

**ISLAMIC LOCAL TOURISM ACTIVITIES:
ENRICHING THE SPIRIT OF TOGETHERNESS**

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Abstract

Conventional tourism is relatively minor on value-educated motivation as it mostly covers a notion of releasing physical self-fulfilment based on the self-freedom and human rights. Conventional tourism management today is however a linkage part of the modern capitalistic movement. It tends to show a materialistic coverage of tourism itself—multiplier effect of economy and benefit-oriented—rather than a humanly values of mutual-benefits in sharing all togetherness and a mutual-help activities. Meanwhile, a series of Islamic local tourism activities in Jember have not been yet explored as vastly as those of conventional tourism activities due to some reasons. One of the main reasons is the availability of many capable human resource in the Islamic tourism sector. This article seeks to enrich the Islamic local tourism activities in Jember in order to support the local tourist events for Islamic *ummah*. By establishing some local tourist attractions and activities or events as well as educating Islamic tourism for Islamic *ummah* based on the rules of Islamic teaching, the progress of Islamic local tourism activities for the locals *ummah* will be massively developing for future.

Key words: conventional tourism, Jember Islamic local tourism activities, Islamic *ummah*.

INTRODUCTION

1. Framing on the Islamic Local Tourism

Tourism as a mondial flourishing activity today has been escalating earnest attention to many nations, particularly most of islamic emerging countries. One of the attracting tourism issues to see is due to the huge benefits of economy, including a great number of tourists expenditure in many receiving tourists countries. It has been predicted by the Euromonitor International (2015, p. 16) that expenditure is expected to increase to a \$2,537 billion market by 2019 and will account for 21.2% of the global expenditure. One of the new emerging markets is the Muslim population with a huge number of tourists (Cetin et al., 2015), specifically in the Middle East and South-East Asia. The needs, motivations and behaviors of Muslim tourists as a market segment are promising in all aspects of tourism.

Muslim travelers arrivals are predicted to be 116 million in 2014; and estimated to grow becoming 178 million by 2020. This reaches around 11.4 percent from the total visitor arrivals being projected by 2020. It can be roughly predicted that by 2020 the Muslim population will be reaching about 26 percent of the world's population. In other words, the Muslim travel market should have continued growth beyond 2020 (Crescent rating, Singapore (2015)). The global Muslim population growth in the middle class as well as the younger population indicates that Muslim travelers will be becoming a huge segment within the global travel on tourism sector.

Consequently, Islamic spiritual pilgrimage to the holy land (*Hajj & Umrah*), *halal* foods and accommodations, the islamic tourist sites visited (*ziarah* activities) it is reducing substance of religious teachings relating to a traveling and other tourist activities.

2. Halal Tourism and/or Islamic Tourism Concept

Halal tourism concept is however debatable nowadays, particularly similarized with the term 'Islamic tourism'. It is due to that the halal tourism and Islamic tourism start at the same root of Islamic values being framed by the same source book reference, that is Al-Quran and Al-Hadits. As the impact of those terms, whether in a concept and its implementations, is often used interchangeably by the academicians. If we search from a conceptual perspective concerning with the two terms, halal and islamic tourism, for example, Battour, Battor, & Bhatti, 2013; Battour, Ismail, & Battor, 2011; Battour, Ismail, Battor, & Awais, 2014; Battour, Ismail, & Battor, 2010; Henderson, 2009; Jafari & Scott, 2014; Stephenson, 2014; Zamani-Farahani & Henderson, 2010.

That is why, 'Halal tourism' and 'Islamic tourism' as the similar terms in tourism terminology may be questionable.

According to Douglass & Shaikh, 2004, that islamic faith and its doctrines is used to be standard measurement connecting to shariah law, islamic principles, values, beliefs and

worship. There are two core of Islamic sources, both are the Qur'an and the Sunnah of the Prophet Muhammad, peace be upon him (Arjan, 2014; Battour et al., 2010). Commonly connected to halal tourism is hijrah which is stated by the Prophet Muhammad pbuh that intention (niyyah) is the key word of actions. He stated that “verily actions are by intentions, and for every person is what he intended. So the one whose ‘hijrah’ (migration) was to Allah and His Messenger, then his ‘hijrah’ was to Allah and His Messenger. And the one whose ‘hijrah’ was for the world to gain from it, or a woman to marry her, then his ‘hijrah’ was for what he made ‘hijrah’ for” (Al-Bukhārī and Muslim).

According to Sheikh Yusuf al-Qardawi in one of his popular book, ‘The Lawful and the Prohibited in Islam’, the term Halal is defined as “...that which is permitted, with respect to which no restriction exists, and the doing of which the law-giver, the Almighty Allah, is allowed” (Al-Qaradawi, 2013; p. XXV). In other words, everything could be supposed to be halal concerning with Islamic Law (shariah) if it is not forbidden by Islamic Law. Faruki (1966) explains more details in accordance with halal term, that is based on five actions, i.e. Fard (compulsory), Mustahab (recommended), Makruh (dislike), and Haram (forbidden). That is why, the word Halal in this case refers to some activities or practices in tourism, something allowed relating to Islamic teaching. Some scholars have got argumentation that halal tourism and Islamic tourism are treated as similar concepts. For example, Jafari and Scott (2014) defined Islamic tourism as “the encouragement of tourists likely to meet the requirements of Sharia law”. The definition viewa on the islamic law and many requisites to merely meet the tourist needs without considering on the religion of tourists (Muslims) and other sides. My angle of view states that Jafari and Scott's definition is more appropriate for ‘halal tourism’ rather than ‘islamic one’. It is due to some observers give several argumentation relating to Islamic tourism and halal tourism as well as the destination marketing literatures with the different points of view (Carboni, Perelli, & Sistu, 2014; Zamani-Farahani & Henderson, 2010; Din, 1989; Jafari & Scott, 2014; Battour et al., 2014; Timothy & Iverson, 2006;).

3. Jember Islamic Local Tourism Activities

Jember is one of the regencies in East Java that has the highest number of Islamic boarding schools after Malang and Sampang. According to data from the Ministry of Religion of East Java Province, in 2013, Jember had 367 Islamic boarding schools scattered throughout the region, with a total number of male & female students totaling 17,284 and 21,880 santri. Meanwhile, the highest number of mosques was recorded in East Java, namely 2,355 buildings. Jember also has 3 State Universities and 14 Private Universities. Based on East Java BPS data, in 2016 the number of Muslims in Jember Regency was 2,294,2519 Muslim; 28,926 Christians; 19,288 Catholic; 1,609 Hindus; 3,401 Buddhas; and other 343 people. The Jember community is commonly called Pandalungan, which is a hybrid culture consisting of multi-ethnic groups, a society that is thick with religious dynamics, especially Islam. All Islamic Boarding Schools, both large and small, and Mosques, especially the Jami

Mosque, in Jember Regency always hold religious activities, both large and small. These activities include: Haflatul Imtihan, Haul, Grand Recitation, weddings, religious contests, and so on.

4. Types of Halal Tourism Activities in Jember

Sports tourism activities, both those of merit and impact on physical health (jogging, swimming, regular morning walks, cycling, etc.) always refer to a living postulate that 'a healthy mind rests on a healthy body'; 'A great Muslim is one whose faith is strong and his body is healthy and strong' (Hadith). 'Don't be a weak Muslim' (ie weak faith, body & mind, and economy). Thus, the types of halal tourism activities can be individual and collective; reach out to the dimensions of health and achievement, and to strengthen oneself and collective attachment.

Halal tourism activities in Jember, both individually and collectively, can be categorized into several fields, including: 1). Fields that have general religious motives (ghoriru mahdhoh), which are not bound by special times. For example, the Great Recitation (in Mosques and Islamic Boarding Schools); marriage activities, commemorating the struggle of a cleric 'or kyai in Islamic boarding schools (khaul); days of testing the students (haflatul imtihan), and others. 2). Fields that have the motive of contemplating and appreciating the creations of the Great Supreme Allah SWT in nature (Tadzabbur). This type of tourism activity is usually carried out in the form of tour packages to certain destinations or tour sites (local & overland tours). In special cases, for example, a test for raising the level (in the case of the love of Islam, a test for raising the self-defense belt, etc.) can be categorized in this tour. 3). Areas that have special economic and educational motives within the Islamic frame, for example, exhibitions / expositions of halal food and beverage products, Muslim / sharia fashion shows, sharia business management training, various forms of social service activities to special communities, and etc.

5. Observation, Interview and Questionnaire

Observations in their implementation not only act as the earliest and most basic techniques in research, but also the techniques most often used, such as participant observation, experimental research designs, and interviews. According to Johnson (1975: 21) anyone can make observations, from the simplest form to the most complex level of observation. The method of observation used in each research activity varies, depending on the setting, needs and objectives of the study (Santana, 2007: 127).

While the interview method is a data collection technique by conducting communication with data sources. The communication is carried out by dialogue (question and answer) verbally, both directly and indirectly (Djumhur and Surya, 1985). Researchers can flexibly ask questions according to the situation at the time. If he wants in-depth information, he can do probing. Meanwhile, the questionnaire is a list of questions for specific purposes that allows a researcher to collect data from selected respondents.

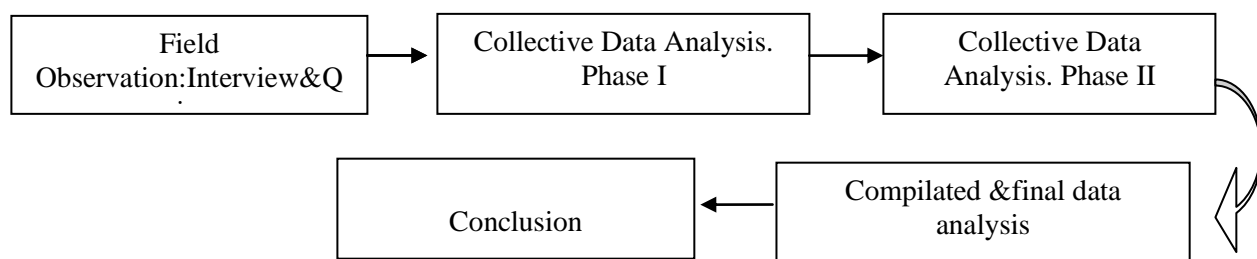
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In this study, the data and information that will be collected by researchers are qualitative. Arikunto (2002: 51) suggests there are five characteristics of a qualitative study, namely: 1). Qualitative research is carried out on a natural setting as a source of direct data and this research data is a key instrument; 2). This research is descriptive in nature, which is describing a particular situation or data collected in the form of words rather than numbers; 3). This research pays more attention to process than to product or product only; 4). In the process of analyzing data tends to be inductive; and, 5). Meaning is essential for qualitative research.

6. Research Flow

The flow of this research starts from the deepening of the problem of the initial conditions (existing conditions) by means of field observations, distribution of questionnaires and interviews with tourism stakeholders (visitors, managers, and selected communities); then carry out initial data analysis, followed by determining key items from the initial analysis. The final data analysis is completed, and the conclusion is made.

Table. 6.1 Research Flow



To measure the level of results of data processing, ranging from very good to very poor, can be determined by the value of (range), as shown in the table below.

Table 6.2 Rating Criteria Analysis

Marks	Range	Result
4	3,26 – 4,00	Very Good
3	2,51 – 3,25	Good
2	1,76 – 2,50	Good Enough
1	1,00 – 1,75	Not Good

Rudika, 2004 : 77

7. Analysis Results

Data and information obtained from the field show trends or trends that continue to increase from year to year. Analysis of data and information obtained from respondents shows the unequal understanding of the community in halal tourism sites about the scope of tourism that is categorized as halal or tourism in general. Preliminary conclusions that can be drawn by researchers from data collected with the number of respondents 125 people in 15 halal tourism sites show that the mean value of respondents who understand about the scope of

halal tourism is 17 percent, while those who understand enough about halal tourism 21 percent, and those who understand well number 15 percent, and those who don't understand number 47 percent. This means that public discourse about the scope of halal tourism in Jember Regency is still dominated by those who do not understand about the issue of halal tourism.

Table 1: Respondents' Understanding of Halal Tourism in Jember

No.	Items of Halal Tourist Sites	Response of Respondents	Percentage
1.	Islamic Boardings & Their Activities	Understand Enough	21%
2.	Islamic Campuses & Mosques Architecture	Understand	17%
3.	Hotel Activities based on shariah	Not Understand	47%
4.	Tourist Sites based on shariah	Understand Little	15%

Data Analyzed: 2019

The data above indicates that there are still many local people in Jember who don't understand about various things related to halal tourism. This lack of understanding is caused by the lack of promotion, the lack of scientific writing about halal tourism or Islamic tourism, and possibly also because of the ignorance of many people about the urgency of halal or shariah tourism in Jember so that it is assumed that all tourism is the same, and so on.

8. CONCLUSION

The results of data and information analysis in the field show that the existence of sharia-based tourism activities, or also called halal tourism in Jember Regency can be concluded as follows:

1. The most dominant percentage of ignorance about halal tourism activities or Islamic tourism in Jember is due to the lack of information and at the same time halal tourism movements originating from several tourism stakeholders in Jember, both local government and/or private parties as well as halal tourism activities.
2. People in Jember actually have done a variety of halal tourism activities but they do not introduce it as halal tourism because they are still relatively new in that term.
3. There is a movement for the promotion of halal tourism which is getting stronger in Jember because this type of halal tourism has become a routine agenda at certain and specific times in Jember Regency. This was marked by the celebration activities of Muharram 1 which were increasingly massive carried out by the Jember community.

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