

RELEVANCE BETWEEN PRINCIPLES OF USEFULNESS AND HUMANITARIAN PRINCIPLES IN A MUSLIM FRIENDLY TOURISM PERSPECTIVE

Nihayatul Maskuroh¹, Itang², Mukhlisotul Jannah³, Elsa⁴, Ratu Humaemah⁵, M. Indrajit Roy⁶,
Surahman⁷, Asep Dadan Suganda⁸, Hadi Peristiwo⁹

Faculty of Islamic Economics and Business UIN Sultan Maulana Hasanuddin Banten

Correspondence Author : hadi.peristiwo@uinbanten.ac.id

Abstract: The trend of Muslim friendly tourism is a new phenomenon in tourism. Judging from the principle of usefulness, the presence of Muslim friendly tourism provides a significant blessing to all parties involved in Muslim friendly tourism, especially in improving the economy. The demands of the Muslim community for a Muslim friendly tourism destination are not only limited to increasing the economy and the attractiveness of a tourist destination to Muslim friendly tourism, but also having an impact on the comfort factor and guarantees in carrying out worship are also part of Muslim friendly tourism which has basic value humanity. The purpose of this study is to identify and analyze the relationship between the principle of usefulness and humanitarian principles and their impact on Muslim friendly tourism. The research method used in this research is library research. The results of the study show that Muslim friendly tourism is a form of expression that the presence of Islamic law in the aspect of Muslim friendly tourism is rahmatan lil 'alamin which can provide the principle of benefit to stakeholders at large, and highly upholds the value of human principles and respects the existence of the form of human nature.

Keywords : Muslim Friendly Tourism; Usefulness; Humanity

INTRODUCTION

In today's globalized world, the tourism industry forms an industrial area that includes national and international tourism movements. The national and international tourism industry has developed rapidly and is considered a major source of income for many developing countries (Khazei Pool, 2018). Own tourism is a activity characteristic complex and cover a wide range of social, economic, political, cultural, and environmental considerations. The tourism concept consists of a series of activities, services and benefits that all provide a special experience for tourists (Fahim, 2016).

One of the sub-sectors that is now a concern for the sustainable tourism development sector is Muslim friendly tourism. Muslim friendly tourism is a benchmark of tourism development that must be developed and requires attention, because it is expected to attract tourists to come to visit, both domestic tourists and foreign tourists. With the more educated and its open outlook tourists, then predictable that understanding to halal principle will the more substantive (Yuswohady, 2014).

Islam does not just let a person or organization work as they please to achieve their goals and desires by justifying any means such as committing fraud, fraud, perjury, usury, bribery and other acts of vanity. But in Islam is given a boundary or dividing line between what is permissible and what is not permissible, what is right and what is wrong and what is lawful and what is unlawful. Behavior in doing business or trading is also not spared from the value of usefulness. It is important for Muslim friendly tourism business people to integrate it into the Muslim friendly tourism business scope.

Muslim friendly tourism is tourism that includes elements that are included in one of the prohibitions and recommendations of religion. Therefore, Muslim friendly tourism is in great demand by foreigners, especially Muslims from the Middle East and other places. One of the supporting elements of Muslim friendly tourism is public transportation facilities, in addition to offering services that do not serve drinks containing alcohol or products containing pork or haram substances, Muslim friendly tourism also offers a difference between the implementation and the time to perform prayers, and entertainment who adhere to Islamic rules.

Now the need for religious guidance is starting to be recognized, especially by Muslims, in the future there will be greater opportunities to create new markets in the field of Muslim friendly tourism. In this case, the government has actually started the program, but unfortunately the people are not fully aware of it. The presence of Muslim friendly tourism has changed the perception of the general public that Muslim friendly halal tourism only refers to visiting religious places. Islamic teachings regulate the types of tourism to suit the higher goals of sharia which uphold the five needs: protection of religion, life, mind, lineage, and property (Battour, 2010).

Lots countries in the Islamic world that take advantage of increase request for service tour Muslim friendly. Evidence shows that some tourists feel they have no other choice but to believe in their religious beliefs to enjoy tourism. If this situation is common, then it means that there is a huge potential for unmet needs in this significant market segment. Therefore, it is not surprising that the tourism insists that serving the religious needs of any faith in a thriving industry is important thing (Muhammad Awais, 2017).

In its relevance with implementation Muslim friendly tourism, of course muslim friendly tourism very respect tall principle humanity. In meaning activity muslim friendly tourism without restricted by ethnicity, religion, race and between class whatever. If no, that's what happened is same case with violate right basic human. In this thing, Islamic law is very honor and value rights score embodied humanity in right basic human. Muslim friendly tourism is connection muamalah arrange connection between human, during no there is contrary actions with provision Islamic law. That's what it is nature from Islamic teachings always push achievement principle usefulness in the life human.

METHOD

The research method used in this research is literature review or literature study, which contains theories that are relevant to the problems in the research taken by the researcher (Zed, 2017). Literature review or literature study is an activity that is required in a research, especially academic research whose main objective is to develop theoretical as well as practical aspects. This research is entirely based on literature review or literature study. Therefore the nature of the research is library research. The data collected will be analyzed and all of it will come from literature and other documentation materials, both in the form of articles in journals and other media that are considered relevant. The data collected in this study consisted of 2 (two) types of data, namely primary data and secondary data. The data collection technique used in this study was a literature study, namely by searching for data related to the discussion in the research title that the researcher took.

RESULTS AND DISCUSSION

Muslim Friendly Tourism Industry

The emergence of the term Muslim friendly tourism was initially based on the motivation of tourists to exist in themselves and their religious beliefs by visiting places of worship, cemeteries, or historical places of religious value. the religion they profess. Initially, this tour was also known as religious tourism. Religious tourism was first introduced in 1967 when the *United Nations World Tourism Organization* (UNWTO) held a conference with the theme "Tourism and Religion: Contributions to the Dialogue of Culture, Religion and Civilization. Muslim friendly tourism is growing because this tourism segment is not limited to a particular religion. This is supported by various literatures which explain that Muslim tourists pay attention to the consumption of sharia-compliant products and services when visiting tourism destinations (Hidayah, 2019). More universal values that are beneficial to the region, such as the value of education and the value of local wisdom, cannot be abandoned.

The general perception about Muslim friendly tourism is that tourists do activities to visit mosques and cemeteries, but Muslim friendly tourism itself includes cultural tourism, nature tourism, and artificial tourism combined with Islamic principles and values. Some terms used in several countries in implementing halal tourism, such as halal travel, halal lifestyle, Islamic tourism, halal friendly tourism destinations are new concepts in the tourism sector that do not only focus on religious tourism, but also on tourism activities and the facilities used. Muslim friendly tourism is one of the phenomena that emerges from the growth of the halal industry that creates various creativity and innovations. With the increasing number of Muslims, the demand for halal products is increasing every year. The existing literature on tourism demand describes a number of factors that influence the demand for tourism (Ibrahim, 2009).

Indonesia has long been promoting Muslim friendly tourism and finally Indonesia has the potential to develop this Muslim friendly tourism. Although recognized internationally, Indonesia has not stopped the development of Muslim friendly tourism only. One of the reasons Indonesia is able to develop Muslim friendly tourism destinations is because the majority of Indonesians are Muslim. In addition, Indonesia is listed as a country with the largest Muslim population in the world. This population of Indonesia has the potential to be a driving force for the growth of Muslim friendly tourism destinations. The tourism industry is a prospective business so that various countries in the world continue to professionally manage their tourist destinations, so that they have maximum economic value (Sedarmayanti, 2014).

Indonesia also has Muslim friendly tourism such as Baiturrahman Mosque, Cheng Ho Mosque, Semarang Grand Mosque, Istiqlal Mosque, Maimun Palace, Sunan Gunung Jati Tomb, Sunan Ampel Religious Tourism, Bayat Al-Qur'an Museum. Tourist interest in visiting Muslim friendly tourism shows that tourism development is very rapid because of the needs and demands that must be met. The concept of Muslim friendly tourism is the main attraction because it provides comfort for Muslim tourists to pray, especially the obligatory prayers during the tour. It takes a Muslim friendly tourism strategy that can be in the form of innovation and creativity.

Muslim travelers are not homogeneous in their adherence to faith-based needs. Thus, the needs of tourists for Muslim friendly tourism can be grouped into " *Need to have* ", " *Good to have* " and " *Nice to have* " to help service providers prioritize the implementation of Muslim

friendly tourism. With the rapid development in the halal tourism ecosystem, there is a need and a changing profile for Muslim tourists. This raises the need for Muslim tourist-based tourism services from 1.0 to 2.0 (Crescentrating, 2019), as shown in the following figure:

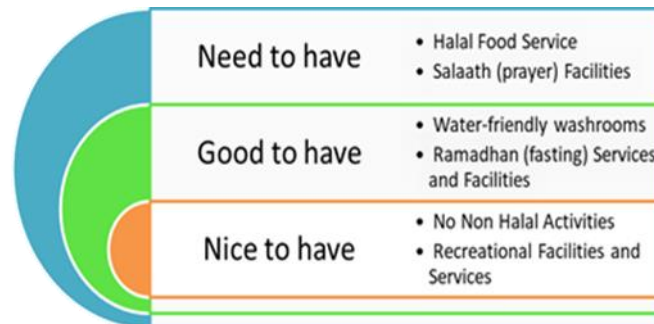


Figure 1.
Faith-Based Service Needs 1.0



Figure 2.
Faith-Based Service Needs 2.0

In the fundamental part of " *Need to have* " in the need for Muslim tourist-based tourism services 2.0, apart from halal food and prayer facilities, two new religion-based needs appear to be very important for Muslim travelers. These needs are water and bathrooms that are ablution-friendly and an environment without Islamophobia. In the " *Good to have* " section, three faith-based needs have been identified as good services to have, namely social causes, Ramadhan services, and local Muslim experiences. Whereas in the final part " *Nice to have* " the same religion-based needs are maintained. This service is seen as less important compared to other needs but will be an advantage and differentiator for halal tourism businesses to offer the uniqueness and advantages of the offered halal tourism products.

The tourism industry presents unique challenges compared to other industries. Tourism does not sell goods or services that can be delivered by courier, but what tourism sells is the experience gained by visiting in person. Based on this, it is very necessary for halal tourism to pay attention to the attitudes and good deeds of various parties involved in the tourism business (Abdurrahman, 2013). For this reason, innovation and creativity are needed in this regard, good and friendly innovation and creativity that can offer nature tourism, tours to familiar places, or tours to areas of the country that can be developed in such a way. So that everything related to Muslim friendly tourism can continue to run.

The Principle of Usefulness in Muslim Friendly Tourism

Tourism in the context of Islam has the main goal of knowing God (Arifin, 2015). Allah SWT indicates in various verses of The Qur'an that mankind needs to travel on earth and think about various phenomena and the creation of nature. The essence of worship in tourism is also seen in the practice of the fifth pillar of Islam, Hajj and Umrah to Mecca and Medina. Pilgrims perform a series of prayers in which they will also perform worship in the form of tawaf, *sa'i* and throwing jumrah, all for the value of worship. The essence of the process of carrying out or practicing Hajj and Umrah is the existence of ritual events rather than rituals, obligations or prohibitions that are manifestly or symbolically carried out as a form of getting closer to the Creator. Allah SWT ordered Prophet Ibrahim to call on mankind to make the pilgrimage to the Baitullah which is an obligation for Muslims.

The nature of tourism as a form of worship can be seen from the pilgrimage to Mecca and the practice of Umrah in a narrow sense, but in a broader sense it is possible to visit tourist destinations with Islamic nuances. The behavior of halal tourism business actors who are careless and do not maintain the continuity of business ethics, it is certain that they will not do business properly so that they can threaten social relations and harm consumers. Islamic business values that make tourism activities work well can be done by implementing good Islamic business ethics (FEUI, 2010).

According to the following Islamic views, tourism is essentially a business activity. Trade is currently the most important segmentation of tourism destinations. Islam encourages legal ways to earn income through business and trade. The linkage of tourism as a symbol of Islam is manifested through the existence of tourist objects as a medium of *da'wah* or a symbol of Islam. Religious tourism is encouraged by providing tourist attractions that aim to increase public awareness of Belief in the One and Only God and by increasing religious awareness. Tourists who come to tourist attractions will feel changes in religious sentiments such as calm, solemnity, the awakening of humility to Allah SWT. Tourist destinations become media of influence, reminders of death and the hereafter, calls for repentance, and gratitude to God's creation and majesty.

The development of the tourism industry has been accelerated by the latest innovations created in transportation and technology, ubiquitous e-communication, the disappearance of geographical boundaries between countries, the curiosity of people with different cultures, and the increase in people's spending on consumption as they prosper and have more free time as a result of long life expectancy, emanation of the concept of healthy living, proliferation of paid annual leave entitlements, and reduced weekly working hours, as well as an increase in the number of new entrepreneurs participating in the industry in every field (Dince, 2015). On the other hand, Muslim friendly tourism is present as a guide in the direction that has been set by Allah SWT. Tourists can see various creations of God, such as towering mountains, clear springs, clean seas, lazy rivers, and green forests. It brings peace and freshness to the soul and increases the strength of faith in the Creator. Nature was created by God for various purposes. The tourists can enjoy nature through walks and give peace and energy to your mind and body. Furthermore, Islam recommends the goal of building friendship by meeting relatives and friends and friends (Surur, 2020). In addition, Muslim friendly tourism business actors are required to have usefulness in providing the best in business, because it is the most important requirement in facing current global demands.

Humanitarian Principles in Muslim Friendly Tourism

Muslim friendly tourism tourists are not limited by differences in ethnicity, religion, race or class. If there are limitations, of course it is counterproductive and contrary to the nature of Islamic teachings, namely *rahmatan lil alamin* for all life in the world. Isn't the Muslim friendly tourism industry an expression of the teachings of *rahmatan lil alamin* and a vehicle for fostering friendship between people who are different in many ways. Therefore, the important role of Muslim friendly tourism stakeholders is in advocating for universal human values, including providing the best service to make tourists feel satisfied. Humans are God's most noble creatures, trusted to manage and prosper the earth. Value creation, especially in Muslim friendly tourism, is always a collaborative and interactive process that takes place within the context of a unique set of multiple exchange relationships provided through various services (El-Gohary, 2015).

Praising man means praising the creator, and humiliating man means humiliating and insulting God, the creator. The question of the principle of humanity is the foundation for advancing civilization as well as a form of rationalization and modernization in Islam. Intense competition between marketers of halal tourism destinations, as well as a saturated market, requires a good understanding of the factors that influence tourist satisfaction and tourist loyalty, all of which are based on humanitarian principles. The most profitable segment of the tourism industry is built by marketing the tourism industry as a humanitarian tool to be able to map what is better known as a tourist destination visited (Calderwood, 2014).

The way in which religious goals are marketed plays an important role in shaping consumer human behavior. Such marketing can attract visitors on a spiritual and emotional level, and can be felt through their sense of human togetherness (Taheri, 2016). Muslim friendly tourism has traditionally had several positive human characteristics as well as supportive characteristics that are integrated through disincentives, economic, social, environmental, and cultural.

Muslim friendly tourism is part of an Islamic business entity, that human business behavior, whether good or bad, must be based on norms and ethics. If it follows norms or ethics, then the act is good, otherwise if it is not in accordance with the norms or ethics of course the act is bad. In general, Islamic business is defined as an activity carried out by humans to earn income, income or sustenance in order to meet the needs and desires of life by managing economic resources effectively and efficiently and in accordance with Islamic sharia (Muslich, 2010). Based on thing that, then very halal tourism need for notice attitude and deed good from various parties involved in business specifically on values humanity.

CONCLUSION

Islam always teaches and directs its people to always maintain a balance, both the balance between the outer and the inner as well as the balance of the world and the hereafter. Without balance, the world can never work as it should. Muslim friendly tourism is a form of descriptive implementation of Islamic values that contains relevance or linkage between the principle of usefulness and the principle of humanity. The values of these aspects must be obeyed by Muslim friendly tourism stakeholders so that they are not trapped in secular tourism practices that are alienated from transcendent values. Muslim friendly tourism has shown new business potential in the world tourism sector represented by tourists who come to visit. The

tourism industry has positive benefits in the economic sector, especially the opening of job opportunities. Muslim friendly tourism is a growing segment and therefore has potential and provides important opportunities for the tourism sector in Indonesia

REFERENCES

- A. Riawan Amin dan Tim PEBS FEUI, *Menggagas Manajemen Syariah: Teori dan Praktik The Celestial Management*, (Jakarta: Salemba Empat, 2010), 34
- Arifin. (2015). Wawasan Al-Qur'an dan As-Sunnah Tentang Pariwisata. *Jurnal An-Nur*, 148-166
- Khazei Pool, J. M. (2018). The Impact Of Congruence Between Self Concept And Destination Personality On Behavioural Intention For Visiting An Islamic Historical Destination. *Tourism and Hospitality Research* , 18 (3), 378-87.
- Fahim, S. T. (2016). Halal Tourism De Facto: A Case From Fez. *Global Journal Of Management And Business Research* , 14 (1), 21-26.
- Yuswohady. (2014). Jakarta: PT. Gramedia Pustaka Utama.
- Battour, M. M. (2010). Toward A Halal Tourism Market. *Tourism Analysis* , 461-70.
- Muhammad Awais, M. B. (2017). Islamic Tourism: An Emperical Examination Of Travel Motivation and Satisfaction In Malaysia. *Current Issues In Tourism* , 50-67.
- Zed. (2017). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.
- Hidayah, N. (2019). *Pemasaran Destinasi Pariwisata*. Bandung: Alfabeta.
- Ibrahim, M. (2009). Estimating Tourism Import Demand Elasticities For Four Contries Using The General To Spesific Approach. *Journal Of Applied Business and Economics* .
- Sedarmayanti. (2014). *Membangun dan Mengembangkan Kebudayaan & Industri Pariwisata (Bunga Rampai Tulisan Pariwisata)*. Bandung: PT. Refika Aditama.
- Crescentrating, M. (2019). *Global Muslim Travel Index 2019 (GMTI 2019)*.
- Abdurrahman, N. H. (2013). *Manajemen Bisnis Syariah & Kewirausahaan*. Bandung: Pustaka Setia.
- Arifin. (2015). Wawasan Al-Qur'an dan As-Sunnah Tentang Pariwisata. *Jurnal An-Nur* , 148-166.
- FEUI, A. R. (2010). *Menggagas Manajemen Syariah: Teori dan Praktik: The Celestial Management*. Jakarta: Salemba Empat.
- Dince, F. I. (2015). The Economic Contribution Of Turkish Tourism Entrepreneurship On The Development Of Tourism Movements In Islamic Countries. *Procedia-Social and Behavioral Sciences*, (pp. 413-22).
- Surur, F. (2020). *Konsep dan Aplikasi Pariwisata Halal*. Makassar: Alaudin University Press.
- El-Gohary, R. E. (2015). Muslim Tourist Perceived Value In The Hospitality And Tourism Industry. *Journal Of Travel Research* , 774-87.
- Calderwood, E. (2014). The Invention Of A Al-Andalus: DiscoveringThe Past and Creating The Present In Granada's Islamic Tourism Sites. *Journal Of North African Studies* , 27-55.
- Taheri, B. (2016). Emotional Connection, Materialism and Religiosity: An Islamic Tourism Experience. *Journal Of Travel and Tourism Marketing* , 1011-27.
- Muslich. (2010). *Etika Bisnis Islam*. Yogyakarta: Ekonisia Fakultas Ekonomi UII.
- Indrawati Nurhasan, M. (2018). Motivasi Wisata Ziarah dan Potensi Pengembangannya Menjadi Wisata Halal Di Desa Majastro Kecamatan Sukoharjo . *Jurnal Acrade* , 88-94.
- Yuswohady. (2014). *Marketing To The Middle Class Muslim*. Jakarta: PT. Gramedia Pustaka Utama.
- Zed, M. (2004). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.

- Sukoso, A. W. (2020). *Ekosistem Industri Halal*. Jakarta: Departemen Ekonomi dan Keuangan Syariah - Bank Indonesia.
- Muhammad Anwar Fathoni, T. H. (2020). Potret Industri Halal Indonesia: Peluang dan Tantangan. *Ilmiah Ekonomi Islam* , 428-435.
- Kementerian Perencanaan Pembangunan Nasional, B. P. (2018). *Masterplan Ekonomi Syariah Indonesia 2019-2024 Hasil Kajian Analisis Ekonomi Syariah di Indonesia*. PT Zahir Syariah Indonesia.
- Charity, M. L. (2017). Jaminan Produk Halal di Indonesia (Halal Products Guarantee in Indonesia). *Legislasi Indonesia* , 99-108.
- Syeda Tamanna Fahim, E. N. (2014). Halal Tourism de Facto: A Case From Fez. *Global Journal of Management and Business Research* , 14 (1).
- Yuswohady. (2014). *Marketing To The Middle Class Muslim*. Jakarta: PT. Gramedia Pustaka Utama.
- Zed, M. (2017). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.
- M, Z. (2017). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.
- Syeda Tamanna Fahim, E. N. (2014). Halal Tourism de Facto: A Case From Fez. *Global Journal of Management and Business Research* .