

Identification Of Moslem Friendly Cultural Destination Tourism In Cirebon

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Abstract

Halal Tourism refers to the provision of facilities for Muslim tourists when engaging in tourism activities. The 2023 Indonesia Muslim Travel Index (IMTI), an assessment event to evaluate regional capabilities in providing Muslim-friendly tourism activities, successfully ranked West Java Province as 6th nationally. Efforts to enhance the quality of Muslim-friendly tourism can be achieved by identifying the implementation of Muslim-friendly tourism in tourist destinations. Cirebon, with its main attraction in cultural tourism destinations and various cultural heritages, offers cultural and historical experiences for tourists. This study aims to identify the implementation of Muslim-friendly tourism in cultural tourism destinations in Cirebon City. The research approach is quantitative, with data collection techniques through interviews and observations. Data analysis utilized the Guidelines for the Instrument of Ranking the Best Muslim-Friendly Tourism in Districts and Cities in West Java using the scoring technique. The results indicate a recap of the assessment of cultural tourism destinations in Cirebon City, encompassing criteria of supporting facilities, attractions and activities, services, management, and human resources. Based on the calculation of the classification of cultural tourism destinations, those falling into the moderate category in the implementation of Muslim-friendly tourism include Keraton Kesepuhan (index score of 54) and Goa Sunyaragi with an index score of 43. Keraton Kanoman and Keraton Kacirebonan are in the low category, with scores of 31 and 14, respectively. The aspects of Muslim-friendly tourism that need improvement include management, particularly in business management and human resources development strategies.

Keywords: Halal Tourism; Moslem Friendly Tourism; Cultural Heritage; Halal Manajemen

A. INTRODUCTION

Muslim-friendly tourism specifically caters to the needs of Muslim travellers, ensuring that their religious and cultural requirements are met during the tourist journey. This type of tourism includes

various elements, including halal restaurants, halal-friendly hotels, and suitable accommodation that conforms to Islamic practices (Gunawan, et al 2012; Manna, 2017). Based on data from the mastercard crescent rating it is estimated that the number of Muslim tourists will reach 230 million Muslim tourists by 2028 this makes the need for the provision of comprehensive facilities that cater to Muslim tourists, thus improving their overall travel experience. Indonesia in 2023 maintained its position at the top of the top 20 Muslim-friendly tourist destinations with a score of 76 or an increase of 3 points compared to 2023 (mastercard crescent rating, 2024). West Java Province nationally ranks 6th in the Muslim Tourism Index (IMTI) ranking in 2023. Despite this potential, many destinations remain underprepared to meet the expectations of Muslim travelers regarding halal food, worship facilities, and sharia-compliant services. Existing research tends to focus on surface-level provisions rather than addressing destination development from a strategic perspective (Marbun, 2018; Zaenuri, et,al, 2022; Supardin, et,al, 2023).

In the Indonesian context, this issue is particularly salient. As the world's most populous Muslim-majority nation, Indonesia has yet to fully capitalize on its inherent advantages. Sukmawardani, et al (2023) in their research stated that there are still many tourist destinations in West Java that have not fulfilled the concept of Muslim-friendly tourism according to DSN MUI Fatwa No. 108 of 2016 concerning guidelines for implementing sharia tourism based on sharia principles such as facilities that are not yet Muslim-friendly and activities in Cirendeuh Traditional Village that are not in accordance with sharia principles. Other research also states that the implementation of Muslim-friendly tourism in most of West Java Province still faces various problems such as West Java facing challenges with many tourist destinations lacking halal certification and facilities, showing significant gaps in actual implementation (Huda, et al: 2020). West Java has great potential to be developed as Muslim-friendly tourism but it still faces various challenges both from policies, awareness, human resources or facilities that are not yet optimal in supporting Muslim-friendly tourism (Setiawan & Adwiyah, 2020; Khutub & Ulfa, 2022; Suryawardani, et al, 2023). This suggests that Muslim-friendly tourism requires more than functional amenities.

In the context of Indonesia, this issue is particularly relevant given the country's status as the most populous Muslim-majority nation in the world. Cirebon as one of the tourist destinations in West Java is famous for its cultural attraction as the main destination for tourists. Cirebon City has 3 palaces which are the destination of tourists, namely Kesepuhan Palace, Kanoman Palace and Kacirebonan Palace and Sunyaragi Cave which is a cultural heritage site. Tourism management in these attractions is still far from the application of Muslim-friendly tourism. This study aims to identify the potential of cultural tourism objects in Cirebon that can be developed as Muslim-friendly tourism while maintaining cultural identity and meeting the needs of Muslim-friendly tourists. These issues suggest that the development of Muslim-friendly destinations requires not only the provision of physical facilities but also a strategic, well-planned approach supported by rigorous analysis. Research on the development of Muslim-friendly tourism, especially in cultural and historical sites is still very limited, because most of the research focuses on the development of tourist destinations in general.

B. LITERATURE REVIEW

Research in Bugis has shown that halal tourism, implemented through facilities and infrastructure, is also integrated with the Bugis community's philosophy of life (Sipakatau', Sipakainge', and Sipakalebbi'). The criteria for halal tourism used in this study include family-friendly destinations, services and facilities, and Muslim-friendly destinations (Darussalam et al., 2021). In her study, Adistia (2022) emphasizes that a pentahelix collaboration is essential for the development of halal tourism. This cooperation is crucial for supporting the success of halal tourism programs, especially since Aceh has strong potential as a center of halal tourism, aligned with its local culture and religious identity. With active community participation, it is hoped that strong solidarity will be fostered in developing Aceh's culture and history as a tourism icon capable of attracting both domestic and international tourists. Aceh's culture has deep roots, and integrating it into halal tourism can enhance the destination's appeal and originality. In addition to cultural aspects, halal tourism in Aceh also requires strengthening through infrastructure, culinary offerings, and service provisions that adhere to halal values. The concept of halal tourism requires cross-sector collaboration to promote Aceh as a competitive halal destination while preserving its strong cultural identity.

Vidiati et al. (2022) reveal that Ciwaringin Village has the potential to be developed into a halal tourism village in Cirebon. They further suggest that a business feasibility study is still needed to establish Ciwaringin Village as a prominent halal tourism destination. Another study by Dahruji, Mashudi, and Arisandi (2022) employed a SWOT analysis model on the halal tourism village of Bukit Jaddhih in Bangkalan, identifying that the strengths and opportunities of the halal tourism village lie in government support at both the local and central levels. Factors that may pose weaknesses and threats include 1) inadequate accessibility, particularly the absence of public transportation, 2) insufficient facilities, and 3) safety concerns. Another study in Bongo Village, Gorontalo, analyzed the role of pentahelix collaboration in developing halal tourism villages. Media, as part of this collaboration, plays an essential role, especially in promotion and as an information source to introduce religious and halal tourism activities to the broader public (Izzudin, Sriharini, Khuluq, 2022).

The West Java Provincial Tourism and Culture Office outlines the standards for Muslim-friendly tourism at cultural heritage sites, encompassing product (supporting facilities, attractions, and activities), services, and management (business management and human resources). The Global Muslim Travel Index (GMTI), a report based on research by CrescentRating in partnership with Mastercard, provides data on halal tourism worldwide. GMTI, as cited by Aviva (2023), describes halal tourism as travel that aligns with Islamic principles and aims to offer facilities and services suitable for Muslim visitors. GMTI (2022) uses four aspects to measure the potential or suitability of a halal destination: 1) accessibility, 2) communication/promotion, 3) environment, and 4) services.

C. RESEARCH METHOD

The research method employs a mixed-method approach, combining quantitative and qualitative methods simultaneously (Creswell, 2010). The quantitative method is used for calculating

quantitative data to determine the value or score of each variable used to assess the potential of tourist attractions for identification as halal tourism (Sugiyono, 2017). Quantitative data calculation applies a quality grade descriptor as follows: Very Good, Good, Fair, Poor, and Very Poor. The qualitative assessment results are generally quantified as follows:

Score 4 (Very Good), if all measured quality performance is very good;

Score 3 (Good), if all measured quality performance is good and there are no significant deficiencies;

Score 2 (Fair), if all measured quality performance is fair, with no outstanding aspects;

Score 1 (Poor), if all measured quality performance is poor;

Score 0 (Very Poor), if all measured quality performance is very poor or nonexistent.

The data analysis method used to identify the potential for Muslim-friendly tourism at cultural attractions involves quantitative data calculation, analyzed using a basic interval formula, as follows:

$$\frac{\text{Maximum Value} - \text{Minimum Value}}{\text{Interval}} = \text{Distance Between Category} \quad \frac{172 - 14}{4} = 39,5$$

Low Category : 14 to 53.5

Moderate Category : 53.6 to 93.1

High Category : 93.2 to 132.7

Very High Category : 132.8 to 172

D. DISCUSSION

Based on the data and score tabulation, the results are as follows:

Table 1. Assessment of the Instrument for Implementing Muslim-Friendly Standards at the Cultural Heritage Tourist Attraction of Keraton Kesepuhan

Aspect		Indicator	Score	Total Score
A	Product			20
A1	Supporting Facilities	Place of Worship (Mosque/Prayer Room)	5	
		Restaurant	4	
		Food and Beverage Stalls	3	
		Toilet	6	
		Souvenir Sales Center/Stalls	2	

A2	Attractions and Activities	Tourism Activities	6	21
		Events with Halal Lifestyle Theme (if any)	0	
		Historical Heritage Sites	6	
		Museum	9	
B	Services	Basic Services	5	5
C	Management			
C1	Business Management	Implementation of Halal Assurance System	0	1
		Applying Support Mechanisms for Halal Assurance	1	
C2	Human Resources	Human Resource Development Strategy	0	7
		Profile of Employees Capable of Implementing Muslim-Friendly Practices	7	
				54

Table 2. Assessment of the Instrument for Implementing Muslim-Friendly Standards at the Cultural Heritage Tourist Attraction of Keraton Kanoman

Aspect		Indicator	Score	Total Score
A	Product			
A1	Supporting Facilities	Place of Worship (Mosque/Prayer Room)	3	7
		Restaurant	0	
		Food and Beverage Stalls	0	
		Toilet	4	
		Souvenir Sales Center/Stalls	0	
A2	Attractions and Activities	Tourism Activities	6	12
		Events with Halal Lifestyle Theme (if any)	0	
		Historical Heritage Sites	6	
		Museum	0	

B	Services	Basic Services	4	4
C	Management			
C1	Business Management	Implementation of Halal Assurance System	0	1
		Applying Support Mechanisms for Halal Assurance	1	
C2	Human Resources	Human Resource Development Strategy	0	7
		Profile of Employees Capable of Implementing Muslim-Friendly Practices	7	
				31

Table 3. Assessment of the Instrument for Implementing Muslim-Friendly Standards at the Cultural Heritage Tourist Attraction of Keraton Kacirebonan

Aspect		Indicator	Score	Total Score
A	Product			
A1	Supporting Facilities	Place of Worship (Mosque/Prayer Room)	3	6
		Restaurant	0	
		Food and Beverage Stalls	0	
		Toilet	3	
		Souvenir Sales Center/Stalls	0	
A2	Attractions and Activities	Tourism Activities	3	8
		Events with Halal Lifestyle Theme (if any)	0	
		Historical Heritage Sites	5	
		Museum	0	
B	Services	Basic Services	0	0
C	Management			
C1	Business Management	Implementation of Halal Assurance System	0	0
		Applying Support Mechanisms for Halal Assurance	0	
C2	Human Resources	Human Resource Development Strategy	0	0
		Profile of Employees Capable of Implementing Muslim-Friendly Practices	0	

Table 4. Assessment of the Instrument for Implementing Muslim-Friendly Standards at the Cultural Heritage Tourist Attraction of Goa Sunyaragi

Aspect		Indicator	Score	Total Score
A	Product			
A1	Supporting Facilities	Place of Worship (Mosque/Prayer Room)	5	20
		Restaurant	0	
		Food and Beverage Stalls	4	
		Toilet	6	
		Souvenir Sales Center/Stalls	5	
A2	Attractions and Activities	Tourism Activities	9	15
		Events with Halal Lifestyle Theme (if any)	0	
		Historical Heritage Sites	6	
		Museum	0	
B	Services	Basic Services	2	2
C	Management			
C1	Business Management	Implementation of Halal Assurance System	0	1
		Applying Support Mechanisms for Halal Assurance	1	
C2	Human Resources	Human Resource Development Strategy	0	7
		Profile of Employees Capable of Implementing Muslim-Friendly Practices	7	
			45	

Based on the calculated results of the identification, it is known that the cultural tourist attractions in Cirebon City received the following scores: Keraton Kesepuhan (score 54), which falls within the low category for the implementation of Muslim-friendly tourism; Keraton Kanoman (score 31), which is classified in the insufficient category for the implementation of Muslim-friendly tourism; Keraton Kacirebonan (score 14), which also falls into the insufficient category for the implementation of Muslim-friendly tourism; and Goa Sunyaragi (score 45), which is categorized as insufficient in terms of

Muslim-friendly tourism implementation. Keraton Kesepuhan received the highest score due to its comprehensive provision of halal-supporting aspects in terms of products, services, and management. Goa Sunyaragi, in general, also demonstrates adequate provision across these three aspects, with the exception of its human resource development strategy. Meanwhile, Keraton Kanoman recorded the lowest score, attributed to a score of zero in the service and management dimensions. In terms of basic Muslim-friendly tourism services, Keraton Kanoman lacks directional signage to places of worship, does not broadcast the call to prayer at designated times, and suffers from poorly maintained environmental cleanliness. Regarding management, there is currently no established business or human resource management system in place to support Muslim-friendly tourism.

Findings from observations and interviews indicate that, in the category of supporting facilities, most tourist destinations have provided essential amenities. These include places of worship such as mosques or prayer rooms (musholla), with varying conditions of ablution (wudhu) facilities. At Keraton Kesepuhan, separate ablution spaces are available for men and women, whereas at Goa Sunyaragi, Keraton Kanoman, and Keraton Kacirebonan, the ablution spaces are still shared. Dining facilities are only available at Keraton Kesepuhan. Food and beverage kiosks are present at both Goa Sunyaragi and Keraton Kesepuhan, and while they are in good and well-maintained condition, they have yet to adopt the use of halal-certified ingredients.

In terms of service and management, none of the sites received full scores due to the absence of a halal assurance system and the lack of human resources trained in implementing Muslim-friendly tourism practices. The development of Muslim-friendly tourism cannot rely solely on the availability of physical products (such as places of worship, restaurants, food and beverage kiosks, toilets, and souvenir shops) and attractions (such as tourism activities, halal-themed events, and museums). Muslim-friendly tourism must also include a halal assurance system and human resources who understand and are capable of implementing its principles.

E. CONCLUSION

1. Summary

Muslim-friendly tourism at cultural attractions in Cirebon City, specifically at the four sites—Keraton Kesepuhan, Keraton Kanoman, Keraton Kacirebonan, and Goa Sunyaragi—still lacks adequate implementation of Muslim-friendly practices. Most cultural attractions do not meet the necessary standards, particularly regarding management indicators, as the business management sub-component has yet to implement a halal assurance system and the supporting mechanisms for halal assurance. Additionally, the human resources sub-component lacks a strategy for developing human resources to support Muslim-friendly tourism.

2. Suggestions

Cirebon City, with its rich cultural heritage, must develop tourist attractions that encompass the components of attractions, amenities, accessibility, activities, ancillary services, and available packages. One of the ancillary services is the implementation of Muslim-friendly tourism, which requires meeting standards for products, services, and management. Regarding products, special attention must be given

to the certification of halal restaurants and food and beverage stalls, as well as the use of halal raw materials. Tourist attractions should avoid activities that promote pornography or idolatry. The service aspect needs improvement, particularly in providing information about locations for Friday prayers and easy access to places of worship. Management aspects, especially the availability of halal assurance systems and supporting mechanisms for implementing halal assurance at tourist attractions, should be initiated to establish Muslim-friendly tourism. Future research could further analyze the halal assurance system and the supporting mechanisms for implementing halal assurance at tourist attractions.

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