

Karangsalam Village Towards Halal Rural Tourism: Evaluation and Prospects

By

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ABSTRACT

The purpose of this study was to evaluate the condition of the Karangsalam rural tourism from the perspective of halal tourism concept and analyze the prospects for the development of the Karangsalam Village into a Halal Rural Tourism destination. To answer these objectives, this study uses descriptive qualitative analysis and SWOT Analysis. The findings of this study indicate that Karangsalam Village has tourist facilities, products and services that are friendly to Muslim tourists. The results of the SWOT analysis show greater strengths than weaknesses, and greater opportunities than threats. This means that Karangsalam Rural Tourism is very prospective to be developed into a Halal Rural Tourism destination. To advance the potential of halal tourism in Karangsalam Village, the local village government needs to contribute through the distribution of village fund allocations and community empowerment programs. Restaurant entrepreneurs also carry out halal certification to convince Muslim tourists.

Keywords: rural tourism, halal tourism, karangsalam.

ABSTRAK

Tujuan dari penelitian ini adalah untuk mengevaluasi kondisi desa wisata Karangsalam dari perspektif konsep wisata halal dan menganalisis prospek pengembangan Desa Karangsalam menjadi tujuan Wisata Desa Halal. Untuk menjawab tujuan tersebut, penelitian ini menggunakan analisis deskriptif kualitatif dan Analisis SWOT. Temuan penelitian ini menunjukkan bahwa Desa Karangsalam memiliki fasilitas wisata, produk dan layanan yang ramah terhadap wisatawan muslim. Hasil analisis SWOT menunjukkan kekuatan lebih besar dari kelemahan, dan peluang lebih besar dari ancaman. Artinya Desa Wisata Karangsalam sangat prospektif untuk dikembangkan menjadi destinasi Wisata Desa Halal. Untuk memajukan potensi wisata halal di Desa Karangsalam, pemerintah desa setempat perlu berkontribusi melalui penyaluran alokasi dana desa dan program pemberdayaan masyarakat. Pengusaha restoran juga melakukan sertifikasi halal untuk meyakinkan wisatawan muslim.

Kata Kunci: desa wisata, wisata halal, karangsalam.

INTRODUCTION

The concept of halal in the tourism sector has become a trend and is a necessity, especially for Muslim countries. Halal tourism is a rapidly growing market segment globally. In Indonesia, halal tourism is also a form of tourism that is developing and showing an increasing trend. The trend of halal tourism needs is also captured by tourism managers at the rural level. Several studies have shown that the development of halal tourism villages makes an important contribution to the local economy. Ahyani et al (2021) show the potential of halal tourism villages in the Ciamis countryside which encourages

tourists to come because of its tourist attraction and the halal facilities, the beauty of the natural environment of tourist sites accompanied by the presence of a unique mosque, guaranteed halal food, including halal tourism management by the local community. In another location, the Setanggor Halal Tourism Village in West Nusa Tenggara Province is a form of developing Lombok tourism which is known as Islamic values and has an important impact on economic development in the local community's countryside (Adinugraha, et al, 2020).

Karangsalam Village is the only village in the Baturraden District of Banyumas Regency that has implemented the concept of an integrated tourism village (Ahmad & Bambang, 2017). Karangsalam Village has three natural tourism objects namely Curug Telu, Curug Tebela and Greenstone Education Park that supported by a beautiful rural atmosphere. Accommodation facilities such as homestays, camp areas, cafes, and restaurants complement Karangsalam Village as rural tourism. Both attractions and accommodation facilities are all managed by the local community.

Unfortunately, the development of Karangsalam Village as a rural tourism has not yet grasped the opportunities of the halal tourism trend. This halal tourism trend is not only developing in Indonesia, but also growing and developing globally. Globally, Muslim tourists are estimated to reach 116 million in 2014, and are projected to grow to 178 million in 2020 (Cooperation, Committee for Economic and Commercial Cooperation of the Organization of Islamic, 2016). Likewise Indonesia, Muslim tourists coming to Indonesia increased from 0.9 million people in 2010, 1.16 million people, and is estimated to increase by 1.74 million people (Cooperation, Committee for Economic and Commercial Cooperation of the Organization of Islamic, 2016).

Previous research related to rural tourism and halal tourism is still being carried out partially, no one has directly linked rural tourism and halal tourism. Previous research related to rural tourism is still focused on discussing the resilience of rural communities towards sustainability planning in rural tourism (Amir, Abd Ghapar, Jamal, Najiah, & Ahmad, 2015), integrated rural tourism (Saxena & Ilbery, 2008; Cawley & Gillmor, 2008), the potential and feasibility of tourism villages (Fons, Sanagustín, Fierro, & Patiño, 2011), and spatial concepts in the development of tourist villages (Zakaria & Suprihardjo, 2014). Previous research related to halal tourism dwells on the role of the halal tourism industry in the local community economically and has become a part of the national tourism industry and makes Indonesia a center for halal tourism in the world in the future (Jaelani, 2017). Som, Masutani, & Ahmad (2016) found that the number of inbound Muslim tourists to Malaysia and Japan has been increasing considerably in recent years, and while the country has only a very small percentage of Muslim populations, tourist associations and businesses have ramped up efforts to upgrade facilities and services to cater to Muslim's tourist market. Traditional values which significantly and directly influence customers' satisfaction with a halal destination while Islamic value has no significant influence on customers' satisfaction (Putraa, Hatib, & Daryantic, 2016). According to Sari, Safitri, & Anggraini (2018), there is an influence between perception and attitude on people's interest in halal tourism.

Different from previous research, this research aims to evaluate the tourism industry in Karangsalam Village through indicators in the Global Muslim Traveler Index (GMTI). Then this research analyzes the prospects for the development of the Karangsalam Village prospects into a Halal Rural Tourism destination. The hope is that various actors involved in the development of tourism villages in Karangsalam Village can seize opportunities from the development of halal tourism in the world.

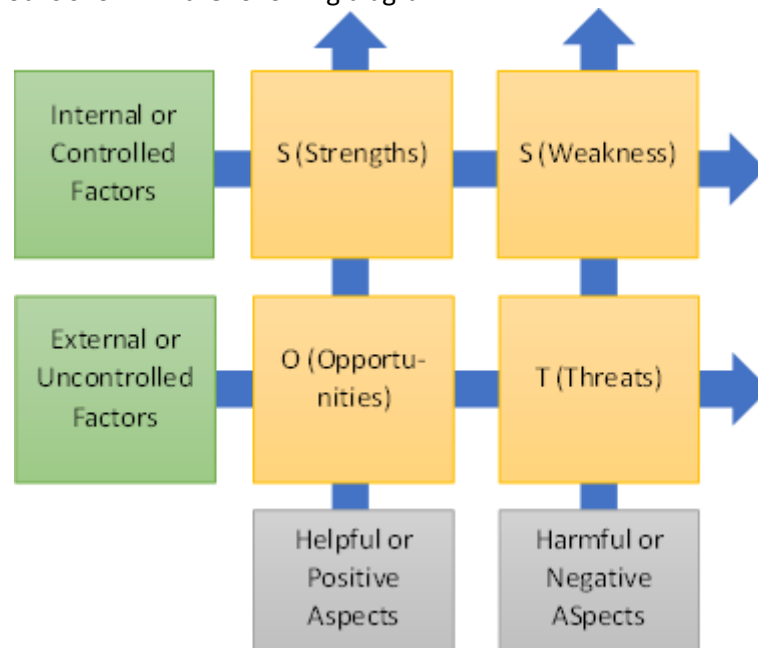
METHOD

The data used in this study are primary data obtained directly from the original source or not through an intermediary. Primary data collection methods in this study were conducted in various ways (triangulation), namely through in-depth interviews, direct observation, and Focus Group Discussion (FGD). Respondents in this study were key informants from the Tourism Awareness Group, homestay owners and cafes or restaurants.

This research uses the combined methods (mixed methods), which uses more than one or more methods through quantitative and qualitative approaches (Sarwono, 2011). The qualitative

approach in this study was carried out through descriptive analysis. Descriptive analysis is a problem-solving process that is investigated by describing the state of the subject and object of the present research based on the facts that appear or how they are (Nawawi, 1990). In addition to a qualitative approach, this study also uses a quantitative approach through SWOT analysis. SWOT is an abbreviation of four words namely Strength, Weakness, Opportunities, and Threats. SWOT analysis is a systematic analysis tool to identify the factors and strategies that describe the best match between those strategies.

Sarsby (2012) showed that The SWOT method has several advantages, including being easy to reach with simple diagrams, applicable to various levels of the organization, can be applied at various depths ranging from simple to very detailed, and if appropriate, it can also determine strategies as well. The SWOT method is shown in the following diagram:



Source: Sarsby (2012)

Figure 1. SWOT Diagram

The steps taken to get the strategy are (Djan, 2017) and also determine the value weighting and score calculation of each item:

- Step 1: Identify every external opportunity.
- Step 2: Identify every external threat.
- Step 3: Identify every internal strength.
- Step 4: Identify every internal weakness.
- Step 5: Match the internal strengths with the external opportunities, and take a note about the result of SO strategy into an indicated cell.
- Step 6: Match the internal weaknesses with the external opportunities and take a note of the result of WO strategy into the indicated cell.
- Step 7: Match the internal strengths with the external threats and take a note of the result of ST strategy into an indicated cell.
- Step 8: Match the internal weaknesses with the external threats, and take a note of the result of WT strategy into an indicated cell.

RESULT AND DISCUSSION

The Evaluation ff Karangsalam Rural Tourism From The Perspective of Halal Tourism Concept

Mastercard & Crescentrating (2018) define halal tourism as Muslim Traveler Friendly (MTF). Halal tourism comprises three components that are faith-based on needs, demand and supply-side themes

(Committee for Economic and Commercial Cooperation of the Organization of Islamic Cooperation, 2016). Six faith-based needs are halal food, Salaah (Prayer), water usage friendly toilets, Ramadan services and facilities, facilities with no non-halal activities and recreational facilities with privacy. The demand side key themes refer to the reasons and motivation for travel that are religious, leisure, business and medical. Supply side key themes refer to the travel facilities and hospitality services comprising transport terminals, accommodation services, transport services, travel agents and tour operators, attractions and activities, human capital and destinations as whole.

The study focused on several indicators contained in the components of faith-based needs, demand and supply-side themes, namely halal food, prayer facilities, hospitality services, and norms/local wisdom that are applied in the Karangsalam tourism village. Evaluation results of these indicators can be described as follows:

Halal food

Restaurants and cafes that provide food and drinks in Karangsalam Village only have halal food menus. This was motivated by a Muslim restaurant and cafe businessman and added to the rules agreed by the Tourism Awareness Group that banned non-halal food and alcoholic drinks. However, restaurants and cafes businesses in Karangsalam Village have not registered the food and beverage products presented by the Indonesian Ulema Council Certification Board. Examples of halal food menus provided can be seen in Figure 2.



Figure 2. Example of Halal Food and Beverage Menu

Prayer Facility

The population of Karangsalam Village, which is predominantly Muslim, requires considerable religious facilities. This is because the topography of Karangsalam Tourism Village is hilly and the population is concentrated in several areas. Karangsalam village has at least three mosques: Al Ikhlas Mosque, Al Mustaqim Mosque and Wasilatul Huda Mosque. Around the tourist sites are also provided two musola which can be used by visitors to perform prayers.

Hospitality Services

The homestay/camp area owner's commitment and agreement from the Tourism Awareness Group made Karangsalam Village a Muslim Traveler Friendly Village. Homestay owners and the Tourism Awareness Group make rules related to travelers who want to stay. Some rules that Muslim Traveler Friendly can be seen from the rules that are applied such as (1) prohibited from carrying/using/drinking alcoholic beverages, illegal drugs, and drugs; (2) guests staying overnight husband and wife must bring

a marriage book; and (3) guests staying in pairs who are not married/not married couples are prohibited from staying in one room.



Figure 3. Homestay Stay Rules

Norm and local Wisdom

To avoid acts that are prohibited by religious norms, the Tourism Awareness Group applies the operational hours of tourist objects only until 5.00 Pm. In addition to lighting due to limited tourist attractions, this is also implemented to avoid free association of visitors who are dominated by young people. This fact is in accordance with the statement of the Secretary of the Tourism Awareness Group which states that:

“We limit the operational hours of the Curug telu tourism object and the education park to 5 pm. Limited lighting that is prone to causing accidents, limited lighting is prone to be misused by visitors to take actions that are not in accordance with the norm”.

The Prospects of The Karangsalam Village Towards A Halal Rural Tourism Destination

To analyze the prospect of Karangsalam Village towards a halal tourism destination, this study uses a SWOT analysis. SWOT analysis becomes one of the useful tools and is a fairly good, effective, efficient, fast, and precise analysis in finding and recognizing possibilities related to new innovations (Soesilo, 2002). SWOT analysis is a means of identifying various factors systematically to formulate an entity's strategy. This analysis is based on logic that can maximize strengths and opportunities, but simultaneously minimize weaknesses and threats. The results of the SWOT analysis to analyze the prospects for developing Karangsalam Village towards a halal tourism destination can be seen in Table 1 below.

Table 1. Evaluation Matrix of Internal Factor Strategy (IFAS)

| No | Strengness | Weight | Rating | Score |
|----|--|--------|--------|-------|
| 1 | All food and drinks provided for tourist visitors are halal food | 0.13 | 3 | 0.39 |
| 2 | Has three mosques and two additional musola around the tourist attraction for religious facilities | 0.13 | 3 | 0.39 |
| 3 | There are clear rules relating to the prohibition of carrying out acts prohibited by religion | 0.12 | 2 | 0.24 |
| 4 | The operational hours of attractions can prevent religiously prohibited acts | 0.12 | 2 | 0.24 |
| | Total | 0.50 | | 1.26 |

| No | Weakness | Weight | Rating | Score |
|------------|---|--------|--------|-------|
| 1 | There is no halal certification from the Indonesian Ulema Council as legality | 0.12 | 2 | 0.24 |
| 2 | Musola near attractions are poorly cared for | 0.12 | 2 | 0.24 |
| 3 | It is still possible for visitors to retreat even though it is not mahrom | 0.13 | 3 | 0.39 |
| 4 | Some attractions do not yet maintain privacy for Muslim women | 0.13 | 2 | 0.26 |
| Total | | 0.50 | | 1.13 |
| Total IFAS | | 1 | 30 | 2,39 |

Table 2. Evaluation Matrix of External Factor Strategy (EFAS)

| No | Opportunities | Weight | Rating | Score |
|------------|---|--------|--------|-------|
| 1 | The majority of Indonesia's population is Muslim | 0.13 | 3 | 0.39 |
| 2 | There are no attractions in Banyumas and surrounding areas that carry halal tourism | 0.13 | 3 | 0.39 |
| 3 | Karangsalam village has been recognized as the 10 best tourism villages in Indonesia | 0.12 | 3 | 0.26 |
| 4 | Government support for halal tourism | 0.12 | 2 | 0.24 |
| Total | | 0.50 | | 1.28 |
| No | Threats | Weight | Rating | Score |
| 1 | The existence of village tourism and village tourism around Banyumas actually friendly Muslims can become competitors | 0.12 | 2 | 0.24 |
| 2 | Lack of understanding from visitors of the concept of halal tourism | 0.13 | 3 | 0.39 |
| 3 | Saturation of visitors with existing attractions and makes reluctant to come back again | 0.12 | 2 | 0.24 |
| 4 | The existence of a halal tourism center that has been focused in several major cities is much better known | 0.12 | 2 | 0.24 |
| Total | | 0.50 | | 1.11 |
| Total EFAS | | 1 | 21 | 2.39 |

From the results of these calculations, the calculation of the strategy requires confirmation of the position in the quadrant where the strengths and weaknesses as well as opportunities and threats are all depicted in positive and negative lines. The evaluation of positions and strategic actions has four conditions namely aggressive, conservative, defensive, and competitive. Determination of the prospect of whether or not the application of the concept of halal tourism in Karangsalam Village in the SWOT analysis diagram will be used in the formula:

$$\frac{S - W}{2}; \frac{O - T}{2} = \frac{1.28 - 1.11}{2}; \frac{1.26 - 1.13}{2} = 0.085; 0.065$$

In the assessment of SWOT analysis that has been done, it is obtained the coordinates of the prospect of developing Karangsalam Village towards rural halal tourism on the axis of the SWOT analysis diagram (0.085; 0.065). The results of this analysis can be illustrated in Figure 3 below.

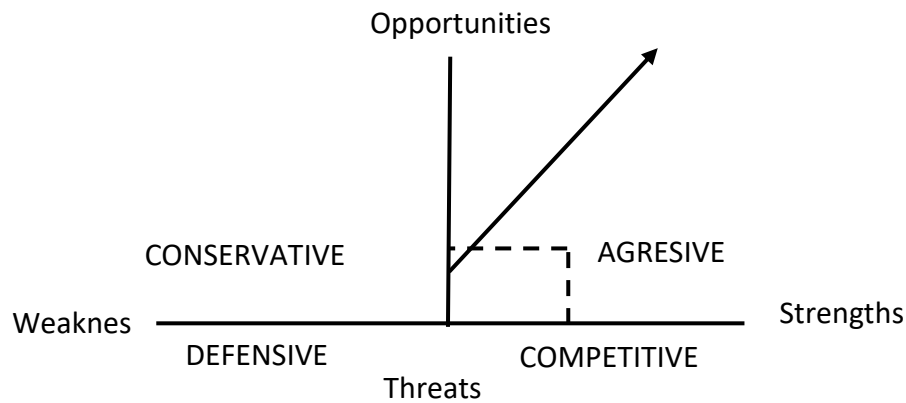


Figure 3. Evaluation Matrix of SWOT

Based on the matrix in Figure 3, the conditions that exist in developing Karangsalam Village towards rural halal tourism are aggressive conditions. Aggressive conditions describe a very good situation because there are forces that can be utilized to seize profitable opportunities. Therefore, the prospect of developing Karangsalam Village into a halal tourism village is very potential. The strategies that can be used to optimize this potential are the S-O strategies as follows:

- a) The official inauguration of Karangsalam Village as a halal tourism village by the village government, local government and various parties involved;
- b) Improvement and facilitation of certification programs for food and beverage business actors;
- c) Improving worship facilities that are more comfortable and support the religious needs of tourists;
- d) The development of Sapta Pesona Wisata that integrates religious values into tourist village attractions;
- e) Integrated and systematic promotion and marketing through social media and electronic media;
- f) Strengthening tourism village management institutions in Karangsalam through various training and development programs.

CONCLUSION

To be rural halal tourism, Karangsalam Village has fulfilled several indicators from the Muslim Traveler Friendly (MTF) indicator. These indicators are halal food, prayer facilities, hospitality services, and norm or local wisdom in accordance with Islamic values. The development of Karangsalam Village towards rural halal tourism is also prospective because it has greater strengths than weaknesses and greater opportunities than threats.

To support the success of Karangsalam Village to become halal rural tourism, the role of various parties is needed. The village government is expected to give better attention through the allocation of village funds and community empowerment programs that support halal rural tourism. Cafe and restaurant entrepreneurs must be more concerned with halal certification in order to convince Muslim tourists who visit. The Homestay Stay Rules carried out by the current owner are quite good, but need adequate supervision accompanied by socialization to potential visitors.

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