

The potential of Muslim Friendly Hospitality in the tourism industry in Central Java

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DOI:10.18326/ijims.v13i1. 169-197

Abstract

This study aims to identify Muslim hospitality potential in the Central Java tourism industry. This research uses a hybrid research method or a Multiphase Mixed Method. Multiphase data were collected simultaneously between qualitative and quantitative data. Data were taken from literature studies, field observations, and in-depth interviews with key informants. The analytical methods used in this study included the Mic-Mac and Mactor analytical instruments, descriptive statistics, and Triangulation Methods. Results of the study show that although Central

Java has not applied MFH regulations, the halal tourism industry is practiced in tourism. Central Java has all the potential for Muslim Hospitality with a score of 3.8 out of 5 based on the Indonesian Muslim Travel Index (IMTI) category. The potential for various scenic destinations, polite manner of community, stable and safe political conditions, financial institutions' support, the existence of Islamic boarding schools, and both tangible and intangible Islamic historical heritage are all the strengths of MFH in Central Java. The theoretical implication of this research can be used as a starting point for further research. Whereas the applied implication suggests that the government needs a seed to immediately formulate regulations on Halal Tourism as affirmed by the state.

Penelitian ini bertujuan mengidentifikasi Potensi Muslim Friendly Hospitality pada industri pariwisata di Jawa Tengah secara multidisipliner. Pendekatan dilakukan dengan menggunakan metode penelitian Hybrid atau Mixed Method. Data diambil dari studi literatur, pengamatan lapangan dan interview mendalam pada informan kunci. Metode analisis dalam penelitian ini menggunakan instrumen analisis Mic-Mac dan Mactor, Statistik Deskriptif dan Metode Triangulasi. Hasil penelitian menunjukkan bahwa sekalipun Jawa Tengah belum memiliki regulasi MFH tetapi industri pariwisata halal telah berjalan dalam kepariwisataan Jawa Tengah. Jawa Tengah memiliki seluruh potensi Muslim friendly Hospitality dengan skor 3,8 berdasarkan kategori Indonesian Muslim Travel Index (IMTI), dari skor tertinggi 5. Potensi Destinasi Wisata yang indah dengan beragam variasinya, dukungan budaya masyarakat yang santun, kondisi politik yang stabil dan aman, dukungan institusi keuangan, pondok pesantren, peninggalan kesejarahan Islam baik yang bersifat tangible dan intangible menjadi kekuatan MFH di Jawa Tengah.

Keywords: *Muslim-friendly hospitality (MFH); Scenic destination; Halal industry; Tourism*

Introduction

To develop a complete and comprehensive development ecosystem related to the mission of Central Java government, especially in terms of sharia economics i.e. Muslim-friendly tourism sector, programs dealing with development of tourist destinations, tourism marketing, and resource

development were generated.¹ People were involved in the field of tourism and creative economy.² One prominent example for Muslim-friendly tourism comes from food³ and beverage sector, within which halal certification⁴ is enacted to products of micro, small and medium enterprises (MSMEs), including MSMEs actors in Islamic boarding schools. The development in the financial sector supporting the sharia economic development ecosystem is also studied, particularly that related to the Sharia Business Unit (UUS) of the Central Java Regional Bank (BPD). UUS functions to fulfill the spin-off requirements no later than 2023, and to provide education, literacy, and innovation/digitalization of sharia finance for Central Java people, both through sharia banking and sharia savings and loan cooperatives (KSPPS).

Muslim-Friendly Hospitality⁵ is part of the tourism industry developed by the Indonesian Ministry of Tourism. In this regard, however, cultural and political issues still leave problems due to inadequate ideas and understanding. In some provinces, Muslim-friendly hospitality⁶ is well perceived thanks to common culture and beliefs. In some provinces, however, the concept faced rejection. Therefore, this research focuses on

¹Daokui Jiang, Zhuo Chen, Levi McNeil, and Guilin Dai, "The Game Mechanism of Stakeholders in Comprehensive Marine Environmental Governance", *Marine Policy*, Volume 112 (2020), 1-8.

²Donna Lee, Mark Hampton, and Julia Jeyacheya, "The Political Economy of Precarious Work in the Tourism Industry in Small Island Developing States", *Review of International Political Economy*, Volume 22, Number 1 (2015), 194-223.

³Salman Yousaf, and Fan Xiucheng, "Halal Culinary and Tourism Marketing Strategies on Government Websites: A Preliminary Analysis", *Tourism Management*, Volume 68 (2018): 423-443.

⁴Maryam Taha Mannaa, "Halal Food in the Tourist Destination and Its Importance for Muslim Travellers", *Current Issues in Tourism*, Volume 23, Number 17 (2020), 2195-2206.

⁵Aan Jaelani, "Halal Tourism Industry in Indonesia: Potential and Prospects", *International Review of Management and Marketing*, Volume 7, Number 3 (2017), 25-34.

⁶Zahed Ghaderi, C. Michael Hall, Noel Scott, and Luc Béal, "Islamic Beliefs and Host-Guest Relationships in Iran", *International Journal of Hospitality Management*, Volume 90 (2020), 1-8.

the provinces preferred by the government⁷ to develop Halal Tourism.⁸ Central Java is one of the options. This province is chosen based on Law number 10/2019 regarding tourism, Regional Regulation Number 12/2012 concerning the Master Plan for Central Java Tourism Development, and the DSN-MUI/X/2016 Fatwa on Sharia Tourism. Priority has been given as stated by the Four Pillars of Central Java tourism, namely: 1) Development of tourist destinations; 2) Development of tourism marketing; 3) Development of the tourism industry, and 4) Development of tourism institutions

Central Java already has a regional development potential map portraying *Destinasi Pariwisata Provinsi* (provincial tourist destinations, DPP) and their derivatives. There are 6 DPPs over 35 cities/districts, 15 *Kawasan Stretegis Pariwisata Provinsi* (Provincial Tourism Strategic Area, KSPPs) and 18 *Kawasan Pengembangan Pariwisata Provinsi* (Provincial Tourism Strategic, KPPPs) exist in those 6 DPPs.

The tangible and intangible carrying capacity of the Central Java tourism industry indicates determination of Central Java policymakers⁹ to develop tourism included that with halal category. Therefore this study aims to explore and identify the Potential of Muslim Friendly Hospitality

⁷Oktifani Winarti, "Halal Tourism in Indonesia: Does It Attract Only Muslim Tourists?", *Jurnal Studi Komunikasi*, Volume 1, Number 3 (2017), 232-239.

⁸Fatemeh Shafaei, "The Relationship between Involvement with Travelling to Islamic Destinations and Islamic Brand Equity: A Case of Muslim Tourists in Malaysia", *Asia Pacific Journal of Tourism Research*, Volume 22, Number 3 (2017), 225-271. however, activities such as drinking alcohol, wearing scanty clothing, sun bathing naked, and serving pork in restaurants are found in this country. Therefore, it is vital to explore on how Muslims who are involved with travelling to Islamic destinations evaluate the country's Islamic brand equity. A number of 384 Middle Eastern tourists were surveyed in Malaysia. Using structural equation modelling, the relationships between Muslims' involvement with travelling to Islamic destinations and dimensions of brand equity (awareness, image, quality, value, and loyalty

⁹Mohd Syakir, and Mohd Rosdi, "Ummah Economic Remedy: Between Islamic Economics and Islamic Political Economy", *Journal of Business Management and Economics*, Volume 4, Number 1 (2016), 38-46.

in Tourism in Central Java. This research was conducted during Covid-19 pandemic situation, so there might be limitations in this study, especially those related to interviews with key informants, besides limitations of movement. Overcoming the inadequacies was done by sharpening the analysis of tourist areas in Central Java through literary studies.

Central Java Province: an overview

As one of the provinces located in the five biggest islands¹⁰ in Indonesia, Central Java represents a dynamic and developing province. The population of this province is around 32.52 million with balanced portions of 50% men and 50% women spreading over 29 districts and 6 administrative cities. The most populated district is Cilacap with 1,944,857 people. Magelang has the least population of 121,526 people.

Central Java Province is one of the provinces selected to be the pilot project for the development of Indonesian Halal Tourism¹¹ stated in the first meeting of the IOC International Forum On Islamic Tourism in Jakarta in June 2014. Determining Central Java's great potential in economic development and Islamic finance is in line with the provincial development mission to reduce poverty and unemployment by strengthening the people's economic base and opening up many business spaces.

As a new stream of the national economy,¹² Islamic economy is an important part of development in Central Java. The presence of 4,759

¹⁰Yuhanis Abdul Aziz, Siti Rahayu Hussin, Hossein Nezakati, Raja Nerina Raja Yusof, and Haslinda Hashim, "The Effect of Socio-Demographic Variables and Travel Characteristics on Motivation of Muslim Family Tourists in Malaysia", *Journal of Islamic Marketing*, Volume 9, Number 1 (2019), 222-239.

¹¹Muhammad Suradin, "Halal Tourism Promotion in Indonesia: An Analysis on Official Destination Websites", *Journal of Indonesian Tourism and Development Studies*, Volume 6, Number 3 (2018), 143-59.

¹²Iskandar, Iskandar, "Islamic Economics as A New Current of Economic Development in Indonesia", *Muqtasid: Jurnal Ekonomi Dan Perbankan Syariah*, Volume 9, Number 2 (2018), 150-158.

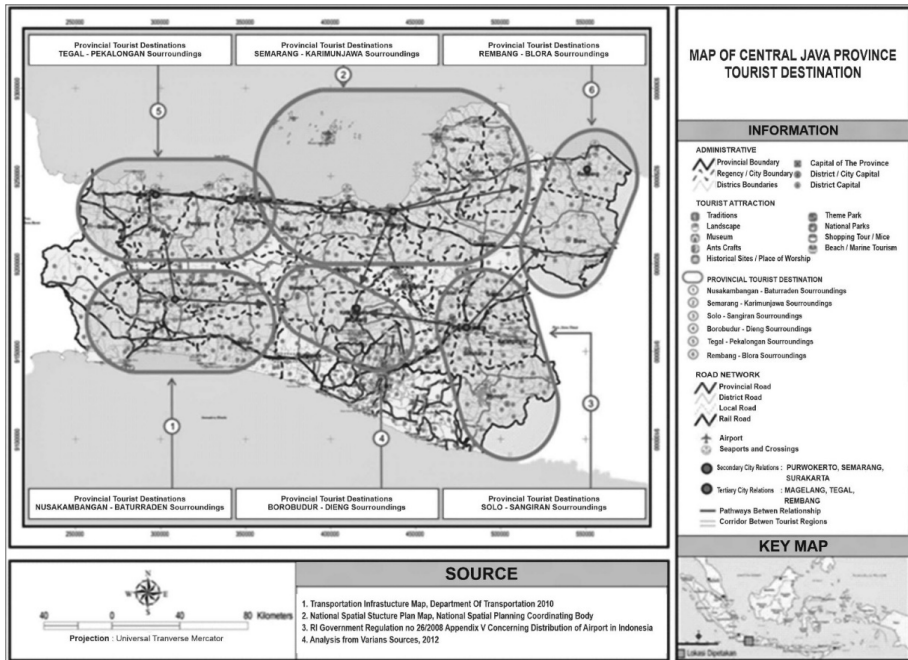
Islamic boarding schools spread over 29 regencies and 6 cities, and 11 industrial areas contributes enormous potency. This circumstance constitutes special strength for Central Java amid the strong flow of development of halal industry in Indonesia. On the financial sector side, asset growth increased by 3.95% (YoY) in the first quarter of 2020 (OJK, 2020). The potency of Central Java's sharia finance was exposed by 550 KSPPS (Sharia Financing Savings and Loans Cooperatives)/BMT active in the first semester of 2020 (Kemenkop, 2020). This turned out to be a valuable asset for the development of the sharia economy.¹³

In terms of Muslim-friendly tourism, Central Java received an award from the Indonesia Muslim Travel Index (IMTI) in 2019 as the Leading Muslim-Friendly Tourist Destination. Central Java has 341 *Daya Tarik Wisata* (tourist attractions, DTW), 158 cultural tours, 295 artificial tours and 66 special interest tours, and 96 other tourist attractions out of overall 1,024 Central Java DTW destinations.

The results of an in-depth interview with the Head of the Youth, Sports, and Tourism Office of Central Java revealed that work has been initiated to elaborate Muslim Friendly Tourism in 6 Provincial Tourism Destinations (DPP) i.e.: 1) DPP Semarang – Karimunjawa and its surroundings; 2) DPP Solo – Sangiran and Surrounding Areas; 3) DPP Borobudur – Dieng and its surroundings; 4) DPP Rembang – Blora and its surroundings; 5) DPP Pekalongan – Tegal and its surroundings; 6) DPP Nusakambangan – Baturraden and its surroundings. Mapping of Central Java DPP is illustrated in Figure 1 below.

¹³KNEKS Direktorat Infrastruktur Ekonomi Syariah, *Laporan Perkembangan Ekonomi Syariah Daerah 2019-2020*, Jakarta: KNEKS, 2020, 248-284.

Figure 1. Map of Central Java Tourist Destinations¹⁴



Central Java geographically benefits from its abundant natural wealth and tourism that the public needs. These comprise cultural and culinary heritage, coastal tours, inland visits, shopping, mountain excursion and other tourist attractions such as tourist villages, artificial tours, and special interest tours¹⁵.

¹⁴Badan Pengembangan Infrastruktur Wilayah, Bapeda Jawa Tengah, Arah_Pengembangan_Kawasan_Pariwisata_Provinsi_Jawa_Tengah.pdf https://www.google.com/search?q=peta+wisata+jawa+tengah&rlz=1C1JJTC_idID10511D1051&sxsrf=APwXEdcecANTCkuIyFN1SJe3kpgWwMYRtw:1682244102459&source=lnms&tbm=isch&sa=X&ved=2ahUKEwiJ-5vR37_-AhVkJzGdGHX6-A3EQ_AUoAXoECAEQAw&biw=1536&bih=722&dpr=1.25#imgrc=0ZDkyMyXk6FrbM&imgdii=wkyTEmfOJWQS9M

¹⁵Alfonso Vargas-Sánchez, and Mirko Perano, “Halal Tourism through the Lens of Generation Z in a Muslim Majority Country: Implications on Tourist Services”, *International Journal of Business and Management*, Volume 13, Number 9 (2018), 36-49.

Potential of Muslim Friendly Hospitality

Based on the IMTI assessment (Indonesian Muslim Travel Index), by ACES criteria on Muslim Friendly Hospitality (MFH), Central Java gained an average score of 3.88 out of the maximum point of 5 and the highest score in Sea Access 2. This assessment illustrated that Central Java has a notable comparative advantage. The MFH score of Central Java is displayed in Table 1.

Table 1. Score MFH Central Java

Rating Attribute	Rated aspect	Central Java Score Results
Acces	<i>Air</i>	4
	<i>Rail</i>	4
	<i>Sea</i>	2
	<i>Road</i>	4
Communication	Muslim Visitor Guide	2
	Stakeholder Education	3
	Market Outreach	4
	Tour Guide	5
	Digital Marketing	5
Environment	Muslim Tourist Arrivals	5
	Wifi Coverage at Airport	4
	Commitment to Muslim Friendly Tourism	3
	<i>Halal Restaurants</i>	5
Services	<i>Mosque</i>	3
	<i>Airports</i>	5
	Hotels	5
	Attraction	3
Total Score		66
Average Score		3,88

On the access side, Central Java's score was remarkably high. The score gain could possibly be higher should there be more international flight available¹⁶. Currently, the international flights only serve Kuala Lumpur and Singapore through Semarang's Ahmad Yani airport and Jeddah & Medina via Solo's Adi Sumarmo airport. The two international airports also serve domestic flights and have made significant improvements regarding access and airport facilities.

There are 3 domestic airports in Central Java, namely: 1) Dewadaru Airport in Karimun Jawa, 2) Sudirman Airport in Purbalingga, and 3) Tunggulwulung Airport in Cilacap. These three domestic airports serve departures and arrivals of under 50 thousand passengers annually. Accessibility by train is associated with operation of *PT KAI*, the Indonesian Railway Service. The operation of the Joglosemarkerto train since December 2018 has brought convenience for tourists and business actors. The train service is popularly called Trans Central Java since the route connects several main cities in the central part of the island, i.e. Solo, Yogyakarta, Purwokerto, Tegal, and Semarang. Central Java has fairly good access with the use of trains, and the lines are mainly traversed by the Jakarta – Surabaya and Jakarta Yogyakarta trains.

On the seaside, two main ports, namely Tanjung Emas in Semarang and Karimun Port in Jepara, become access for sea transportation and a stopover for domestic and international cruise ships. At the seaport position, several cruise ships have docked at the Tanjung Emas port. In terms of road infrastructure, Central Java has roads with a total length of 10,932 kms and toll road extends 358.39 kms. Overall this infrastructure is in good condition.

The assessment score on the basis of communication criteria with indicators of Muslim tourist guidance, stakeholder education, market access,

¹⁶Hossein G.T. Olya, and Amr Al-ansi, "Risk Assessment of Halal Products and Services: Implication for Tourism Industry", *Tourism Management*, Volume 65, (April 2018): 279-291.

tour guides and digital marketing is largely good. This province is considered ready to put Muslim-friendly tourism into action. In this regard, Central Java has provided 11,500 copies of the Muslim Visitor Guide in English, with no Arabic ones available. So far, Central Java government has socialized Muslim Friendly Tourism with the theme The Role of Islamic Higher Education on Development of Halal Tourism and Sharia Tourism in Indonesia.

Efforts to create Central Java Halal Tourism market has been initiated, among others by conducting Indonesia - Malaysia Tourism Gathering. To date, there have been 132 people as tour leaders with English language skills, in the absence of ones with Arabic proficiency. Digital marketing in Central Java Province as a means of promotion has had five digital platforms, one of which is My Semarang Travel Guide. Of the total number of foreign visitors, Muslim tourists are around 21%. In addition, free Wifi coverage is available and easy to reach in all Central Java airports, as well as in several public facilities around Central Java tourist destinations. Another valuation from this environmental perspective is the province commitment to Muslim Friendly Tourism, for which Central Java has prepared six main priority destinations, namely: 1) Nusakambangan - Baturaden; 2) Semarang - Karimunjawa, 3) Solo - Sangiran; 4) Borobudur - Dieng, 5) Tegal - Pekalongan, and 6) Rembang - Blora.

On the assessment side, it is based on availability of halal restaurants, mosques, airports, hotels, and attractions. The number of food and restaurant businesses in the Central Java has constantly increased in the last five years. Of the total number of existing restaurants, there are 23 halal-certified restaurants and 886 halal-certified food and beverage outlets. In terms of worship facilities throughout the province, based on statistical data obtained from the Ministry of Religion of Central Java, there are 40,205 mosques and 88,029 prayer rooms. The assessment criteria based on IMTI, on the other hand, revealed the availability of 38 mosques in the

province and 125 small mosques/prayer rooms in the vicinity of leading tourist attractions. In addition to these, there are five prayer rooms at the airport, two at Adi Sumarmo International Airport in Solo with ablutions facilities, and three at Ahmad Yani International Airport, Semarang.

Central Java has four sharia hotels, eleven hotels with halal-certified kitchens, 721 hotels that do not provide haram/ forbidden menus for Muslims e.g. pork and alcoholic beverages. On the Attractions side, there are 3,130 places of worship in the shopping centers, 24 Islamic cultural sites, and only six Muslim-friendly spots out of 440 local attractions.

Contribution of the tourism sector to the economy

It is generally acknowledged that the tourism sector constitutes one of the factors acting a strategic role in efforts to enhance the country’s foreign exchange. The development of the tourism sector is importantly required to support economic growth and strengthen the external resilience of the Indonesian economy. The contribution of the tourism sector in the Central Java province can be seen in Table 2 below.

Table 2. Contribution of Central Java Tourism Sector

	2018	2017	2016	2015	2014
GRDP (Billion Rupiah)					
Accommodation Services	6.608,07185	6.257,29	5.892,42	5.492	5.157,22
Accommodation Services, Base 2010	4.335,22	4.129,35	3.925,48	3.736,47	3.565,87
GDP growth (%)					
Accommodation Services, Base 2010	4,99	5,19	5,06	4,78	7,51
Contribution to GRDP (%)					
Accommodation Services	0,16	0,18	0,16	0,17	0,14

Halal industry sector in Central Java

The halal industry¹⁷ sector in Central Java is largely supported by fashion industry, food and beverage, financial industry, banking, and Sharia MSMEs. Exports in the food and beverage industry valued 29,182,824 US \$ while the fashion gained as much as 4,705,369 US \$. The contribution of the processed food¹⁸ and beverage sector to the economy of Central Java can be seen in the following Table 3.

Table 3. Contribution of the Food & Beverage Sector to Central Java's Economy¹⁹

	2018	2017	2016	2015	2014
GRDP (Billion Rupiah)					
Processed Foods	-	147.585	139.196,85	121.215,65	105.019,90
Processed Foods Base = 2010	-	103.369,91	98.049,76	92.730,16	85.508,74
Ready-to-eat food (resto, café)	32.898,49	29.974,38	27.765,89	25.476,36	22.630,58
Ready-to-eat food Base = 2010	30.667,20	24.220,78	22.707,99	21.327,81	19.905,77
GRDP Growth (%)					
Processed Foods, Base = 2010	4,87	5,43	5,74	8,45	9,90
Ready to eat food, Base = 2010	8,72	6,66	6,47	7,14	7,62
GRDP Contribution (%)					
Processed food	12,50	12,59	12,53	11,99	11,38

¹⁷Tahniyath Fatima, and Saïd Elbanna, "Balanced Scorecard in the Hospitality and Tourism Industry: Past, Present and Future", *International Journal of Hospitality Management*, Volume 91, (2020), 1-18.

¹⁸Joan C. Henderson, "Halal Food, Certification and Halal Tourism: Insights from Malaysia and Singapore", *Tourism Management Perspectives*, Volume 19, Part B (2016): 160-164.

¹⁹KNEKS Direktorat Infrastruktur Ekonomi Syariah, *Laporan Perkembangan Ekonomi Syariah Daerah 2019-2020*, Jakarta: KNEKS, 2020, 248-284.

Ready to eat food (resto, café)	2,59	2,55	2,55	2,52	2,45
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Another instance of support comes from the livestock sector. This contributes a great deal of potency for the development of halal tourism in Central Java, in the form of livestock meat and poultry. Depiction of livestock and poultry produced in the province is presented in the following Table 4.

Table 4. Meat Production in Central Java 2018²⁰

Livestock Population		Livestock Production (Tons)	
Beef cattle	1.751.799	Beef	64.755,61
Dairy cows	154.202	Imported Cattle	
Buffalo	50.507	Buffalo	1.642
Horse	10.643	Horse	1.63
Goat	3.937.013	Goat	11.819,85
Sheep	2.389,721	Sheep	5.933,90
Poultry Population		Poultry Meat Production (Tons)	
Kampong chicken	40.633.383	Kampong chicken	31.404,69
Egg-Laying Chicken	32.763.071	Egg-Laying Chicken	11.446,37
Broiler chicken	500.399.757	Broiler chicken	545,754,32
Duck	6.705.767	Duck	4263,09

Investment opportunity

On the investment side²¹, the opportunity to develop the tourism industry is still widely open. This promising projection can be seen in the development of Pulau Panjang tourism, the development of

²⁰KNEKS Direktorat Infrastruktur Ekonomi Syariah, *Laporan Perkembangan...*

²¹Lee Shi Yan, Nor Amirah Zahari, Aimi Sara Ismail, Norhidayu Muhamad Zain, Johor Bahru, and Johor Malaysia, "Halal Tourism: A New World for Tourism Industry", *International Journal of Asian Social Science*, Volume 7, Number 8 (2017): 643-657.

the Agroedupark Tlogowening area in Semarang Regency, and the development of the Kalianget Wonosobo Bath, with the highest investment value in Semarang Regency of Rp. 361.5 billion, Jepara Regency worth Rp.22.2 billion, Kledung rest area development worth Rp. 18.7 billion and Wonosobo Regency around Rp.12.2 billion.

Socio-cultural potential

Social capital in the form of cultural²² diversity is an unlimited gift in tourism governance. Cultural diversity in the form of local languages, traditional houses, traditional clothes, local arts, traditional ceremonies, traditional weapons, and culinary delights can potentially be tourist attractions. Various local languages with distinctive dialects²³ -among others is Banyumasan~have their peculiarities. The Banyumasan dialect, for instance, might lately go national due to certain elements of intonation in it. This dialect is regarded a funny and distinctive language model. Likewise, a variety of culinary specialties spread throughout Central Java tourist destinations.

Cultural diversity in the province of Central Java is an essential cultural asset that is specific, developed, and unique in the course of its historical process. This asset may functions as a means of developing a regional identity or as a medium for developing understanding in order that social solidarity is formed in communal life. Sometimes the context of culture, customs, and traditions becomes a part of indigenous knowledge as a cultural identity that has an attraction in social interaction and socio-cultural relations.

The traditions, customs, and culture in the people of Central Java have

²²Greg Richards and Wil Munsters (eds.), *Cultural Tourism Research Method*, London: CABI, 2010.

²³Michele L. Barnes, John Lynham, Kolter Kalberg, and Pingsun Leung, "Social Networks and Environmental Outcomes", *Proceedings of the National Academy of Sciences of the United States of America*, Volume 113, Number 23 (2016), 6466-6471.

a cultural value system containing ethical, moral, and social symbols, which become the normative reference of the community²⁴ in living a social life. Customs and traditions are also reflection of the influence of the religious and belief systems developed in society, as well as the economic system or livelihood. Various forms of culture and customs in the community are essentially manifestations of the expression of social, cultural, and economic systems and even the politics of the people.

The ecological environment in the cultural setting of the province of Central Java cannot be separated from its historical roots where the influence of foreign nations and certain religions was acculturated in the culture of the people of Central Java. The distribution of foreign nations included in the ecological order of Central Java can still be seen today where cultural influences exist, such as Hindu, Buddhist, and Islamic cultures on the national side, as well as the influence of the Chinese, and Arabs (Islam) and Europeans. These circumstances ultimately gave the style and characteristics in the form of social organization.

During the royal period or the pre-colonial traditional period, the ruling kings in Central Java adopted the Hindu tradition, then they also adopted the Islamic tradition. The form of state organization, and traditional ceremonies, during the ancient Mataram era, were influenced by Hindu and Islamic culture. Meanwhile, the coastal areas of Central Java such as the north coast, Demak, Rembang, Pati, and Kudus were heavily influenced by Islamic culture, both from Arabia, Persia, and Gujarat.

This maritime structure in the archipelago becomes a power structure as well so that the influence and traces of traditional customs from the Chinese, Arabs, and Europeans increasingly add to the diversity of culture in Central Java. From this influence, it can be classified in general that

²⁴Flier Fallon, "Conflict, Power and Tourism on Lombok", *Current Issues in Tourism*, Volume 4 Number 6 (2001), 481-502.

the culture in Central Java is divided into royal palace culture, coastal culture, and agrarian society culture. The cultural²⁵ setting of the palace was centered in Surakarta/Solo which apparently constituted an ancient urban area. In the ancient Mataram era, a syncretic religious life where a blend of Hindu, Buddhist, and Islamic teachings was mixed. The current relics that become a tourist attractions are the traditions of *Suronan* (i.e. Suro night rituals), *Sekaten* or *Gerebeg*, *Jamasan Tosan Aji*, and other palace processions or rituals. The customs and traditions related to economic life are reflected in *Wilujengan* national tradition.

The second typology is agrarian culture. The culture of an agrarian society²⁶ is dominant in rural Central Java. The main activities of agrarian communities are farming; therefore the customs and traditions that are built and developed in this typology are the cultures in the life of farmers. This variety of customs and traditions with an agrarian pattern is also related to religion, life cycle, and economy. Traditions of the village cleaning ritual or village *merti*, earth alms, *jolenan*, *manganan*, into picking necklaces, and others characterize an agrarian typology in which the recognition and worship of nature/earth as a source of life. While the traditions in life which include the life cycle of birth, marriage, and death are also influenced by the three traditions of Hinduism, Buddhism, and Islam.

The third typology in the culture of coastal communities, there are differences in each of the western sub-areas covering Tegal, Pekalongan, the central sub-area covering Kudus, Demak, and its surroundings. The culture of coastal communities²⁷ is often referred to as a foreign community

²⁵Laura Malinauskaitė, David Cook, Brynhildur Davíðsdóttir, and Helga Ögmundardóttir, "Socio-Cultural Valuation of Whale Ecosystem Services in Skjálfandi Bay, Iceland", *Ecological Economics*, Volume 180 (2021), 1-12.

²⁶Stephen P. Borgatti, Ajay Mehra, Daniel J. Brass, and Giuseppe Labianca, "Network Analysis in the Social Sciences", *Science*, Volume 32, Number 5916 (2009), 892-95.

²⁷Hengky Sumisto Halim, "Scrutinizing Coastal Ecotourism in Gili Trawangan, Indonesia", *International Journal of Marine Science*, Volume 7, Number 25 (2017), 247-259.

with economic activities that rely on the sea for trading, fishing, and other marine activities. Traditions that are still heavily developed to this day are sea alms, seaport, and *lumbar*. Customs related to religious life, life cycle, and the economy of coastal culture are dominated by the influence of Islamic cultural values. Syncretism is also seen in coastal cultures with acculturation of native and Hindu culture.

The three cultures of the people of Central Java, which include palace culture, coastal culture, and agrarian culture have various specific traditions and characterize the local culture of each region. This culture still exists and is maintained amid its supporting community and persists amid globalization. This phenomenon is part of the intangible Muslim-friendly hospitality in Central Java. On the literacy side in Central Java related to Muslim-friendly tourism is considered low. Many people still assume that Muslim-friendly tourism is carrying out the process of Islamization of the tourism industry, as a result, there is still resistance to the development of Muslim-friendly tourism industries in the province of Central Java.

Political potential

In a preliminary interview with the Head of the Youth, Sports and Tourism Office of Central Java province, he stated that sharia-friendly tourism is part of the tourism industry aimed at Muslim tourists to get adequate worship facilities. The availability of hotels that do not provide alcoholic beverages, closed and separate swimming pool facilities, transportation using Islamic concepts, and other facilities are offered. However, in terms of regulation, there is no legal basis that explicitly regulates Muslim-friendly tourism.

The written vision and mission of Muslim-friendly tourism do not exist yet. However, the idea to work on the potential of Muslim-friendly tourism has been started by working on six main destinations in the province of Central Java. Reinforcing the results of a brief interview with the Head of Board of Regional Development Planning (BAPPEDA) for Central Java province also stated that Central Java did not have a specific program or vision and mission related to the development of the Sharia economy. The head of the BAPPEDA office stated that the Muslim population in Central Java reached 96.59% (2019) in 35 cities/districts coupled with an increasing trend of consumption of halal products. In 2019 Central Java received an award for the leading Muslim-friendly tourist destination (ranked 9) from the Ministry of Tourism. Central Java has Sharia Commercial Banks i.e. 10 Large Banks with 155 Offices, 35 Sharia Business Units, and 25 Sharia BPRs in 25 Offices. This potential should be a special concern for the Central Java government to immediately formulate regulations related to the Islamic Economy, Halal Industry, and Muslim Friendly Tourism.

In general, Muslim-friendly tourism in Central Java province—when compared to other 10 provinces, which became pilot projects for the implementation of Muslim-friendly tourism—was in the eighth place. The position was above South Sulawesi, Riau (inland) and Riau Islands. The first order for Muslim-friendly tourism was Lombok, followed by Aceh, Jakarta, West Sumatra, East Java, West Java, and Yogyakarta. This assessment is based on the IMTI (Indonesia Muslim Travel Index) survey, which uses the ACES method in its assessment. In detail the assessment of Muslim-friendly tourism can be seen in Table 5 below:

Table 5. Top 10 Ranking of Indonesian Muslim Friendly Tourism

Skor	Aspek	Lombok	Aceh	DKI Jakarta	Sumatera Barat	Jawa Timur	Jawa Barat	DIY	Jawa Tengah	Sulawesi Selatan	Riau & Kepri
	Ranking	1	2	3	4	5	6	7	8	9	10
	Air	5	5	5	5	5	5	5	4	5	4
Acces	Rail	1	1	5	3	4	5	4	4	1	1
	Sea	5	5	2	4	2	2	2	2	2	1
	Road	4	3	4	4	4	4	5	4	4	1
	Muslim Visitor Guide	5	4	3	3	3	3	3	2	2	1
	Stakeholder education	4	5	5	3	4	3	3	3	4	3
Communication	Market Outreach	5	5	5	5	4	4	4	4	4	5
	Tour Guide	5	5	5	5	5	5	5	5	5	5
	Digital Marketing	5	5	5	5	5	5	5	5	5	5
	Muslim Tourism Arrival	5	5	5	5	5	5	4	5	5	3
Environment	Wi-Fi Coverage	4	4	5	4	4	4	4	4	4	3
	Commitment To Halal Tourism	5	4	4	2	4	3	3	3	3	4
	Halal Restaurants	5	5	5	5	5	5	5	5	3	5
	Mosque	5	5	5	5	3	5	3	3	3	5
Services	Airports	5	5	5	5	5	5	5	5	5	5
	Hotels	4	5	5	4	4	5	4	5	3	5
	Attraction	5	5	1	5	4	1	4	3	4	1
Total Score		77	76	74	72	70	69	68	66	62	57
Average Score		4,81	4,47	4,35	4,24	4,12	4,06	4,00	3,88	3,65	3,35
Ranking		1	2	3	4	5	6	7	8	9	10

Cross-agency relations

Institutional analysis used the Mic-Mac (Matric of Cross Impact Multiplications Applied to a Classification) tool, which focuses on determining key variables, mapping variables in influence (Y) and dependency (X) coordinates, mapping relationships between variables through the degree of relationship, and thus determined variable ranking. Mic-mac analysis used to map the main variables and causation. The map depicts the influence of variables or the dependence of variables, the relationship between variables, and the relevance of variables in the system and reveals the causal chain of the system. Actors or institutions in this study are enlisted in Table 6 below:

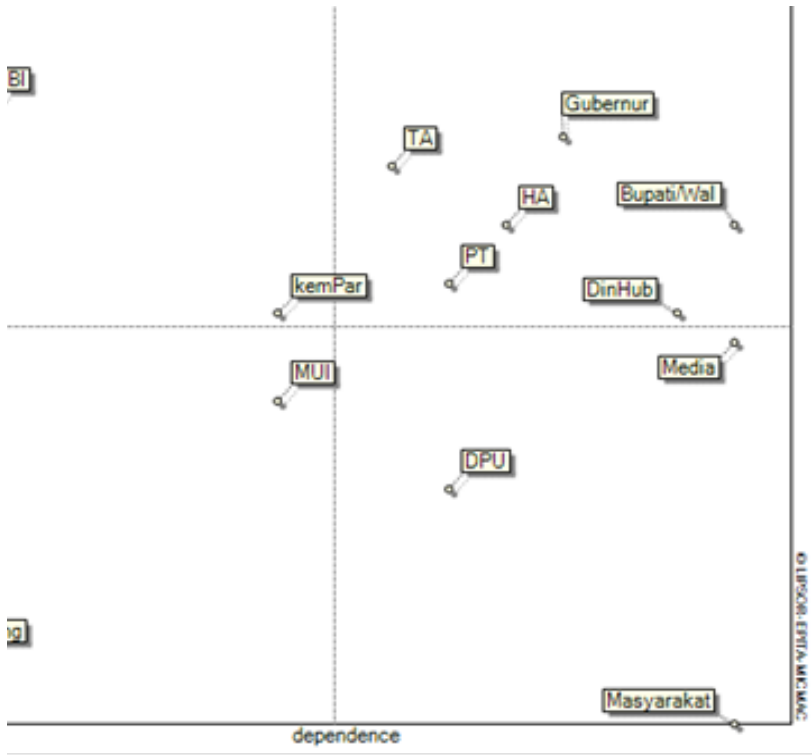
Table 6. Central Java Tourism Institutions

No	Long label	Short label	Theme
1	Tourism Office	DinPar	Government
2	Transportation Service	DinHub	Government
3	Bank_Indonesia	BI	Government
4	Public Works Service	DPU	Government
5	Religious Leader Assembly	MUI	Religion
6	Tourism_Associated	TA	Associated
7	Hotel_Associated	HA	Associated
8	Universities	PT	Academic
9	Media	Media	Associated
10	National Banking	Banking	Financial
11	Financial Service Authority	OJK	Government
12	Ministry of Tourism	KemPar	Government
13	Governor	Gubernur	Municipal
14	Regents/ Mayors	Bupati/Wal	Municipal
15	Public	Masyarakat	Public

The results of the inter-institutional linkage analysis can be seen in the following Figure 2.

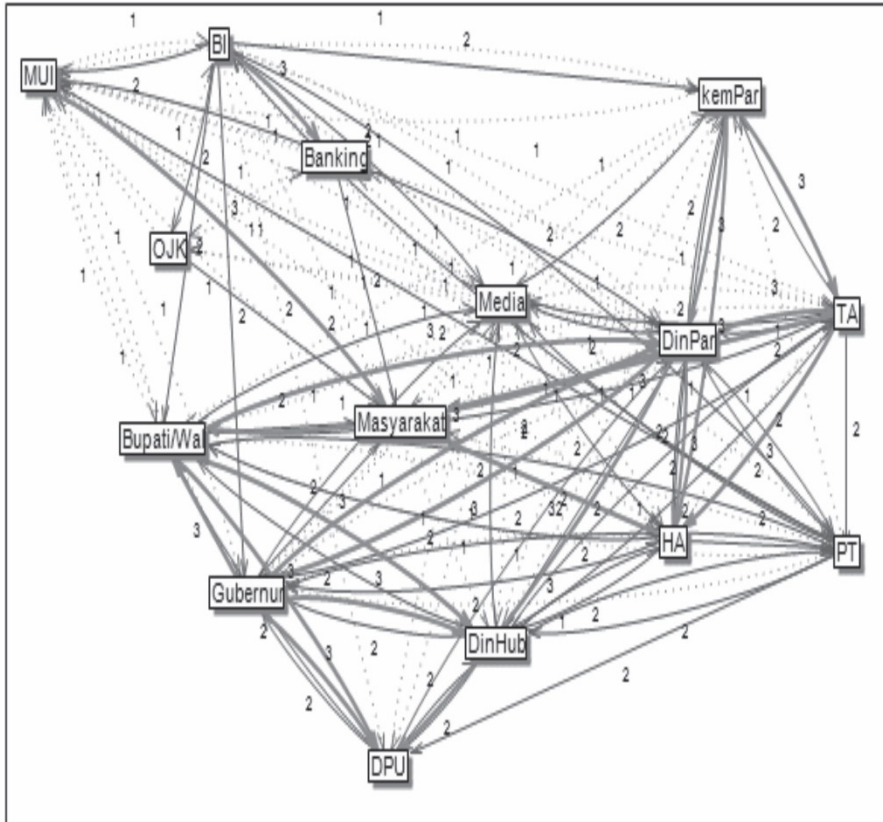
The picture below explains that in the first quadrant, which has a strong and independent influence and describes the dynamics of the system, the Ministry of Tourism and Bank Indonesia in quadrant 1 is driven from the system and becomes a priority in plans and actions. The second quadrant is often referred to as a relay or intermediate containing Tourism Offices, Governors, Tourist associated, Associated Hotels, Universities, Regents/Mayors, and Transportation Services. Due to its high influence and dependency, within this quadrant institution is often regarded as an unstable variable. Actions in the variables in this second quadrant will cause a domino effect (cascade) on the system and affect the dynamics of the system. The third quadrant is the resultant quadrant, which has a small but very dependent influence; these variables are the Media, the Department of Transportation, and the community. Variables in this third quadrant are outcomes of the input and intermediate. In the fourth quadrant, the excluded or autonomous quadrant has a small effect, small dependency, and low impact on the system so this variable can be ignored. The impact is considered non-significant on the system. The variables in this quadrant are MUI, OJK, and National Banking.

Figure 2. Map of Relationships between Institutions



The direct relationship between institutions can be seen in Figure 3 below. The Department of Tourism has a very strong direct relationship with the Ministry of Tourism, Tourist Associated, Associated Hotels, DinHub, Governor, Community, and Regents/Mayors. BI has a very strong direct relationship with the Banking sector and has a strong direct relationship with the OJK, the Ministry of Tourism, Governors, and Regents/Mayors. MUI has a very strong direct relationship with the community and has a strong relationship with Universities, Banking, and Bank Indonesia.

Figure 3. Graph of Direct Relationships Between Institutions

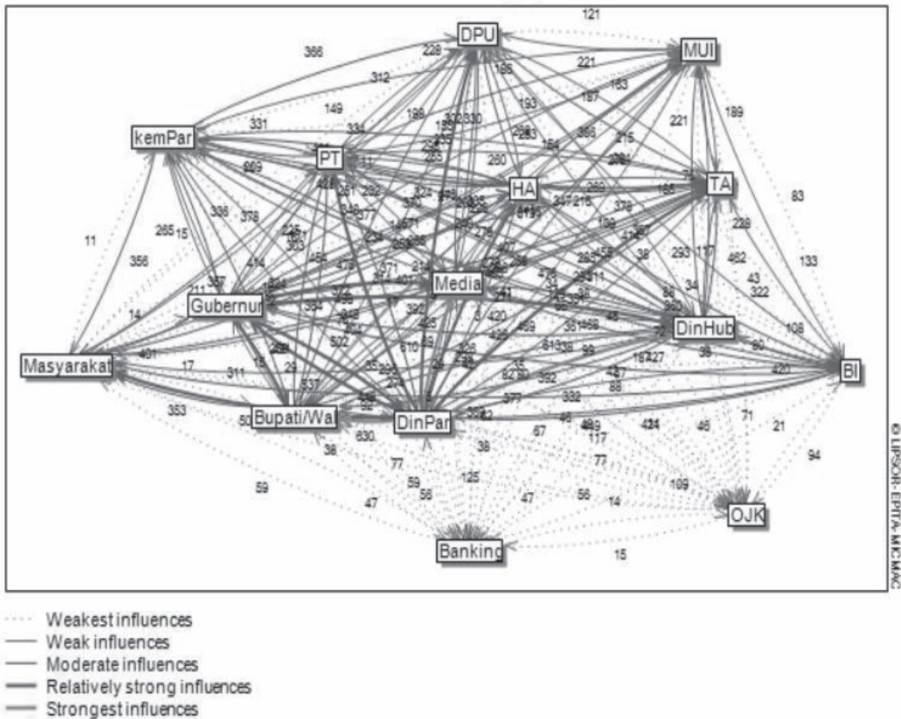


- Weakest influences
- Weak influences
- Moderate influences
- Relatively strong influences
- Strongest influences

The indirect relationship can be seen in Figure 4 below. The graph above illustrates that in an indirect relationship, the Tourism Office has a very strong indirect relationship with the Media, Transportation

Service, Regents, and Mayors, and has a strong indirect relationship with the Governor, Universities, DPU, Associated Hotels, Tourist Associated, BI, while there is a moderate, to very weak indirect, relationship to other institutions. This means that the relationship in the tourism institutional system in this study is dynamic and mutually reinforcing.

Figure 4. Graph of Indirect Relationships Between Institutions



Conclusion

The potential of MFH in the tourism industry in Central Java gains a high index. In fact, the tourism industry in the province obtains significant support from scenic nature, the sociocultural life of people, a variety of

unique cultures and tourist destinations as well as the completeness of tourist options along with an adequate capacity of tourism institutions. Inland visits, coastal tours, and heritage tourism need special attention to develop in order to yield optimum outcomes. The main weakness is, as one of the provinces selected to implement Indonesia's halal tourism, that Central Java has not gained written regulation regarding the development of MFH as affirmed by the state government.

The provincial government needs to encourage the formation of an integrated Halal Industrial Estate (KIH) as announced by the state government to establish 11 KIHs, of which only three have been realized namely KIH Banten, Sidoarjo, and Batam. In this case the tourism industry is included. Slices of theories in cultural, political, economic, social, economic anthropology, and other related studies can be used as a basis for thinking about the development of MFH theory in the future. This research is expected to provide input to the state and regional governments in the preparation of the MFH legal basis. Regulation is the main requirement in the development of MFH in Indonesia since the absence of regulation may result in the less optimum implementation of MFH.

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