



## Improving Community Welfare Through Local Wisdom-Based Halal Tourism Development in Banyumas, Central Java Indonesia

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### Abstract

Halal tourism is increasingly developing as a strategic sector capable of improving community welfare, especially in areas with local wisdom-based tourism potential. Halal tourism has emerged as a significant sector in the global tourism industry, offering opportunities for economic growth and community welfare. Banyumas Regency, Central Java, has a variety of tourist destinations that can be developed with the concept of halal tourism to improve the welfare of the local community. This study aims to analyze the effect of local wisdom-based halal tourism development on community welfare in Banyumas. The research method used is qualitative with a case study approach. Data were obtained through in-depth interviews, observation, and document analysis. The results showed that the development of halal tourism in Banyumas contributes to increasing community income, creating jobs, and preserving local culture. However, the challenges faced include limited infrastructure, lack of understanding of the halal tourism concept, and the need for policy support from the local government. Therefore, collaboration between the government, community, and business actors is needed to optimize the potential of local wisdom-based halal tourism to improve the welfare of the Banyumas.

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### Introduction

The cultural, natural, and artificial potential possessed by each country can serve as a catalyst for tourism growth, which in turn can drive economic growth. One proof that the national tourism sector is increasingly showing a positive effect on Indonesia's economic growth is its contribution to foreign exchange earnings, regional income, regional development, investment and labor absorption, and community business development spread throughout Indonesia.

The tourism sector has the ability to encourage the growth of other tourism-related industries, such as accommodation, food, beverages, and transportation (both land and sea), vehicle rental, travel agencies, and other reservations, cultural services, sports and recreation services, and the manufacture of products that characterize national or regional tourism. With the advancement of technology along with globalization, everything in the world started digitization. Accordingly, library services were developed through the use of technology beyond the traditional library process in the universities. Accordingly, e-library systems have been developing. Although the libraries are digitized, visually impaired students cannot get the benefit from the existing system. These students find it difficult to read normal books due to their visual impairment. As a solution to that, the development of audio book projects was done using new techniques.

Along with the trend of halal tourism becoming part of the Islamic economy worldwide, halal tourism is emerging as an alternative for Indonesia's tourism sector. As part of the national tourism industry, Indonesia's halal tourism industry has favorable prospects (Albu, 2023)<sup>[6]</sup>. It is expected to gain physical and emotional benefits to the tourists themselves, but also help increase government revenue (Umida Yakubjanova, 2023)<sup>[47]</sup>. This halal tourism is open to all, nothing exclusive. Travelers, both Muslim and non-Muslim. Halal tourism basically emphasizes the principles of shariah in tourism management and good and friendly service to all visitors and the surrounding environment (Chhavi Sharma, 2023)<sup>[12]</sup>.

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Therefore, Indonesia's development goal is to achieve a tourism competitiveness index to make it the center of halal tourism worldwide. Shariah tourism, also known as halal tourism, is defined as tourism that follows religious principles, according to the fatwa of the Indonesian Ulema Council (MUI) (Al Qita, Lafifa Sunarya, & Rusydiana, 2022) [5]. Halal tourism destinations are integrated geographic areas in one or more countries that have tourist attractions, public and worship facilities, tourism facilities, accessibility, and related communities that combine tourism that follows the principles of Sharia (Ismanto & Diah Madusari, 2019) [20].

Based on Law "No. 10 of 2009 on Tourism", tourism is an important component of national development (Mahardika, 2020) [23]. System, integrated, sustainable, and responsible while providing protection of religious principles, culture, sustainability, and environmental standards, along with the interests of the country (Slamet, Abdullah, & Laila, 2022) [41]. Tourism requires development to promote equal opportunities for enterprise, profit, and to be able to meet the challenges of a changing life at the local, national, and international levels (Wicaksana *et al*, 2020) [48].

Village tourism is one example of alternative tourism development with the aim of building sustainable villages through tourism (Ibrohim, Widodo, Wahyuni, Zulianto, & Kantun, 2021) [19]. Where the village is an asset that needs to be utilized by the government and private sector to improve welfare (Triatmo, Roqib, & Mahardika, 2019) [46]. It is in accordance with "Village Law No. 6 of 2014 concerning tourist villages," which regulates the development of the potential owned by villages that are managed independently according to their respective needs to advance the welfare of the community (Ahyani, Slamet, & Mutmainah, 2022) [4].

Banyumas Regency is located in Central Java. The capital city is Purwokerto (Santoso, Triyanta, & Thontowy, 2022) [39]. It borders Cilacap Regency to the south and west, Brebes

Regency to the north, and Purbalingga Regency, Banjarnegara Regency, and Kebumen Regency to the east. At the northern tip of the district lies Mount Slamet, which is the highest mountain in Central Java (Rahmi, 2020) [35].

In 2022, there were 187 accommodation businesses in Banyumas Regency, with 17 star-rated hotels. An increase of one compared to the previous year 2021. At the same time, the number of Jasmine hotels decreased by four due to business closures, although some recently opened star hotels (Ahyani *et al*, 2022) [4].

The highest room occupancy rate in December 2022 was 43%, higher than January's longest average stay of 1.39 nights. The number of tourist attractions in 2022 has 92 places, 12 of which are supervised by the district government (Nesvianda, Malik, & Hidayat, 2019) [28]. The number of tourist destinations and the number of visitors coming to tourist attractions increased after previously experiencing a significant decline due to the coronavirus pandemic (Haryanti, Sa'diyah, & Ismaya, 2021) [18].

One of the famous regencies in Central Java is Banyumas, which has many tourism potentials that can be developed. Its place on the slopes of Mount Slamet offers many tourist attractions due to its unique location (Ramadhani, 2021) [36].

There are many waterfalls or waterfalls, pine forests, mountain slopes, tourist parks, hills, viewpoints, rivers, and other water recreation areas, as well as many artificial attractions designed to suit the natural environment that exists in Banyumas Regency on the slopes of Mount Slamet. With its strategic location on the southern route, Banyumas Regency may become one of the preferred halal tourism locations (Azizuddin & 'Ainulyaqin, 2022) [11]. It leads to the pantura route and the traffic lane to Jakarta (Adinugraha *et al*, 2021) [2]. Those who work in tourist areas benefit from tourism, including the government (Sthapit, Björk, Coudounaris, & Jiménez-Barreto, 2022) [42].

**Table 1:** Poverty Line, Number, and Percentage of Poor People in Kabupaten Banyumas, 2012-2022

Year	Poverty line Rupiah/capita/month	Number of Poor people (thousand)	Percentage of Poor people
2012	271 800	303,9	19,44
2013	295 742	296,8	18,44
2014	309 106	283,5	17,45
2015	320 585	285,9	17,52
2016	344 514	283,9	17,23
2017	357 748	283,2	17,05
2018	366 442	226,2	13,50
2019	385 140	211,6	12,53
2020	406 250	225,8	13,26
2021	417 086	232,9	13,66
2022	441 520	220,5	12,84

The table above shows that Kabupaten Banyumas has a high level of poor people, with 220.5 thousand people in 2022. This is followed by the urban and rural poverty index, which includes high levels of poverty and relatively slow economic development in rural areas so as to capitalize on the economic, social, and cultural potential of the community. In an effort to boost economic growth, rural tourism should be developed on the grounds that local.

The diversity of traditions and culture of the Banyumas community can be considered as an icon attraction that must be organized and packaged as well as possible to become an additional source of income for the surrounding community.

In relation to additional tourism, agricultural areas have more authentic natural and cultural potential, where rural communities still follow their cultural traditions and ceremonies, and the topography is quite suitable with a physical environment that is relatively pristine or less polluted by various types of pollution compared to urban areas. The potential is expected to affect the general welfare. Tourism is being prepared to become a leading sector. In accordance with the commitment of the Menparekraf. Local wisdom-based tourism prioritizes the uniqueness of a particular community or region when developing cultural attractions such as traditional village house architecture,

archaeological sites, arts and crafts artifacts, cultural rituals and ceremonies, cultural festivals, people's daily activities, and food as an attraction for tourists. Therefore, a thorough analysis should be conducted related to the development of tourism using local wisdom in Banyumas Regency.

### Literature Review

Lukman Santoso (2022) <sup>[39]</sup> in this study concluded that regulations on halal tourism have been made in various regions that show good and dynamic progress along with the structure of regional tourism policies. Therefore, this regulation must continue to be encouraged and accelerated. So, in the midst of good trends and circumstances, development. Halal tourism in the region must adopt a sustainable and sustainable model of legislation that is based on the heterogeneity of society and sensitive to local wisdom (Santoso *et al*, 2022) <sup>[39]</sup>.

Furthermore, research conducted by Slamet (2022) <sup>[4]</sup>. This research states that contestation in halal tourism. The need for branding in halal tourism (Slamet *et al*, 2022) <sup>[4]</sup>.

Then the research conducted by Erore Sthapit (2013). The conclusion of this study shows that empirical results support all eight hypotheses. The results also expand the concept of memorable tourism experiences in the context of halal tourism. The positive relationship between memorable halal tourism experiences and place attachment is also supported (Sthapit *et al*, 2022) <sup>[42]</sup>.

Research conducted by Hendri Hermawan (2021). This study concluded that the large number of public requests for halal tourism visits in Indonesia resulted in the need for a normative and positive approach to governing regulations. Finally, MUI issued and stipulated fatwa Number: 108/DSN-MUI/IX/2016 concerning the implementation of tourism based on sharia principles and West Nusa Tenggara Regional Regulation Number. 2 of 2016 concerning Halal Tourism. Overall, the indicators of halal tourism according to DSN-MUI fatwa Number: 108/DSN-MUI/X/2016 and Regional Regulation of West Nusa Tenggara Number. 2 Year 2016 the contents are almost the same and interrelated with each other. The difference is only in the use of the term "sharia". Tourism" in the DSN-MUI fatwa while the content in the regional regulation (PERDA) uses the term 'halal tourism' (Adinugraha *et al*, 2021) <sup>[2]</sup>.

And research conducted by Ghifari Yuristiadhi Masyhari Makhasi (2019). The results show that halal tourism is strongly influenced by identity politics, which is influenced by national and local political conflicts (Makhasi & Rahimadhi, 2020) <sup>[24]</sup>.

As well as research conducted by Nidya Waras Sayekti (2019) <sup>[40]</sup>. The results of this study are to develop halal tourism in Indonesia, the government can use four approaches: conducting socialization to the public and authorities, combining infrastructure development with improving connectivity to destination areas, and tourism, making regulations, and community development and ease of business for Halal tourism development has two effects. In addition, good cooperation between the government and various parties involved is also very important to manage strengths and take advantage of opportunities to increase halal tourism in Indonesia (Sayekti, 2019) <sup>[40]</sup>.

To illustrate the difference from the previous research above, this research uses field research with the object of halal tourism in Banyumas.

### Methodology

This research uses a qualitative method with a case study approach in Banyumas. Data collection was conducted through in-depth interviews with stakeholders, observation at tourist sites, and analysis of policy documents related to halal tourism (Creswell, 2012) <sup>[13]</sup>. Data analysis was carried out using a qualitative descriptive approach to explore the relationship between local wisdom-based halal tourism development and community welfare (Neuman, 2014) <sup>[29]</sup>.

This research methodology outlines a qualitative approach to explore how local wisdom-based halal tourism can improve community welfare in Banyumas, Central Java, Indonesia (Sugiyono, 2017) <sup>[43]</sup>. The qualitative method is chosen to gain in-depth insights into the cultural, social, and economic dimensions of halal tourism development and its impact on the community (Yin, 2018) <sup>[50]</sup>. This study adopts a qualitative research design with an exploratory and descriptive approach (Creswell, 2018). The goal is to explore the role of local wisdom in halal tourism development and describe its potential to enhance community welfare in Banyumas (Matthew B. Miles, 2014) <sup>[25]</sup>.

- Exploratory Design: To investigate the unique cultural and religious aspects of Banyumas that can be integrated into halal tourism.
- Descriptive Design: To describe the current state of halal tourism development and its perceived impact on the community (Rokhani, 2023) <sup>[38]</sup>.

The research uses a qualitative approach to focus on understanding the perspectives, experiences, and cultural practices of the local community and stakeholders (Rokhamah *et al*, 2024) <sup>[37]</sup>. This approach is suitable for capturing the richness and complexity of local wisdom and its integration into halal tourism.

### Result and Discussion

#### A. Results

##### 1) Definition of halal tourism

Halal or halal tourism is a travel activity facilitated by services or facilities that make travel safe and comfortable for Muslim tourists in accordance with the principles of Islamic sharia, which not only focuses on objects, but also the behavior shown during the trip and other supporting facilities (Ningsih, Astuti, & Priyadi, 2022) <sup>[30]</sup>.

Halal tourism in various countries is referred to by many terms, such as Islamic tourism, halal tourism, halal tourism, halal tourism, halal-friendly tourist destinations, or Muslim-friendly tourist destinations (Fathan, Mustahal, & Basit, 2022) <sup>[17]</sup>. The Ministry of Tourism states that halal tourism is an activity supported by various facilities and services in accordance with sharia provided by the community, entrepreneurs, federal government, and local government (Desky, Thaver, & Rijal, 2022) <sup>[15]</sup>. Basically, halal tourism is an attempt by tourists to enhance their religious beliefs by visiting places of worship, cemeteries, or historical places that have religious value (Amrin, Yono, & Zakaria, 2022) <sup>[7]</sup>

##### 2) Halal tourism development concept

One way to promote tourist destinations is to develop tourism. Tourism areas develop without the help of tourism businesses (Tanatcha Sirisombat, Sarawut Jitsopa, & Wanamina Bostan Ali, 2022) <sup>[45]</sup>. Basically, tourism growth is an iterative process to combine and adjust continuously between available resources and compliance demand to

achieve goals (Juliana *et al.*, 2021) <sup>[21]</sup>. However, developing tourism potential requires efforts to further improve tourism resources by maximizing results through the development of physical and non-physical tourism components (Mawadda, Aslami, & Harahap, 2023) <sup>[26]</sup>.

Tourism potential is everything that exists in the tourist area and attracts people to want to visit the place (Yusuf, Djakfar, Isnaliana, & Maulana, 2021) <sup>[51]</sup>. Development of tourist areas is an alternative that is expected to increase economic potential and preservation efforts (Anggara, 2022) <sup>[9]</sup>. Tourism areas are developed by reorganizing the wealth and potential of different nature in an integrated manner at this stage. Furthermore, a tourism area management model that is oriented towards natural conservation (Nuraini & Sucipto, 2021) <sup>[32]</sup>

### 3) Local wisdom

Local wisdom is a cultural identity or personality that enables a nation to absorb, and even cultivate, the cultures of others (Abdullah, 2021) <sup>[1]</sup>. Local wisdom also means the ability to adapt, organize, and cultivate natural and other cultural influences, which contribute to the change and formation of cultural diversity (Sutono, Tahir, Sumaryadi, Hernowo, & Rahtomo, 2021) <sup>[44]</sup>.

Strong values in a culture usually serve as guidelines for human behavior, rather than being concrete values (Andriani, Jannah, & Andrianingsih, 2022) <sup>[8]</sup>. Thus, to understand them, we must look at how people interact in the local environment. Certain norms, etiquette and laws govern people's behavior under normal circumstances. However, reactions can occur when the culture faces challenges, both from within and from outside (Priyatmoko & Maulana, 2022) <sup>[34]</sup>.

Most people see cultural change through responses and challenges. Social structures, values, norms and local laws will change according to social circumstances (Echchabi, Bocanet, & Grassa, 2022) <sup>[16]</sup>. Cultural challenges can arise as a result of reactions that occur in the life network of the social system (Ma'rifah & Normasyhuri, 2022) <sup>[22]</sup>. This shows persistent autopoiesis, which indicates that the socio-cultural system is self-organizing, which indicates that society can be considered as a living system (As-salafiyah, Rusydiana, & Marlina, 2022) <sup>[10]</sup>. Local wisdom has a role and function in dealing with these changes (Pramana, Sukma R.Ab, & Zamaya, 2022) <sup>[33]</sup>.

### 4) Community Welfare

Two words, "society" and "public welfare". "Welfare" comes from the root word 'sejahtera', which means a state that refers to a good condition, that is, a state in which people are prosperous, healthy and peaceful. Meanwhile, "society" can mean a group of people who are closely bound by systems, traditions, conventions, and laws (Ahmad, Hermintoyo, & Maghfiroh, 2021) <sup>[3]</sup>.

Community welfare can be defined as the state of community life that can be seen from the standard of living of the community. Community welfare is a state in which a person is able to maximize his utility at a certain level of budget limit, according to Michael P. Todaro and Stephen C. Smith in "Economic Development", such as the fulfillment of basic needs such as decent housing, food and clothing, education, and health (Andriani *et al.*, 2022) <sup>[8]</sup>.

In the economic development paradigm, people's welfare is an important component of economic development; economic development is considered successful if people's

welfare increases as a result (Priyatmoko & Maulana, 2022) <sup>[34]</sup>.

#### a) Local wisdom in banyumas

The study identified several forms of local wisdom in Banyumas that can be integrated into halal tourism development:

- Cultural Practices: Traditional arts such as Begalan (a traditional wedding procession) and Ebeg (a traditional dance) are deeply rooted in the community and reflect Islamic values.
- Culinary Heritage: Banyumas is known for its halal culinary traditions, such as mendoan (fried tempeh) and soto Sokaraja, which align with halal tourism principles.
- Religious Values: The community's strong adherence to Islamic principles, such as hospitality (silaturahmi) and mutual cooperation (gotong royong), creates a welcoming environment for Muslim tourists (Wibowo & Khoiruddin, 2022) <sup>[48]</sup>.

#### b) Potential of halal tourism development

Participants highlighted the potential of halal tourism to boost the local economy and improve community welfare:

- Economic Opportunities: Halal tourism can create jobs in hospitality, transportation, and handicrafts, providing income for local residents.
- Cultural Preservation: Integrating local wisdom into tourism activities can help preserve Banyumas' cultural heritage.
- Community Empowerment: Tourism development can empower local communities by involving them in decision-making processes and tourism management (Zaenuri, Rahayu, Iqbal, Elianda, & Akbar, 2022) <sup>[52]</sup>.

#### c) Challenges in halal tourism development

Several challenges were identified:

- Infrastructure Limitations: Limited access to halal-certified facilities, such as hotels and restaurants, hinders the development of halal tourism.
- Awareness and Education: Some community members and stakeholders lack awareness of halal tourism concepts and their benefits.
- Marketing and Promotion: Banyumas' tourism potential is not effectively promoted to domestic and international Muslim tourists (Noviarita, Kurniawan, & Nurmalia, 2021) <sup>[31]</sup>

#### d) Community Perceptions

Participants expressed positive perceptions of halal tourism development:

- Economic Benefits: Many believe that halal tourism can increase income and reduce poverty in the region.
- Cultural Pride: Integrating local wisdom into tourism activities fosters pride in Banyumas' cultural identity.
- Social Cohesion: Halal tourism can strengthen community bonds by promoting shared values and cooperation (Mufli, 2021) <sup>[27]</sup>.

## B. Discussion

### 1) Integration of local wisdom and halal tourism

The findings suggest that Banyumas' local wisdom, rooted in Islamic values and cultural traditions, provides a strong foundation for halal tourism development. By incorporating traditional arts, culinary heritage, and religious values into

tourism activities, Banyumas can offer unique and authentic experiences for Muslim tourists. This integration not only enhances the attractiveness of halal tourism but also ensures that tourism development aligns with the community's cultural and religious identity.

## 2) Economic and social impact

Halal tourism has the potential to significantly improve community welfare in Banyumas. The creation of jobs in tourism-related sectors can reduce unemployment and increase household income. Additionally, the involvement of local communities in tourism activities can empower them economically and socially. For example, women can participate in handicraft production or culinary businesses, contributing to gender equality and inclusive development.

## 3) Challenges and Solutions

The challenges identified in this study highlight the need for targeted interventions:

- **Infrastructure Development:** Investments in halal-certified facilities, such as hotels, restaurants, and prayer spaces, are essential to support halal tourism.
- **Capacity Building:** Training programs for community members and stakeholders can increase awareness and understanding of halal tourism.
- **Marketing Strategies:** Effective promotion through digital platforms and partnerships with travel agencies can attract more Muslim tourists to Banyumas.

## 4) Sustainability and community involvement

Sustainable halal tourism development requires active participation from local communities. By involving community members in planning and decision-making processes, tourism development can be tailored to their needs and aspirations. This participatory approach ensures that the benefits of tourism are equitably distributed and that cultural and environmental resources are preserved for future generations.

### e. Policy Implications

The findings of this study have important implications for policymakers:

- **Local Government:** The local government should develop policies and regulations that support halal tourism development, such as providing incentives for halal-certified businesses and promoting cultural tourism.
- **Stakeholder Collaboration:** Collaboration between the government, private sector, and community organizations is crucial for the successful implementation of halal tourism initiatives.
- **Monitoring and Evaluation:** Regular monitoring and evaluation of tourism projects can ensure that they achieve their intended goals and address any emerging challenges.

Banyumas, a regency in Central Java, is known for its unique cultural traditions, such as the Banyumasan dialect, traditional arts, and culinary heritage. These elements of local wisdom provide a strong foundation for developing halal tourism that is in line with Islamic principles and promotes community welfare.

The development of halal tourism in Banyumas is firmly rooted in local cultural values. Traditional arts, such as wayang kulit and calung, are incorporated into tourism

activities to provide an authentic cultural experience. Local culinary traditions, including mendoan (fried tempeh) and soto Sokaraja, are promoted as halal-certified dishes, attracting domestic and international tourists.

The growth of halal tourism has created new economic opportunities for local communities. Small and Medium Enterprises (SMEs) have emerged, offering halal-certified products and services, such as accommodation, restaurants and souvenirs. This has resulted in increased income and employment opportunities for locals, especially women and youth.

The promotion of local wisdom-based halal tourism has encouraged the preservation of Banyumas' cultural heritage. Traditional arts and crafts are revitalized, and cultural events are organized regularly to attract tourists. This has strengthened community pride and ensured the transmission of cultural knowledge to the younger generation.

Halal tourism in Banyumas emphasizes sustainability by promoting eco-friendly practices and ethical tourism. Tourism activities are designed to minimize environmental impacts, and local communities are actively involved in tourism planning and management. This approach ensures that tourism development benefits both the environment and the community.

## Conclusion

The results of this study demonstrate that local wisdom-based halal tourism has significant potential to improve community welfare in Banyumas, Central Java, Indonesia. By leveraging the region's cultural heritage, religious values, and community strengths, halal tourism can create economic opportunities, preserve cultural identity, and foster social cohesion. However, addressing infrastructure limitations, raising awareness, and promoting effective marketing strategies are essential for realizing this potential. With the right policies and community involvement, Banyumas can become a model for sustainable and inclusive halal tourism development in Indonesia.

The development of local wisdom-based halal tourism in Banyumas has made a significant contribution to improving the welfare of the community. By integrating Islamic principles with local cultural values, Banyumas has established itself as a unique and attractive halal tourism destination. This model not only increases economic opportunities but also preserves cultural heritage and promotes sustainable tourism practices. Banyumas' success provides valuable input for other regions in their efforts to develop halal tourism as one of the efforts to achieve sustainable development and community welfare.

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