

IMPLEMENTATION AND DEVELOPMENT OF HALAL TOURISM IN BANJARMASIN FLOATING MARKET

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ABSTRACT

Halal tourism is a tourism object whose activities are carried out in accordance with Islamic teachings by provide warm facilities and services for Muslim tourists. One of them is the Floating Market in Banjarmasin, which is considered suitable for the application and development of the concept of halal tourism.

The application of halal tourism in Banjarmasin will have an impact on regional progress and development, especially in the tourism and economic sectors. Because the majority of the population is Muslim, Banjarmasin must have the courage to make a breakthrough to advance its tourism sector by developing halal tourism. Therefore, this study aims to determine how the application and development of the floating market halal tourism in Banjarmasin.

This research method uses the type of field research with A qualitative approach, carried out by direct survey to the object of research and supported by picture evidence. Was taken in the Banjarmasin area to be precise in the Floating Market. The subjects are the Banjarmasin City

Tourism Office officials and actors or traders in the floating market halal tourism. Data collection includes observation, interviews and documentation, which are then analyzed using qualitative descriptive methods.

The conclusion is the application of floating market halal tourism in Banjarmasin is in accordance with the general principles of implementing Sharia Tourism. Meanwhile, in terms of development, the Banjarmasin government is still trying to develop and improve the floating market halal tourism both in terms of facilities, from a marketing perspective and a regulatory perspective.

Keywords: Application and Development of Halal Tourism, Floating Market, DSN MUI

INTRODUCTION

Currently, the halal tourism industry has become a trend in halal tourism with very promising prospects for the future. This trend occurs because the number of Muslim tourists who travel on tour increases from various parts of the world. At least those who wander in halal destinations are approximately 170 million Muslim tourists

worldwide.

Currently, Indonesia still loses in attracting Muslim foreign tourists, amounting to approximately 3.6 million tourists, compared to other countries such as Malaysia which attracted 5 million tourists, Singapore 4 million tourists, and Thailand which managed to attract 6 million tourists. The defeat in the Indonesian tourism sector in attracting foreign Muslim tourists is caused by the lack of friendly services or facilities for world Muslim tourists. This is in contrast to the condition of Indonesia as one of the countries with the largest Muslim population in the world. The central government through the Ministry of Tourism 2015-2019 targets that in 2019 it must be able to reach 20 million foreign tourists. To achieve this target, the Ministry of Tourism is doing various ways by holding a program that is being developed in Indonesia, namely Halal Tourism. Tourism can be associated with taking knowledge and warning in every journey of human life, because every journey of human life has knowledge as a warning to live a better life in the future.

Halal tourism does not mean changing an area according to Islamic law, but this destination has friendly and warm facilities or services for every visiting Muslim tourist. Of course, the existence of halal tourism in the city of a thousand rivers will have an impact on the progress and development of this area. El Gohary said that in the study of halal tourism there were several themes that could be focused on, namely participation and involvement (carried out by Muslims), Islamic tourism destinations and places, products such as Muslim areas; halal food and drinks; Islamic entertainment activities, dimensions (economic, social, cultural, and religious), and management that provides services such as marketing and ethics (Hatem, 2019).

As we already know, the city of Banjarmasin is majority Muslim. Banjarmasin is considered very suitable for the application of the concept of halal tourism, because Banjarmasin is blessed with customs, culture, religiosity, natural tourism, history, shopping tours, and interesting culinary delights. Of course, all of this provides a great opportunity to attract domestic and foreign tourists.

Therefore, tourism in Banjarmasin is quite promising. A number of strategic and technical efforts are needed to improve the access, communication, environment, of this halal industry. All stakeholders from government, business operators and owners, as well as the wider community. It is necessary to work together to provide better services and to offer unforgettable experiences for Muslim tourists visiting this city (Maya, 2020).

The government feels the need to strengthen regulations and provide supporting programs and supporting facilities that can better manage and encourage the concept of

halal tourism to continue to grow and develop. Business actors also need to increase business capacity by providing satisfying services to Muslim tourists.

It is felt that the promotion of halal tourism in the city of Seribu Sungai Banjarmasin, South Kalimantan, needs to be done and improved by using all means and media properly and wisely. Promotion for foreign Muslim tourists also needs to be intensified. Meanwhile, unlike in other cities in Indonesia, for example Yogyakarta and Denpasar, where many tourism industry players are familiar with the use of foreign languages, especially English. Banjarmasin needs more translators as well as tour guides.

Guides need to be prepared in various tourist destinations, in order to help Muslim tourists on their journey in this city. If necessary, Banjarmasin can also promote itself and apply and develop the city concept as a favorite halal tourist destination in Indonesia. The analysis was carried out

by referring to the 2018 GMTI as a reference for standardization of the halal tourism industry in Indonesia.

Meanwhile, halal food with a variety of menus can be found very easily in Banjarmasin, especially in the city of a thousand rivers. Due to the majority of tourism services, providers and residents of Banjarmasin are Muslim. Halal culinary is also widely available for Muslim tourists at Syamsuddin Noor Airport, Banjarmasin.

However, the lack of restaurants and food providers that have halal certificates from the MUI is still a big challenge for this city. Halal certification is a process to obtain a halal certificate through several stages to prove that the ingredients, production process and halal assurance system meet the standards of the Majelis Ulama Indonesia for Drug and Cosmetics Food Assessment Institute (LPPOM MUI, 2008). In Law Number 33 of 2014 Article 1 point 10 concerning Product Guarantee states that a halal certificate is an acknowledgment of the halalness of a product issued by Badan Penyelenggara Jaminan Produk Halal (BPJPH) based on a written fatwa issued by the Majelis Ulama Indonesia (MUI). Therefore, public awareness about the urgency of halal certification still needs to be improved.

In addition, restaurants and food providers must provide their price lists for the convenience of Muslim tourists. Places of worship for Muslim tourists are not difficult to obtain because there are many mosques and small mosques in various places. A clean place for ablution is also quite available. However, separate toilets for men and women are still not widely available in most halal tourist destinations.

Other halal tourism facilities that will be developed besides culinary tours, places of worship, as well as other services such as sharia hotels. To attract investors or

businessactors in supporting halal tourism in the city of a thousand rivers, Banjarmasin, there is a planned discount on retribution for business people who want to implement the concept of halal tourism. The city of Banjarmasin is indeed quite famous for its Islamic nuances, this can be in line with the concept of halal tourism.

In the city of Seribu Sungai itself, there are several well-known tourist destinations including the traditional market which is above the Barito river or commonly called the Floating Market as one of the city's icons, Taman Siring Menara Pandang, Sultan Suriansyah Mosque which has been established since the 16th century AD, Kembang Island and several other places that have the potential to be developed into the concept of halal tourism.

Some of the well-known tours in Banjarmasin are Floating Market, Banjarmasin, South Kalimantan. The market starts after dawn prayers until after seven in the morning in general. This market has a system of features such as the practice of bartering transactions between boat traders and one another.

Another feature of the floating market is that the parties conducting both transactions are "obliged" to say shigat in accordance with the culture of the sale and purchase contract

in Banjarmasin, if they do not say it then the sale and purchase is considered invalid. This is based on the good treatment of the Banjarmasin people in order to implement an attitude of honesty, openness, and a form of appreciation for others.

The native people of Banjarmasin highly uphold the principles of justice and openness so that these buying and selling transactions can provide benefits for both parties who make buying and selling. This culture has become a habit because it has noble basic values, especially for the willingness of both parties to achieve a benefit. From this background, the authors are interested in further research. So from that the author made a study with the title "Application and Development of Halal Tourism in the Floating Market in Banjarmasin".

LITERATURE REVIEW

Halal tourism is any activity or event carried out in tourism activities in accordance with the teachings of Islamic law (C. Michael and Girish, 2020). Halal tourism is tourism that adheres to the values of Islamic teachings, which allows for the growth of Islamic banking carried out by the people. Islam to be part of the progress of the world (Asad, Noriah and Bader, 2019). Based on the MUI DSN Fatwa number 108 / DSN-MUI / X / 2016, the general principles of implementing Sharia Tourism:

1. The Tour Organizer

It is obligatory to avoid polytheism, immorality, immorality, interpretation / israf, and munkar, and to create benefit and benefit both materially and spiritually.

2. Related Hotels

- a) The hotel may not provide access to pornography and immoral activities.
- b) Must not provide entertainment facilities that lead to immorality, immorality, pornography and / or immoral acts.
- c) Food and beverages provided by sharia hotels must have obtained a halal certificate from the MUI.
- d) Providing adequate facilities, equipment and facilities for the implementation of worship, including facilities for purifying.
- e) Hotel managers and employees / employees are required to wear clothing in accordance with sharia.
- f) Sharia hotels are required to have guidelines and / or guidelines regarding hotel service procedures to ensure the implementation of hotel services in accordance with sharia principles.

3. Related to Travel Destinations

- a) Sharia tourist destinations must have worship facilities that are suitable for use, easy to reach, and meet the requirements of sharia, halal food and drinks that are guaranteed halal with MUI halal certificates
- b) Tourist destinations must avoid polytheism, kurafat, immorality, adultery, pornography, porn action, liquor, drugs and gambling, art and cultural performances and attractions that contradict sharia principles.

As for based on the Global Muslim Travel Index, among others:

- 1) Family Friendly Destinations.
- 2) Services and facilities in Muslim-friendly destinations.
- 3) Halal awareness and destination marketing.
- 4) Public safety for Muslim tourists.
- 5) The number of Muslim tourist arrivals is quite crowded.
- 6) Choice of food and halal guarantees.
- 7) Easy and good access to worship.
- 8) Facilities at the airport are Muslim friendly.
- 9) Adequate accommodation options.

- 10) Ease of communication.
- 11) Reach and awareness of the needs of Muslim tourists.
- 12) Air transport connectivity.

There are other opinions which state that halal tourism must meet several general criteria for halal tourism, including:

1. Oriented to the common good

According to at-Tuufii, the benefit of humans is the main goal of Islamic law. benefit is intended to provide protection to humans in living life in the world. With benefit, the difficulties faced by humans can be avoided from the journey of his life.

2. Oriented for enlightenment, refreshment, serenity

Most of the visitors who come to tourist objects are to remove boredom from their daily activities. The aim to find enlightenment, refreshment, and serenity they get from a tourist object. Enlightenment related to the psychic, refreshment related to the physical, and calm related to spiritual visitors.

3. Abstain from idolatry and superstition

Worshipping the Almighty God is the duty of all Indonesian citizens. Especially for Muslims who must obey the commands and prohibitions of Allah SWT. This includes not worshipping other than Allah SWT. The halal standard in this indicator is that tourism, whether the place, the activity or the values contained in it, does not indicate worship and superstition.

4. Free from sin

Related to the principle of halal tourism, which certainly leaves activities and products that are haram in Islamic teachings. Illegal activities such as immorality, shirk, and other actions that violate religious teachings or that cause sin, include stealing, fighting, making noise, and so on. As for non-halal products, such as liquor and illegal

drugs, which have an effect on tourists to commit immorality.

5. Maintain safety and comfort

Safe and comfortable tourism is more loved by visitors or tourists. With regard to orientation to get calm when visiting tourist objects, the management must ensure the safety and comfort of visitors. In addition, visitors are also expected to participate in maintaining the security and comfort of tourist objects. Including the teachings of Islam is not to interfere with the rights of others. Security and comfort

are human rights, when there are people or parties who interfere with these rights, this includes acts of violating religious teachings.

6. Protect the environment.

Cleanliness is part of faith, is a guideline for life that we have often listened to since elementary school. Likewise in tourist objects, maintaining cleanliness is one way to protect the environment. Another way, such as taking care of tourist facilities, is a way to continue to preserve everything in the tourist attraction. The essence of the indicator of protecting the environment is the behavior of preserving the sustainability of everything in a tourist attraction carried out by the manager, government, and also visitors.

7. Respect social values, culture and local wisdom

Visiting a tourist attraction that is outside our area is the same as when we enter a village and we are guests in it.

Like guests, they must maintain behavior to respect local social, cultural and local wisdom values. It is not recommended to disturb the habits of local residents who are attached to tourist objects.

METHODS

Research is one of the means carried out by humans to strengthen, foster, add and develop their knowledge. In every research, attention is needed in systematics, construction and methods in order to create regular research to be able to solve the problem under study. Therefore the research method becomes an element that must be present in research to make it easier to complete research.

This research method uses the type of field research, carried out by direct survey to the object of research and supported by picture evidence. A qualitative approach is used to understand the human dimension in society, including research on tourism from its social and cultural implications. The research site was taken in the Banjarmasin area to be precise in the Floating Market. The research subjects are the Banjarmasin City Tourism Office officials and actors or traders in the floating market halal tourism. Data collection includes observation, interviews and documentation, which are then analyzed using qualitative descriptive methods.

RESULTS AND DISCUSSION

Application of Halal Tourism in the Floating Market in Banjarmasin

Halal tourism is an activity activity carried out into tourist activities in accordance

with Islamic teachings. General criteria for halal tourism are:

First, which is oriented towards the common good. On the floating market halal tourism in Banjarmasin, this tour has a positive impact on the government, tour managers, facilities and infrastructure providers, local communities, visitors, and directly or indirectly affected parties. So that the positive impact will benefit those involved in the tour.

According to at-Tuufii, the benefit of humans is the main goal of Islamic law. The benefit is intended to provide protection to humans in living life in the world. With benefit, the difficulties faced by humans can be avoided from their life journey (Imron, 2013). The floating market in Banjarmasin also has a positive impact in terms of its aims and objectives, namely introducing transactions in accordance with the Islamic contract to tourists, showing market tours that preserve the culture of local wisdom in Banjarmasin, adding knowledge, information and broadening horizons for Muslim tourists.

Second, halal tourism is oriented towards enlightenment, refreshment, and serenity for visitors. The provision of special packages for tourists is that when tourists visit the halal tourism of the floating market in Banjarmasin they will find their own specialties so that they can increase the mood which affects the enlightenment where tourists / visitors become more interested in satisfying themselves to the outside world.

Third, avoid idolatry and superstition. On the floating market halal tourism in Banjarmasin, there are religious tourism such as graves for pilgrimage, places of worship (mosques), and etcetera. So that it avoids the existence of idolatry and superstition.

Fourth, free from sin. On the floating market halal tourism in Banjarmasin, the activities there do not contain illegal activities such as shirk, immorality, stealing, fighting, making noise, and etcetera.

Fifth, halal tourism must maintain the safety and comfort of visitors. In floating market halal tourism in Banjarmasin, visitors / tourists are very obedient to the existing rules, so as not to cause harm to others

Sixth, protecting the environment. In the floating market halal tourism in Banjarmasin, cleanliness is part of faith. Therefore, the surrounding community really cares about the environment. Keeping clean is one way to protect the environment.

Seventh, respecting social values, culture and local wisdom. In the floating market halal tourism in Banjarmasin, sellers and tourists alike are still keeping the traditions of their ancestors that have existed since long ago.

Based on the MUI DSN Fatwa number 108 / DSN- MUI / X / 2016, the application of floating market halal tourism in Banjarmasin is in accordance with the general principles of implementing Sharia Tourism.

Development of Halal Tourism in the Floating Market in Banjarmasin

Basically, the development of halal tourism is not exclusive tourism because non-Muslim tourists can also enjoy services with sharia ethics. As an effort to develop the floating market halal tourism in Banjarmasin, the government is trying to increase the existence of the floating market halal tourism area in Banjarmasin with several aspects such as:

1. In terms of facilities

Muslim-friendly facilities, by providing places of worship such as mosques and prayer rooms not far from the halal tourist area of the floating market in Banjarmasin, restaurants and food and beverage service providers that are halal certified by the MUI, clean toilets with adequate water and differentiated between men's toilets and woman. The existence of a tour and travel that provides several packages but does not conflict with prayer times, tour and travel also provides several tour guides that play an important role in guiding tours, but not many are able to guide foreign tourists due to lack of language skills.

In addition, transportation access can be reached by public or private transportation. However, access to the floating market halal tourism in the streets around the halal tourism area of the floating market in Banjarmasin is still quite difficult, because the roads have not been leveled and are classified as narrow.

2. In terms of marketing

The use of technology is crucial in every stage of a tour. Activating websites and social media as digital marketing tools with content that is constantly updated and of course interesting, branding halal tourism on the floating market in Banjarmasin through digital channels, and containing information about the availability of Muslim tourists' needs in the floating market halal tourist destinations in Banjarmasin, bringing innovation to the attraction of the halal tourist attraction of the floating market in Banjarmasin.

3. From a regulatory perspective

Currently the regulations on the floating market halal tourism in Banjarmasin look quite good, but there are still tourists / visitors who have not obeyed the regulations, such as tourists / foreign visitors. So this still needs to be improved by the government and the floatingmarket halal tourism stakeholders in Banjarmasin.

CONCLUSION

Based on the MUI DSN Fatwa number 108 / DSN- MUI / X / 2016, the application of floating market halal tourism in Banjarmasin is in accordance with the general principles of implementing Sharia Tourism. General criteria for halal tourism in the floating market in Banjarmasin, among others, are oriented to the common good, oriented to enlightenment, refreshment, serenity, avoiding idolatry and superstition, freedom from sin, maintaining security and comfort, maintaining cleanliness, preservation of nature, sanitation and environment, respecting socio-cultural values and local wisdom that do not violate Sharia principles.

In implementing halal tourism in the floating market in Banjarmasin, facilities for places of worship in the form of mosques and prayer rooms are very suitable for use with cleanliness that is always maintained and also easily accessible to tourists. In addition, the food and drinks that are sold can be guaranteed halal by the existence of halal certification from the MUI. The floating market halal tourist destinations in Banjarmasin are also protected from polytheism, khurafat, immorality, adultery, pornography, porn action, liquor, drugs and gambling. Avoid also from performing arts and culture and attractions that contradict Sharia principles.

As an effort to develop halal tourism on the floating market in Banjarmasin, the Government is trying to improve Muslim-friendly facilities and utilize technology to increase the promotion of introducing floating market halal tourism. As for the regulations, the floating market halal tourism in Banjarmasin looks quite good, even though there are still visitors / tourists who have not obeyed the regulations.

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