics (Rafi'I et al., 2024). This is because the purpose of developing sharia tourism is to attract Muslim and non-Muslim tourists, both domestic and foreign, as well as to encourage the growth of sharia businesses in the Indonesian tourism sector (Amiruddin, 2022). Sharia tourism offers tourism products and services similar to conventional tourism concepts, with the difference being that all approaches and policies implemented are based on Islamic sharia values (Pelu & Akbar, 2020).

Tourism is a rapidly growing economic sector in Indonesia. However, halal tourism still faces its own challenges in competing with conventional tourism (Hassan et al., 2018). One of the primary target markets for halal tourism is Muslim tourists. Therefore, it is important to understand the factors that influence Muslim tourists' interest in a particular tourist destination. The growth of the global tourism industry has created new opportunities for various segments of tourists, including Muslim tourists, whose numbers continue to increase (El-Gohary, 2016). As the needs and preferences of Muslim tourists evolve, tourist destinations around the world are increasingly recognizing the importance of offering services that align with Islamic principles (Mohsin et al., 2016).

Sharia Tourism or Halal Tourism is a tourism system designed for travelers, both Muslim and non-Muslim, that adheres to Sharia principles. In this context, hotels, restaurants, travel agencies, and spas operate under Sharia principles, which prohibit the serving of alcoholic beverages and require separate swimming pools and spa facilities for men and women (Muharis et al., 2023). Sharia hotels are regulated by the Ministry of Tourism and Creative Economy (Kemenparekraf) of the Republic of Indonesia Regulation Number 2 of 2018 concerning Guidelines for the Operation of Sharia Hotels. In addition to this regulation, it is also necessary to consider several steps on how to transform aspects of local culture that are less desirable (Rhama, 2022).

Under Law No. 10 of 2009 on Tourism, the conduct of tourism activities is aimed at increasing national income to enhance the welfare and prosperity of the people, expanding and equalizing business opportunities and employment, promoting regional development, introducing and utilizing tourist attractions and destinations in Indonesia, as well as fostering a sense of patriotism and strengthening friendship between nations (Muneeza et al., 2019).

The success of a region's tourism sector is highly dependent on the number of tourist visits to that region. Referring to the implementation of the concept of sharia tourism, the number. The emergence of Islamic tourism as an alternative to the conventional tourism model that has long dominated the global tourism sector (Amir Abdullah et al., 2020). According Islamic tourism is not merely about providing halal food and suitable accommodations but encompasses all travel activities aligned with Islamic principles, such as the availability of prayer facilities, ethical service standards, and destination management free from elements of vice. This marks a paradigm shift from entertainment-based tourism to tourism based on spiritual and ethical values (Mujiatun et al., 2023). Pasaribu et al. in their systematic literature review emphasize that although Islamic tourism has great potential in Indonesia, challenges such as

limited halal infrastructure, lack of standard regulations, and low understanding of the concept of Islamic tourism among industry players remain obstacles that must be overcome (Samori et al., 2016).

Factors influencing Muslim tourists' interest are also a key concern. Fitri Primadona and her team revealed that the availability of halal food, sharia-compliant accommodation, consistent halal promotion, and a supportive social and cultural environment play a significant role in increasing interest in visiting sharia destinations, particularly in NTB (Qurashi, 2017). In a separate study, they also noted that tourists' perceptions of value, satisfaction, and trust in halal tourism services significantly influence tourist loyalty. This finding is reinforced by an Islamic legal approach emphasizing the principles of justice (*'adl*), trustworthiness, and public welfare. Meanwhile, Soehardi et al. expand the discussion by emphasizing the importance of integrating the principles of *fiqh mu'amalah maliyah* in the development of the halal tourism ecosystem (Seyfi & Hall, 2019). They highlight the need for fair and transparent transactions, as well as the importance of *maqāṣid syariah* in ensuring economic, social, and environmental sustainability in this sector (Carboni & Idrissi Janati, 2016).

In the realm of promotion, Setiyariski et al. suggest that sharia tourism destinations need to adopt creative and value-oriented digital marketing strategies. The use of visual content emphasizing halal values, sharia-friendly hospitality, and spiritual experiences can serve as a potential attraction to boost interest among both domestic and international tourists. All the literature indicates that the shift from conventional tourism to sharia tourism is not merely about modifying services but represents a transformation of values, systems, and business approaches that are more inclusive of religious principles and morality.

METHODS

In completing this research, the researcher used library research, a method that involves examining, analyzing, and reviewing data obtained from various written sources relevant to the research topic (Rostini & Rudiyanto, 2021). Library research aims to obtain a theoretical foundation and in-depth understanding of the issues being studied through literature sources (Joseph et al., 2023). Library materials are the main source (data) in this research (Yulianto & Mayasari, 2021).

RESULT AND DISCUSSION

The Concept Of Sharia Tourism

Sharia tourism (Islamic tourism or halal tourism) is a form of activity carried out in accordance with sharia principles and also includes travel or visits to a place for educational or other purposes while adhering to Islamic rules and values (Afriantari et al., 2022). Sharia tourism is defined as recreation aimed at seeking happiness that does not contradict Islamic teachings and appreciating the greatness of Allah's creation. Additionally, from an Islamic perspective, sharia tourism has three main pillars: faith, Islam, and *ihsan*. These three pillars form the foundation for all tourism activities (Biancone et al., 2019).

Sharia tourism is also seen as a new way to develop Indonesian tourism that upholds Islamic culture and values. The development of sharia tourism encompasses four components of tourism: hospitality, restaurants, travel agencies or tourism services, and spas, all of which are derived from nature, culture, or human creation and framed by Islamic values (Rusby & Arif, 2020). Sharia tourism is a part of the tourism industry that is aimed at Muslim tourists. It covers all aspects of tourism, from destinations and organization to services that uphold Islamic values in terms of faith, worship, and morals (Elaziz & Kurt, 2017). This form of Islamic tourism is a

modern adaptation of Islamic travel, addressing the needs of Muslim travelers to continue practicing their religious teachings while on the move. Through collaboration between communities, governments, and stakeholders in the Islamic tourism industry, this sector can become an inclusive and globally competitive area of excellence (Adinugraha et al., 2021).

Sharia tourism will encompass more than just religious travel, distinguishing it from halal, sharia, and religious tourism (which involves traveling for religious purposes, such as pilgrimages, visits to historic mosques, and other religious activities), from the perspective of the sharia tourism industry, it is a complementary product that does not eliminate conventional tourism, but rather a new way to develop Indonesian tourism without losing the uniqueness and originality of the region (Usman et al., 2019). In this concept, efforts are made to implement Islamic values into tourism activities, including all aspects of tourism such as accommodation, transportation, food and beverages, financial systems, places of worship, and facilities and service providers that are both good and wise (Sholehuddin et al., 2021). In summary, Riyanto compares conventional tourism, religious tourism, and sharia tourism as follows:

- 1) Objects : In conventional tourism, there are natural, cultural, and culinary tourist attractions, while religious tourism includes places of worship and historical sites. In sharia tourism, the tourist attractions include nature, culture, culinary experiences, places of worship, and even historical sites.
- 2) Purpose: In conventional tourism, the purpose is to entertain tourists, while in religious tourism, the purpose is to enhance spirituality, and in sharia tourism, the purpose of tourism is to enhance spirituality by entertaining tourists.
- 3) Target: In conventional tourism, the target for tourists is to achieve satisfaction and enjoyment solely for the purpose of entertainment, while in religious tourism, the target is to calm the soul and seek inner peace, and in sharia tourism, the target for tourists is to fulfill their desires and pleasure and to foster religious awareness.
- 4) Guide: In conventional tourism, the guide understands and masters the information so that they can attract tourists to the tourist attractions, in religious tourism, guides master the history, figures, and locations that become tourist attractions, while in Islamic tourism, guides make tourists interested in attractions and awaken their religious spirit, able to explain the function and role of Islamic law in shaping happiness and inner satisfaction.
- 5) Worship facilities: In conventional and religious tourism, worship facilities are merely amenities, whereas in sharia tourism, they are an integral part of the tourist attraction, with worship rituals becoming part of the entertainment package.
- 6) Culinary: In conventional and religious tourism, food and beverages are provided generally, whereas in sharia tourism, there are specific halal food and beverages.
- 7) Relationship with the local community: In conventional and religious tourism, the relationship with the local community is solely for profit, whereas in integrated sharia tourism, interactions are based on sharia principles (Muhamad et al., 2017).

The fundamental aspect of Islamic tourism is the understanding of the meaning of halal in all aspects of activities. For example, an Islamic hotel will not accommodate a couple if they are not married (cannot present a marriage certificate).

Additionally, hotels using the Islamic concept will not sell alcoholic beverages or foods prohibited in Islam. The concept of sharia tourism is a process of integrating Islamic values into all aspects of tourism activities. Islamic sharia values, as a belief and conviction embraced by Muslims, serve as the basic reference in developing these tourism activities, which also take into account the fundamental values of Muslims. The concept of sharia tourism can also be interpreted as tourism activities based on worship and da'wah, where Muslim tourists can travel and admire the creations of Allah SWT while still performing their five daily prayers, and all of this is well facilitated and avoids anything prohibited by Islam (Jaelani, 2017).

Sharia tourism is one of the tourism systems designed for Muslim tourists, whose implementation adheres to sharia rules. This launch of Indonesia Halal can make Indonesia a destination that is friendly to Muslim tourists. According to the Indonesian Ministry of Tourism, sharia tourism is a tourism service that is friendly to Muslim tourists, but it does not mean that it is exclusive to Muslims. Rather, it is for anyone who wants to experience comfortable, ethical tourism that is in accordance with Islamic values. Some of the principles of sharia-based tourism development are:

- a. The development of sharia-based tourism facilities on a large or small scale, along with services outside, inside, or near tourist sites
- b. These sharia-based facilities and services are owned and operated by the local community, either through cooperation or individually for those who own them.
- c. The development of sharia tourism is based on traditional cultural characteristics that are closely tied to the religious environment or sharia-based attractions that are close to nature, where the environment is developed as a center for sharia-based services for tourists visiting both environments (Jia & Chaozhi, 2020).

Conventional Tourism

Conventional tourism is a traditional form of tourism that laid the foundation for the development of modern tourism today (Mardianton, Faisal Efendi, 2024). These tourism activities are typically structured, involving travel agencies, tour guides, and relying on print media such as brochures, physical guides, or verbal recommendations from friends and family as primary sources of information (Ramdan & Ikhwana, 2017). Travel patterns in conventional tourism are usually scheduled in the form of packaged tours with fixed itineraries, short to medium durations, and participation in tourist groups (Carboni et al., 2017). Ticket bookings, accommodations, and tourism programs are arranged through travel agencies or directly without using digital platforms. Travel agencies in conventional tourism also provide comprehensive services, including transportation, accommodations, guides, and social programs or discussions as part of the activities, as is common in MICE (Meetings, Incentives, Conventions, and Exhibitions) events.

The history of conventional tourism can be traced back to the role of Thomas Cook in the 19th century, who is considered a pioneer for introducing organized tour packages that included tickets, transportation, and travel guides in a single service package. This model grew rapidly until the end of the 20th century before gradually being replaced by digital technology-based tourism (Suryantara, 2019). In his book, Oka A. Yoeti explains that conventional tourism management involves key elements-attractions, transportation, catering, and accommodation-which form the foundation of tourism operations, including conventional tourism. Thus, conventional tourism can be understood as a planned travel pattern oriented toward travel agency services before the emergence of e-tourism innovations in the digital era (Isa et al., 2018).

Terms And Conditions Of Sharia Tourism

In Islamic tourism, there are terms and conditions, which are a set of rules, principles, and criteria that must be met to ensure that tourism activities are conducted in accordance with Islamic teachings (Khan & Callanan, 2017). These terms and conditions will serve as an important foundation to ensure that tourism activities align with Islamic values. This will encompass all aspects of the tourism journey, from intention, purpose, means of transportation, services, to activities conducted during the journey (Sahli, 2021).

These terms and conditions aim to ensure that tourism activities not only provide entertainment but also uphold Islamic values such as the sanctity of worship, halal and haram, Islamic ethics, and etiquette (Faraby, 2021). In other words, these terms and conditions will serve as guidelines to direct all tourism activities so that they do not conflict with the principles of Islamic faith, worship, and ethics (Wicaksono & Idajati, 2019).

Regarding halal tourist destinations, these are regulated in the Fatwa of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) No. 108/DSN-MUI/X/2016, which sets out guidelines for the conduct of tourism based on Sharia principles (Faisal et al., 2023). This serves as the foundation for the regulations governing halal tourism destinations in Indonesia. Therefore, the DSN-MUI strongly emphasizes that all activities within the tourism sector must not contain elements prohibited by Islam. The concept of halal tourism involves the integration of Sharia values into the scope of tourism activities. Sharia tourism must consider the fundamental values of Muslims in its services, from restaurants and accommodations to tourism activities that adhere to Sharia, where halal and haram are the primary guidelines.

Fatwas issued by tourism bodies that outline relevant Islamic legal concepts related to specific activities, such as gambling, gambling, and so on. The National Sharia Council of the Indonesian Ulama Council (DSN-MUI) is the body referred to in Indonesia. In accordance with the above, sharia tourism must provide various facilities, such as halal hotels/apartments equipped with various prayer facilities, and others, to prevent items prohibited by religion.

The Indonesian Tourism Law No. 10 of 2009 regulates all aspects of tourism in the country. This law covers all aspects of tourism. "Various tourism activities supported by diverse facilities and services" are defined in this law as "tourism" in the broadest sense (Faisal et al., 2023). This is outlined in Article 1, point three. Transportation, travel, food and beverages, entertainment, and recreation are just some of the various aspects of the tourism industry. There are also incentive travel and conferences, as well as exhibitions and spas See Article 14 (Faisal et al., 2023).

1. Management of Tourist Facilities

The management of tourist facilities such as gazebos and tourist chairs has been implemented, but it faces problems because some members of the community use these facilities as paid business premises, making them inaccessible to tourists. Efforts to resolve this issue through written agreements have not been effective because they are often violated, and managers are reluctant to take decisive action due to their close relationship with the community.

2. Management of Tourist Attractions

Tourist attractions in Sumedang Jaya Wisata are managed entirely by the community. The management unit does not have permanent tourist attractions and only organizes certain events. Income from tourist attractions

belongs to the community that owns the attractions, while the management unit only collects cleaning fees.

3. **Accessibility Management**
Tourist accessibility is quite good because there are parking areas for two-wheeled and four-wheeled vehicles, as well as directional signs in the beach area. However, there is damage to the directional signs outside the beach area, which hinders tourists' ease of access to the location.
4. **Delegation of Authority in Management**
The Head of the Management Unit delegates authority to members either directly when present at the location or indirectly through a WhatsApp group. This delegation is intended so that each member has responsibility in carrying out management tasks.
5. **Cleanliness of Tourist Attractions**
Cleanliness management is not yet optimal. Although there are cleaning staff, they only work before the beach opens and after it closes, resulting in many complaints from tourists regarding cleanliness. In addition, there are not enough trash bins.
6. **Human Resource Development**
Training for management members is still minimal and uneven. Previous training included Gada Pratama and SAR, but the quota was limited. Not all members received training, and there was no entrepreneurship training for the community as business operators.
7. **Tourist Attraction Promotion**
Promotion has been carried out through social media such as Instagram and Facebook, as well as direct promotion by BUMDes and the community. However, promotion is still limited and has not reached a wide audience.
8. **Barriers to Management**
Budget: very limited as it relies solely on parking fees and toilet usage, often hindering development plans. Human Resource Quality: still low, with many members having only basic education and not working professionally (Rozalinda, 2019).

CONCLUSION

Based on the contents of the journal, it can be concluded that the transition from conventional tourism to sharia tourism is a transformation that not only changes the form of tourism services but also integrates Islamic values into all tourism activities. Sharia tourism is an alternative that meets the needs of Muslim tourists for a travel experience that is in accordance with halal principles, maintains good morals, and provides spiritual peace. This concept is not exclusive to Muslims but can also be enjoyed by non-Muslim tourists as it emphasizes ethics, cleanliness, and friendly service. The implementation of Islamic tourism includes the provision of worship facilities, halal food and beverages, destination management free from elements of immorality, and professional and sharia-compliant services. Although it has great potential to enhance Indonesia's tourism competitiveness, its development still faces challenges such as infrastructure limitations, lack of industry understanding, and insufficient regulatory and budgetary support. Therefore, collaboration between the government, community, and tourism industry stakeholders is the key to achieving optimal, sustainable sharia tourism management that can improve community well-being.

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