

HALAL TOURISM MANAGEMENT CHALLENGES IN REALIZING RELIGIOUS MODERATION IN INDONESIA

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Abstract: Halal tourism in Indonesia is becoming a hot topic of conversation because it raises pros and cons among the public. Many argue that the existence of halal tourism will kill local wisdom and turn an area into a religious area. Religious moderation is interpreted as a balanced religious attitude between the practice of one's own religion and respect for the religious practices of other people of different beliefs. This research uses a qualitative approach. The method used in this research is descriptive analysis. From the results of the study can be obtained conclusions that religious moderation is a middle way in an effort to bring harmony to differences in perceptions that occur in understanding religion. Management halal tourism has great potential in planning the creation of religious moderation in Indonesia, so the challenge contained in halal tourism is not become a barrier of the main actors to be able to sow the seeds of moderation in preventing the spread of the ideology of violence.

Keywords: Halal Tourism; Religious Moderation; Indonesia.

INTRODUCTION

Indonesia is the homeland of 238.5 million people, making it the fourth most populous country in the world as well as the largest Muslim country in the world. In addition, the Indonesian economy is recognized as the 10th largest economy in the world in terms of purchasing power parity and share of the G20 members. Tourism sector is considered as an industry important, an industry that plays an important role and vital contributors to the Gross Domestic Product (GDP) and national employment Indonesia it. Based on WTTC and World Bank data, the tourism sector contributes 10 percent to the national Gross Domestic Product (GDP). This became the highest in ASEAN because the national tourism GDP grew 4.8 percent with an increasing trend of up to 6.9 percent.

Much higher than from other sectors, such as the agricultural, manufacturing, automotive and mining industries. Then, the *Thomson Reuters-State of the Global Islamic Economy* noted that the Muslim population taking tourism trips reached 177 billion US dollars and is expected to reach 274 billion US dollars by 2023. Population growth and economic development in many Muslim countries suggest that the sector tourism can act as a catalyst for economic growth and development. The peer to peer business is growing, tourists enjoy an atmosphere of travel that is completely direct, without intermediaries and cheap (Kasali, Disruption: Tak Ada Yang Tak Bisa Diubah Sebelum Dihadapi, Motivasi Saja Tidak Cukup, 2017). Players in various industries must hurry to prepare themselves before being disrupted. Theoretically, the availability of natural resources will support the economic growth of a country.

On the other hand, Indonesia is a country that has a majority Muslim population. According to the Central Statistics Agency (Badan Pusat Statistik (BPS) in 2010, there were 207,176,162 Muslims in Indonesia, while others were Christians as many as 16,528,513, Catholics 6,907,873 Hindus as many as 4,012,116, Buddhists as many as 1,703,254. Confucius as many as 117,091 and the rest are adhering to other religions.

This is also supported by geographic conditions in several very strategic regions of Indonesia. Indonesia's tropical climate has a rich variety of flora and fauna.

This high biodiversity makes Indonesia have great potential opportunities as a tourist destination country, this is an effort to develop halal tourism. Not many countries or regions in the world are spoiled by their natural state (Kasali, 2016) and tourism oriented towards halal tourism is something that has undeniably attracted increasing interest over the last few years. Indonesia has also been supported by various components that can deliver Indonesian tourism to penetrate the global market, especially halal tourism. World trends are changing, the world is experiencing disruption (Kasali, 2017). A Muslim-friendly tourism ecosystem is even more ideal if it is able to cover all goods and services related to Muslim tourist tourism activities (Hendri Saparini, 2018).

However, currently halal tourism in Indonesia is becoming a viral conversation because it raises pros and cons among the public. The concept of halal tourism is rejected in various non-Muslim-majority areas such as Lake Toba (North Sumatra), Bali, and Labuan Bajo (East Nusa Tenggara). This is because it really offends other religions, as if they are haram and need to be legalized. They also argue that the existence of halal tourism will kill local wisdom and turn an area into a religious area. One of the serious problems faced by this nation in facing change is our low ability to get out of our comfort zone (Kasali, 2015).

In North Sumatra, for example, a wave of rejection of halal tourism occurred when the provincial government of North Sumatra would develop the concept of halal tourism in Lake Toba. Regarding this discourse, there were many opposing parties, ranging from indigenous peoples, students, cultural observers, politicians and religious leaders. This is because, apart from being considered a form of cultural intervention, this discourse is also considered to not only change the culture and structure of the local community, but also have the potential to trigger horizontal conflicts in the region. Even when the concept was clarified by relevant officials as Moslem Friendly Tourism, waves of protests were still emerging both on social media and in actual.

In Bali Province, the discourse to develop halal tourism also raises pros and cons, people who refuse to be argued, halal tourism is not appropriate to be carried out and developed in Bali because it does not match local wisdom and Balinese cultural traditions. Then there is also the assumption that halal tourism is considered to bring other religious ideologies into Balinese culture and will result in the erosion and or loss of Balinese culture.

In Labuan Bajo, East Nusa Tenggara, the rejection of the concept of halal tourism was carried out because the discourse on developing halal tourism was considered to have troubled the community and had the potential to have an impact on social and religious conflicts. Then another growing issue of rejection is that the concept of halal tourism is considered very exclusive and does not respect the diversity which is the basic spirit of the Pancasila State. The diversity of ethnicities, cultures, religions will be disrupted by the existence of these exclusive rules and governance. Living full of anger is a picture of Indonesia's urban population in the 21st Century. The new equilibrium has not yet been formed, but it is starting to feel shifting.

Conflict is something that is almost impossible to separate from people's lives. As long as people still have their interests, desires and aspirations, the conflict will always "follow them".

Therefore, in an effort to realize the development of halal tourism in the country, there must be obstacles that hinder, and these obstacles must be put aside. The Muslim middle class consumers in Indonesia have experienced a very fundamental shift in recent years (Yuswohady 2014). It is possible that there will be conflicts of interest between individuals and groups, or groups and groups. If this happens, then conflict is something that inevitably occurs in society.

Conflicts between religions or multidimensional, which often appear and stick out in various events, are not conflicts that just appear. However, it is an accumulation of inequality in placing rights and obligations which tend not to be fulfilled properly. Conflict is friction that occurs between two or more camps due to differences in values, status, power, scarcity of resources, and unequal distribution, which can cause shock and anxiety in society. In connection with the above, the focus of the research carried out is whether the challenges faced by halal tourism management in realizing religious moderation in Indonesia.

METHOD

This research uses a qualitative approach. The method used in this research is descriptive analysis. Descriptive analysis is organizing data, describing it into units, synthesizing, compiling into patterns, choosing which ones are important and which will be studied and making explanatory conclusions (Sugiyono, 2016). In qualitative research methods that are usually used are interviews, observation and use of documents (Moleong, 2014).

RESULT AND DISCUSSION

Religious Moderation in Indonesia

In religious life, there is often the term "moderate Islam", "moderate Hinduism", or "moderate Christianity". If it is said that someone is moderate, it means that that person is being fair, biased, and not extreme (Luh Riniti Rahayu 2017). Moderate, comes from the word *moderasi* from the Latin *moderatio*, which means being humble (neither excess nor lacking).

In english, the word moderation is often used in the sense of average (average-average), core (nucleus), standard (default), or non-aligned (not pro). The word for Moderation in Arabic is *Al-Wasathiyah*. *Al-Wasathiyah* language comes from the word *wasath*, or *wasathiyah*, the person is called the *wasith* (Faiqah. N & Fransiska. T 2018). The word itself has been absorbed into the referee's language Indonesia who have understanding as mediator or leader in the game.

On a practical level, moderate or middle way in Islam can be classified into four areas of discussion, namely: moderate in matters of faith, moderate in matters of worship, moderate in matters of temperament and character and moderate in the formation of sharia (Yasid 2010). Said moderate also : (1). hardness reduction, and (2). avoidance of extremes. Moderate, in general, means putting forward a balance in terms of beliefs, morals and character, both when treating others as individuals, and when dealing with state institutions.

Religious moderation is interpreted as a balanced religious attitude between the practice of one's own religion and respect for the religious practices of other people of different belief. So that the balance or middle way in practicing religion will avoid excessive extremes, fanatics and revolutionary attitudes in religion.

Indonesia is a multicultural country, very diverse, so that this indicator of national commitment requires tolerance. Tolerance is an attitude to provide space that does not interfere with the rights of others to believe, express their beliefs, and express opinions, even though these things are different from what we believe. Thus, tolerance refers to being open, generous, voluntary, and gentle in accepting differences. And tolerance is not only related to religious beliefs, but can also be related to differences in race, gender, differences in sexual orientation, ethnicity, and culture.

In the context of modern life in the current era of disruption, where a society based on technology and knowledge, which is often referred to as a millennial society, has experienced a shift in values, both social and cultural values. Today, global market players can only move quickly if access prioritizes (Kasali 2002). For example, the value of togetherness, which has been the hallmark of our social interactions, has gradually disappeared to be replaced by individualistic and egoistic attitudes. This shift in values has penetrated from family life to social, national and state life. In the context of state life, Indonesia is massively leading to changes in structures and unbalanced patterns. There are many gaps that occur, both in gaps in politics and economics, as well as in religious life.

The consequence of that has triggered the emergence of various access to turmoil and symptoms of public dissatisfaction, resulting in various conflicts of rejection. This is of course a result of the loss of the balance pattern due to the conflict of interest which ultimately destroys the value of togetherness, especially in terms of religious problems in society. This of course also can not be separated from other consequences that cannot be avoided from the results of association in the current global world arena.

Moderate attitude is basically a dynamic state, always moving, because moderation is basically a process of continuous struggle that is carried out in people's lives. So that as a condition for religious moderation is having extensive knowledge and having a good religious understanding. Indonesian society which is very plural and multicultural consists of various ethnicities, ethnicities, religions, languages and cultures. Their diversity creates differences, and each potential difference creates friction or conflict, which can lead to imbalance and division. In this regard, religious moderation is needed to create a balance in religious life. Religious moderation to keep the practice of religion, a religion is not stuck to the extreme in one way of viewing religion alone.

Halal Tourism Challenges and Religious Moderation

Indonesia is a country of ethnic, ethnic, cultural, linguistic and religious diversity that is almost unmatched in the world. In addition to the six religions most adhered to by the community, namely: Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, and Confucianism. In addition, there are hundreds of ethnic groups, languages and local scripts, as well as local beliefs in Indonesia.

With conditions like the above, in order to maintain and create peace in diversity, tolerance is needed. Tolerance is a term in a social, cultural and religious context which means attitudes and actions that prohibit discrimination against different groups or cannot be accepted by the majority in a society (Nazmudin 2017).

Likewise, in tolerance there is an acknowledgment of the freedom of every citizen to embrace the religion he believes in. Religious tolerance can be realized in the form that every religious adherent recognizes the existence of other religions and respects the human rights of the adherents and each group of religious communities displays an attitude of mutual understanding, respect and respect.

Other challenges besides tolerance in developing halal tourism management in Indonesia, especially on the demand and market aspects, include the development of halal tourism in Muslim and non-Muslim countries in the world, international class halal tourism branding *is* still weak, and the quality of halal tourism infrastructure. In competitor countries it is relatively better. In the technology and information aspects, the challenge is that the use of information technology in the halal tourism industry is still low.

In the regulatory aspect, the challenge is that there is no highest legal parent who regulates the implementation of halal tourism in Indonesia, and there is no specific regulation requiring Islamic financial institutions to provide financing to the halal industry. In the aspect of financing, the challenge is that Islamic financial institutions do not yet have specific financing targets for the halal industry, including halal tourism. As well as on the research and development aspect, the challenges are the lack of research on market segmentation and preferences for halal tourism in Indonesia, and the absence of a national level halal tourism curriculum.

The emergence of the discourse on halal tourism with religious nuances in some non-Muslim majority areas is thought to pose challenges in the form of friction between religious adherents and upholding the principle of nationalism or Indonesianess which implies tolerance, equality, and respect for religious diversity. Some parties see that the existence of a religiously nuanced halal tourism policy has the potential to disturb, trigger conflict and reduce the meaning of tolerance, multicultural spirit and pluralism, and even injure the understanding of Indonesia's nationalism which is diverse.

One of the main factors of religious conflict is the existence of a religious paradigm that is still exclusive and ignores religious moderation. An attitude that ignores the will of a being and interests of the minority for the sake of making a nuanced general rules for citizens of the majority religion, tend to have hurt the basic principles of a joint law that was essentially universal. Though the true concept of halal tourism is only providing support services or services chosen for Muslim travelers came to a tourist destination.

Thus, it is very necessary to have strategic planning for halal tourism management that cannot be separated from tolerance. In this context, the tolerance can be defined as an attitude of openness to hear different views, by the way put forward the views and received the views within certain limits but does not damage the religious convictions of each. Tolerance is one of the most significant indicators of creating religious harmony, which is a condition of life for religious people who interact in harmony, tolerance, peace, mutual respect.

CONCLUSION

Religious moderation in Indonesia is interpreted as a balanced religious attitude between the practice of one's own religion and respect for the religious practices of other people of different beliefs. So that the balance or middle way in practicing religion will avoid excessive extremes, fanatics and revolutionary attitudes in religion. Religious moderation is an effort to present a middle way for the differences in perceptions that occur in understanding religion, the purpose of religious moderation is to bring harmony in the life of the nation and state. Halal tourism management has great potential in planning for the creation of religious moderation so that halal tourism can become the main actor to sow the seeds of moderation in preventing the spread of violent ideologies.

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